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# THE NEW TESTAMENT

ment of our Lord IESVS  
CHRIST, Translated out of  
Greeke by *Theol. Beca* :  
With briefe Summaries and explications vpon the  
hard places by the said *Anthony, Iose Camer*,  
and *P. Lofley, Vilelms*  
Englished by *L. TOMSON*;  
*Together with the Annotations of Fr. Iacobus*  
*de Rualda and S. IOHN*.

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LEVI.



SIMEON. CRUBEN.



PETER. ANDREW.



JAMES.



IYDAH.



IOHN.



DAN.



PHILIP.



ONEPHTHALI.



BARTHCLO.



GAD.



MATHEWE.



ASHER.



THOMAS.



ISACAR.



JAMES.



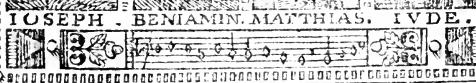
IOSEPH. BENIAMIN. MATTHIAS. IYDE.



ZABVLON.



SIMON.



SIMON.



# THE PRINTER to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enjoy the benefit of these notes or expolutions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phrase or sence, haue bene so placed, that none without great labour could find out the text alledged, I haue made these six seuerall figures or marks, \* \* \* \* \*, and haue set them aswel in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this first marke \* : looke out the like marke in the margent, and there thou shalt finde *Luke 3. 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmarked, appertaine to the same. And if it fall out that there be more then six directions in one columnne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first columne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1. 2. 3. 4. &c. thorowout the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew vnto the figure 2 in the 18 *ψ.* of the same chapter, the doctrine there gathered is set downe in the margent in this sort: 1 *Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke wordes and phrases immediatly following them. As in the first line and second worde, the letter, *a*, being referred vnto, *a* directly against him in the margent, sheweth that this word, *Booke*, signifieth *A* *rehearsall as the Hebrewes vse to speake*: as *Genes. 5. 1. The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto *z.* and so beginning againe with *a*, if there be so many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the praye to God.

The description of the holy Land containing  
 the places mentioned in the foure Euangelists,  
 with other places about the sea coasts, wherein may be seene  
 the wayes and journeyes of Christ and his Apostles in  
 Iudæa, Samaria, and Galile: for into these three  
 parts this Land is divided.



The places specified in the Mapped, with their situa-  
 tion by the observation of the degrees concern-  
 ing their length and breadth.

Acalon	65.24.31.32.	Corafim	66.53.32.29.	Ior, the other fountaine whence	Jordan springeth	67.31.33.7.
Azor	65.35.32.	Dan, one of the Fountaines	whence Jordan springeth.	Magdalon, called also Dalma-	nutha	66.48.32.28.
Bethlehem	65.55.31.51.	Ernon	66.40.32.18.	Naim	66.35.32.33.	
Bethphage	66.31.58.	Emmaus	65.34.31.59.	Nazareth	66.56.32.42.	
Bethaida	66.51.32.29.	Ephen	66.8.32.	Ptolemais	66.50.32.58.	
Bethabara	66.34.32.1.	Galarra or Garaza	66.48.32.29.	Samaria the city	66.22.32.58.	
Bethania	66.31.58.	Gaza	65.10.31.40.	Sidon	67.15.33.30.	
Cana of Galile	65.52.32.48.	Jericho	66.10.32.1.	Silo	66.27.32.19.	
Capernaum	66.53.32.39.	Ierusalem	66.31.55.	Tyrus	67.33.20.	
Carmel mount	66.31.32.50.	Ioppe	65.49.32.5.	Tiberias	66.44.32.26.	
Cefarea Suzon	66.16.32.25.					
Cefarea Philippi	67.29.33.5.					











3 A true summe  
and sume of all  
Christian prayers.  
4 Luke 11.4.  
5 That, that is  
meat for our  
nature for our daily  
food, or such as may  
suffice our nature  
and complexion.  
6 Chap. 13.19.  
7 From the Devil,  
or from all adver-  
sities.

Father knoweth whereof ye have need, before ye  
ask of him.  
9 After this manner therefore pray ye. Our  
father which art in heaven, hallowed be thy name.  
10 Thy kingdom come. Thy will be done  
even in earth as it is in heaven.

11 Give us this day our dailie bread.  
12 And forgive us our debts, as we also forgive  
our debtors.

13 And lead us not into temptation, but deli-  
ver us from evil: for thine is the kingdom,  
and the power, and the glory for ever. Amen.

14 \* For if ye doe forgive men their trespasses,  
your heavenly Father will also forgive you.

15 But if ye doe not forgive men their tres-  
passes, no more will your father forgive you your  
trespasses.

16 Moreover, when ye fast, looke not fowre  
as the hypocrites: for they disguise their faces,  
that they might seeme unto men to fast. Verely I  
fay unto you that they have their reward.

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

18 That thou seeme not unto men to fast, but  
unto thy Father which is in secret; and thy Father  
which seeth in secret, will reward thee openly.

19 Lay not up treasures for thy selves upon  
the earth, where the mothe and canker corrupt, and  
where thieves digge through and steale.

20 But lay up treasures for thy selves in  
heaven, where neither the mothe nor canker cor-  
rupteth, and where thieves neither digge through  
nor steale.

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

22 The light of the body is the eye: if then  
thine eye be single, thy whole body shall be light.

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

24 No man can serve two masters: for either  
he shall love the one, and love the other, or els he  
shall love to the one, and despise the other. Ye  
cannot serve God and riches.

25 Therefore I fay unto you, be not care-  
full for your life, what ye shall eat, or what ye shall  
drinke: not yet for your bodie, what ye shall put  
on. Is not the life more worth than meat? and the  
bodie then raiment?

26 Behold the fowles of the heaven: for they  
sowe not, neither reape, nor cary into the barnes,  
yet your heavenly Father feedeth them. Are ye  
not much better than they?

27 Which of you by taking care is able to  
add one cubite unto his stature?

28 And why care ye for raiment? Behold the  
Lilies of the field doe growe: they sowe not  
neither spin:

29 Yet I fay unto you, that even Salomon in all  
his glory was not attired like one of these.

30 Wherefore if God so cloath the grass of  
the field which is to daie, and to morrow is cast into  
the oven, shall he not doe much more unto you,  
O ye of little faith?

31 Therefore take no thought, saying, What  
shall we eat? or what shall we drinke? or where-

with shall we be clothed?

32 (For after all these things seeke the Gen-  
tiles) for your heavenly Father knoweth that ye  
have need of all these things.

33 But seeke ye first the kingdom of God and  
his righteousness, and all these things shall be mini-  
stred unto you.

34 Care not then for the morrow: for the mor-  
row shall care for it selfe: the day hath enough  
with his owne griefe.

CHAPTER VII.  
1 We may not give judgement of our ne-  
cessities that which is not to be judged.  
2 The bread and  
strait way. 3 Talker's place. 4 The tree and fruit.  
5 The best fruit on a ricker, 26 and on the sand.

1 Judge not, that ye be not judged.  
2 For with what judgement ye judge, ye  
shall be judged, and with what measure ye meete,  
it shall be measured unto you againe.

3 And why seekest thou the mote, that is in thy  
brothers eye, and perceivest not the beam that is  
in thine owne eye?

4 \* Or how sleepest thou to thy brother. Suffer me  
to cast out the mote out of thine eye, and behold,  
a beam is in thine owne eye?

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

6 Give ye not that which is holy to dogs,  
neither cast ye your s pades before swine, lest  
they tread them under their feet, and turning a-  
gain, all to rent you.

7 Aske, and it shall be given you: seeke,  
and ye shall find: knocke, and it shall be opened un-  
to you.

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

9 For what man is there among you, which if  
his sonne aske him bread, would he give him a stone?

10 Or if he aske fish, will he give him a serpent?

11 If ye then, which are evil, can give to your  
children good gifts, how much more shall your  
Father which is in heaven, give good things to  
them that aske him?

12 Therefore whatsoever ye would that men  
should doe to you: even so doe ye to them:  
for this is the Law and the Prophets.

13 Enter in the strait gate: for it is the  
wide gate, and broad way that leadeth to destruc-  
tion: and many there be which goe in therat.

14 Because the gate is strait, and the way nar-  
row, that leadeth unto life, and few there be that  
finde it.

15 Beware of false prophets, which come to  
you in sheeps clothing, but inwardly they are  
ravening wolves.

16 Ye shall know them by their fruits. Doe  
men gather grapes of thornes? or figs of thistles?

17 So every good tree bringeth forth good  
fruit, and a corrupt tree bringeth forth evil  
fruit.

18 A good tree cannot bring forth evil fruit,  
neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good  
fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruits ye shall know  
them.

endure and be throught, and to enter into life. 6 False teachers  
and they are known by false doctrine and evil living.

7 Chap. 12.10.

I find fault with you with  
another, but we  
must be care we  
doe not receive  
cast, or to seeme  
holier than they,  
or in hatred of  
them.

1 Luke 6.37.39.  
2 Cor. 4.3.

3 Mark 9.49.  
Luke 6.38.

4 Luke 6.41.  
5 The flinteked  
and stubborne  
Geniety of the  
Gentiles are unwise  
to have it  
pushed unto them.

6 A people hath  
his name among the  
Greekes, for the  
most righteous  
that is in it: and a  
people use in anti-  
quity in great  
estimation among  
the Latines: for a  
people that Cleop-  
atra was married  
unto, had above  
hundred and fiftie  
thousand crownes,  
and the word is  
now borrowed from  
that, to signify the  
most precious  
heavenly doctrine.

7 Chap. 12.12.  
Mark 11.24.  
Luke 11.9.

8 Ioh. 24.13. and  
10.33. James 1.5.  
9 Prayers are  
made above  
hundred and fiftie  
thousand times  
daily.

10 Luke 6.37.  
Ioh. 4.16.

11 A rebuffall of  
the meaning of  
the word, 12.16.

12 Text. 12.10. fye,  
the doctrine of the  
Law and Prop-  
hets.

13 Luke 13.16.  
14 Example of  
life, and howe  
taken from a multi-  
tude.

15 The way is  
strait and narrow:  
ye must walk  
through this, scath  
and danger, and  
ye shall be saved.

16 Luke 6.39.

17 Luke 6.39.

18 Luke 6.39.

19 Luke 6.39.

20 Luke 6.39.

21 Luke 6.39.

22 Luke 6.39.

23 Luke 6.39.

24 Luke 6.39.

25 Luke 6.39.

26 Luke 6.39.

27 Luke 6.39.

3 A true summe  
and sume of all  
Christian prayers.  
4 Luke 11.4.  
5 That, that is  
meat for our  
nature for our daily  
food, or such as may  
suffice our nature  
and complexion.  
6 Chap. 13.19.  
7 From the Devil,  
or from all adver-  
sities.

4 Mark 11.25.  
5 That, that is  
wrong, to them  
sinnes are forgiven,  
but vengeance is  
prepared for them  
that revege.

6 Against such as  
burne after a name  
of holinesse, by  
falling.

7 They suffer not  
their sin to be  
seene, but to faye,  
they make the  
natural colour of  
their faces, that  
they may seeme  
lean and pale  
faced.

8 Those mens la-  
rons are flowers  
to be saine which  
passe not for the  
assured treasure of  
everlasting life,  
but spend their  
lives in foraging  
upon the frills and  
wage riches.

9 Luke 12.33.  
10 Tim. 6.19.

11 Luke 11.34.  
12 Meo doe mal-  
iciously and wil-  
lingly not seeke  
the little light of  
nature that is in  
them.

13 The judgement  
of the mind: that  
as the body is ruled  
by the eyes, for  
the whole  
liberty he ruled  
with right reason,  
that is to say, with  
the spirit of God  
whereby which we  
are lightened.

14 Luke 6.13.  
15 1 Cor. 12.11.  
16 He which be  
worshipped of the  
whole man.

17 Which be  
are together,  
for if two agree,  
they are one.

18 This word is a  
Syrian word, and  
signifieth all things  
that belong to money.

19 Luke 12.12.  
20 philip. 4.6.  
21 Tim. 6.8.

22 1 Cor. 12.11.  
23 psal. 55.23.

24 The froward  
carking carefullnes  
for things of this  
life is corrected in  
the children of God by  
an earnest thinking upon  
the providence of God  
in the way, or that live  
in the ayre: for in all  
tongues almost this  
word is taken for the  
ayre. I He speaketh  
of care which is toyed  
with thought of mind,  
and hath  
the most part dylit  
yoke with, in By labour.

25 Luke 12.12.  
26 philip. 4.6.  
27 Tim. 6.8.

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word is taken for the  
ayre. I He speaketh  
of care which is toyed  
with thought of mind,  
and hath  
the most part dylit  
yoke with, in By labour.

7 Even the bull  
 8 For he are  
 9 eating without  
 10 godline.  
 11 Rom 2. 13.  
 12 James 1. 12.  
 13 By Name her  
 14 meant that only by  
 15 Gods power  
 16 man w<sup>o</sup>ld with  
 17 caith upon him.  
 18 A Proply powers  
 19 N<sup>o</sup> r<sup>o</sup>u<sup>o</sup>ghe  
 20 w<sup>o</sup>ld w<sup>o</sup>ld  
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 100 w<sup>o</sup>ld

21 ¶ Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth my Fathers will which is in heaven.  
 22 ¶ Many will say to me in that day, Lord, Lord, have we not by thy Name prophesied, and by thy Name cast out devils? and by thy Name done many great workes?  
 23 And then will I professe to them. I never knew you, & depart from me, ye that worke iniquitie.  
 24 ¶ Whosoever then heareth of mee these words, & doeth the same, I will liken him to a wise man, which hath builded his house on a rocke;  
 25 And the raine fell, and the floods came, and the winds blew, and beate upon that house, and fell not: for it was grounded on a rocke,  
 26 But whosoever heareth these my wordes, and doeth them not, shall be likened unto a foolish man, which hath builded his house upon the sand:  
 27 And the raine fell, and the floods came, and the winds blew, and beate upon that house, and it fell, and the fall thereof was great.  
 28 ¶ And it came to passe, when Iesus had ended these wordes, the people were attonied at his doctrine.  
 29 For he taught him as one having authority, and not as the Scribes.

CHAP. VIII.

1 The Leper cleansed. 2 The Centurions faith. 3 The calling of the Gentiles. 4 And casting out of the Leaver. 5 Peters mother in law healed. 6 A scribe desireth to follow Christ. 7 The tempest on the sea. 8 I was possessed with devils cured. 9 The devils goe into swine.

Now when he was come down from the mountain, great multitudes followed him.  
 2 ¶ And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.  
 3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediately his leprosie was cleafid.  
 4 Then Iesus said unto him, See thou tell no man, but goe, and shew thy selfe unto the Priest, and offer the gift that Moses commaunded, for a witness to them.  
 5 ¶ And when Iesus was entred into Capernaum, there came unto him a Centurion, beseeching him,  
 6 And said, Master, my servant lyeth sicke at home of the palle, and is grievously pained.  
 7 And Iesus said unto him, I will come and heale him.  
 8 But the Centurion answered, saying, Master, I am not worthy that thou shouldst come under my roofe: but speake the word onely, and my servant shall be healed.  
 9 For I am a man also under the authority of another, and have soldiers under me: and I say to one, Goe, and hee goeth: and to another, Come, and hee cometh: and to my servant, Doe this, and he doeth it.  
 10 When Iesus heard that, hee marvelled, and said to them that followed him, Verely I say unto you, I have not found so great faith, even in Israel.  
 11 But I say unto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Jacob, in the kingdom

of heaven.  
 12 And the children of the kingdom shall be cast out into vnter & darkenesse: there shall be weeping and gnashing of teeth.  
 13 Then Iesus said unto the Centurion, Go thy way, and as thou hast beleevd, so be it unto thee. And his servant was healed the same houre.  
 14 ¶ And when Iesus came to Peters house, he saw his wives mother laid downe, and sicke of a fever.  
 15 And he touched her hand, and the fever left her: so the fever, and ministrd unto them.  
 16 ¶ When the Even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sicke.  
 17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying, Hee tooke our iniquities, and bare our sicknesses.  
 18 ¶ And when Iesus sawe great multitudes of people about him, he commaunded them to goe over the water.  
 19 ¶ Then came there a certaine Scribe, and said unto him, Master, I will follow thee whithersoever thou goest.  
 20 But Iesus said unto him, The foxes have holes, and the birdes of the heaven have nestes; but the Sonne of man hath not whereon to rest his head.  
 21 ¶ And another of his disciples said unto him, Master, suffer mee first to goe, and burie my father,  
 22 But Iesus said unto him, Follow me, and ler the dead burie the dead.  
 23 ¶ And when he was entred into the ship, his disciples followed him.  
 24 And behold, there arose a great tempest in the sea, so that the ship was covered with waves; but he was asleepe.  
 25 Then his disciples came, and awoke him, saying, Master, fave us: we perill.  
 26 And hee said unto them, Why are ye fearefull, O yee of little faith? Then he awoke, and rebuked the windes and the sea: and so there was a great calme.  
 27 And the men marvelled, saying, What man is this, that both the windes and the sea obey him?  
 28 ¶ And when he was come to the other side into the country of the Gergetenes, there met him two possessed with devils which came out of the graves very here, to that no man might go by that way.  
 29 And behold, they cryed out, saying, Iesus the sonne of God, what have we to doe with thee? Art thou come hither to torment us before y time?  
 30 Now there was a farr off from them, a great herde of swine feeding.  
 31 And the devils besought him, saying, If thou call us out, suill us to go into the herde of swine.  
 32 And hee said unto them, Goe. So they went out and departed into the herde of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.  
 33 Then the herdmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the devils.  
 34 And behold, all the citie came out to meet Iesus: and when they saw him, they besought him to depart out of their coasts.

b Which are wit-  
 out the kingdom.  
 For in the kingdom  
 is light, and with-  
 out is kingdom  
 darkenelle.  
 c Chap 24. 13.  
 d Luke 11. 29.  
 e Luke 4. 38.  
 f Christ, in healing  
 divers diseases,  
 sheweth that hee  
 was sent of his Fa-  
 ther, that in him  
 only we should  
 seeke remedie in  
 all our miseries.  
 \* Marke 1. 32.  
 Luke 4. 40.  
 c Of all sorts.  
 d Eia. 53. 4.  
 e Peter 24.  
 f Luke 11. 29.  
 g For Capernaum  
 was situate upon the  
 lake of Tiberias.  
 h The true disci-  
 ples of Christ must  
 prepare themselves  
 for all kind of mis-  
 eries.  
 \* Word for word,  
 shades made with  
 boughes  
 i When God re-  
 quirets our labour,  
 we must leave off  
 all duece to men.  
 \* Marke 4. 37.  
 Luke 8. 23.  
 k Although Christ  
 seemeth to neglect  
 his, even to most  
 extreme danger,  
 yet in time con-  
 sider hee will  
 all temptis, and  
 bringeth them to  
 the heaven.  
 \* Marke 5. 12.  
 Luke 26. 27.  
 l Christ came to  
 deliver us from  
 the miserable  
 straidness of Sa-  
 tan: butne word  
 had rather lacke  
 Christ than the  
 visit an least of  
 his commo-dities.  
 m An hyl, as  
 Mar 6. 22. Luke  
 11. 18. No-  
 Gileas as looke  
 receiveth ooke 17.  
 comp. 13. lived after  
 theord of the  
 Grecians, and there-  
 fore we may not  
 marvelle if there  
 were such these.  
 n Where we live  
 as Iste there doth  
 no Christ: I am  
 but devils.

CHAPTER IX.

1 One sicke of the palfie, is healed. 5 Remission of finnes. 9 Mathew called. 10 Sinners. 17 New wine. 18 The rulers & pharisees raised. 20 A woman healed of a bloody issue. 23 Two blind men by faith receive sight. 32 A dumbe man possided is healed. 37 The harvest & reapers.

z Sinnes are the cruets of our affi-  
cions, and Christ  
oune purgeth  
them if we beleue.  
10 In Capernaum,  
for as Theoph. fai b.  
Berlethim brought  
him forth, Niza-  
reb brought him up  
and Capernaum was  
his dwelling place.  
† Marke 2. 13.  
Iuke 5. 18.  
b Knowing by a  
manifest signe  
c To blame some  
figueth amongst the  
divines to speake  
sckedly: and a-  
moult the more elo-  
quent Grecians, to  
flaunders.

Then he entered into a ship, and passed over, and came into his owne city.

2 And as he went, they brought to him a man sicke of the palfie layed on a bed. And Iesus being of the faith, said to the sicke of the palfie, Sonne, be of good comfort: thy finnes are forgiven thee.

3 And behold, certaine of the Scribes said with themselves, This man blasphemeth.

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

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

6 And that ye may knowe that the Sonne of man hath authority in earth to forgive finnes (hen said he unto the sicke of the palfie,) Arise, take up thy bed, and go to thine house.

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

8 So when the multitude saw it, they marvelled, and glorified God, which hath given such authority to men.

9 ¶ 2 And as Iesus passed forth from thence, he saw a man sitting at the dute, named Mattheu, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sat at meate in his house, behold, many Publicanes and sinners that came thither, fad down at the table with Iesus and his disciples.

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

12 Now when Iesus heard it, he said unto them, The whole need not the Physician, but they that are sicke.

13 But goe ye and learne what this is, \* I will have mercy, and not sacrifice, for I am not come to call the righteous, but the sinners to repentance.

14 ¶ 3 Then came the disciples of Iohn to him, saying, Why doe we and the Pharisees fast oft, and thy disciples fast not?

15 And Iesus said unto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreover, no man putteth an old garment with a piece of new cloth: for that that should fill it up, take h away from the garment, and the breach is worse.

17 Neither doe they put new wine into old vessels: for then the vessels would breake, and the wine would be spilt, and the vessels would perish: but they put new wine into new vessels, and so are both preserved.

18 ¶ 4 While he thus spake unto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now dead: but come and lay thine hand on her, and she shall live.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelve yeeres, came behind him, and touched the hemme of his garment.

21 For the said in her selfe, If I may touch but his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 ¶ Now when Iesus came into the rulers house, and saw the minstrels and the multitude making noyse,

24 He said unto them, Get you hence: for the child is not dead, but sleepech. And they laughed him to scorn.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

26 And this bruit went throughout all that land.

27 ¶ 6 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of David, have mercie upon us.

28 And when he was come into the house, the blinde came to him, and Iesus said unto them, Beleue ye that I am able to doe this? And they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened, and Iesus givethem great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame thoroughout all that land.

32 ¶ 7 And as they went out, behold, they brought to him a dumbe man possided with a devill.

33 And when the devill was cast out, the dumbe spake: then the multitude marvelled, saying, The like was never seen in Israel.

34 But the Pharisees said, He casteth our devils, through the prince of devils.

35 ¶ And \* Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the Kingdome, and healing every hekenne and every disease among the people.

36 ¶ 8 When he saw the multitude, he had compassion upon them, because they were dispersed, and scattered abroad, as sheepe having no shepheard.

37 Then said he to his disciples, Surely the harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

CHAPTER X.

1 The gift of healing given to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking of the dust. 28 Wolf in lam. 22 Condemnation unto the end. 23 Flying from persecution. 23 Peace. 29 Two parables. 30 Heirs of the Kingdome. 31 To whom? 32-33. 34 Sea & land. 35 Parable. 36 Lot's parents. 38 The creck. 39 To Gehazib's life. 40 To receive a Peculier.

‡ Marke 2. 14.  
Iuke 5. 27.  
\* Christ calleth the humble finnes unto him, but be content with the proud hypocrites.  
d At the customers table, where it was received.  
e The customer fellowes which were played by the Romaines after that Judea was brought into the forme of a province, to gather the customs, and therefore of the rest of the Jewes they were called sinners, that is to say very vilenem.  
† Hofea 6. 6.  
Chap. 12. 7.  
\* Tim. 1. 15.  
\* Mar. 2. 13.  
Iuke 5. 23.  
3 Again naughty against in matters indifferent.  
f An Hebrew kind of speech, for they that are admitted into a marriage chamber, are as be creeth about the bridegrome.  
g Ravve, which was never put to the filler.

† Euen death it selfe giveth place to the power of Christ. b It appeareth that they healed miracle at their mourning.

6 By healing these two blind, Christ showed that he is the light of the world.

7 An example of his power that Christ hath over the devill.

‡ Chap. 12. 24. Marke 3. 23. Iuke 12. 15. \* Marke 6. 1. Iuke 13. 22.

8 Although the ordinarily persecute, yet Christ hath not called the care of his Church.

\* Marke 6. 34. ‡ Iuke 20. 1. Iohn 4. 37 36. † Word for word, call them out: for men are as they flow into holy a work.

¶ Mar. 5. 23. Iuke 8. 47. 4 There is no evil to do and no occasion to be by hand by, which Christ blame, which he is touched with true faith, but lightly as it were with the hand.

And \* he called is twelve disciples unto him, and gave them power against unclean spirits, to call them out, and to heale every sicknesse, and every disease.

2 Now the names of the twelve Apostles are these. 1 The first is Simon called Peter, and Andrew his brother, James the sonne of Zebedeus, and Iohn his brother,

† The Apostles are sent to preach the Gospel in Israel.

‡ Iuke 9. 12. 2 Although Iair the Deut and Andrew are called the blinde, because they were fitted, called.









\* Mar. 4. 13. Luke 8. 11.

18 ¶ \* Heare ye therefore the parable of the Sower.

a Though there be mouten made of the hearts, yet this sowing is effectuall in hearing, in kinde, in understanding. For whether the seed be receiued in the heart or no yet he that soweth soweth in the heart.

19 Wherefore any man heareth the word of that kingdome, and understandeth it not, that euill one cometh, and catcheth away that which was sowed in his heart: and this is hee which hath receiued the seed by the way side.

20 And hee that receiued feede in the stony ground, is he which heareth the word, and incontinently with ioy receiuerth it,

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or perfection cometh because of the word, by and by he is offended.

22 And he that receiued y feede among thornes, is hee that heareth the word: but the care of this world, and the deceitfullnesse of riches choke the word, and he is made vnfruitfull.

23 But he that receiued the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some fixtie fold, and some thirtie fold.

¶ Christ sheweth in an euill parable of the soyl freed mixt with y good, that the Church shall never be free and quiet from offences, such as doctrine and manners, vntill the day appointed for her restoring of all things to come, and therefore she shall haue to tame themselves with patience and caultancy.

24 ¶ Another parable put hee fourth unto them, saying, The kingdome of heauen is like unto a man which sowed good feede in his field,

25 But while men slepe, there came his enemy and sowed tares among the wheat, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and sayd unto him, Master, sowest thou not good feede in thy field? from whence then hath it tares.

28 And he sayd unto them, Some enuious man hath done this. Then the seruants sayd unto him, Wilt thou then that we go and gather them up?

29 But he sayd, N, ye least while ye goe about to gather the tares, ye plucke up also with them the wheat.

30 Let both grow together vntill the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheat into my barn.

31 ¶ Another parable hee put fourth unto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all feedes: but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ Another parable spake hee to them, The kingdome of heauen is like vnto leaue, which a woman taketh and hideth in three pecks of meale, till all be leaueued.

34 ¶ All these things spake Iesus unto the multitude in parables, and without parables, spake hee not unto them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, \* I will open my mouth in parables, and will utter the things which haue bene kept secret from the foundation of the world.

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

37 ¶ Then answered hee, and sayd to them, Hee that soweth the good feede, is the soune of man,

38 And the field is the world, and the good feede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them is the deuill, \* and the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Soune of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquity.

42 And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

43 ¶ Then shall the iust men shine as the sunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

44 ¶ Againe, the kingdome of heauen is like unto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who having found a perle of great price, went and sold all that he had and bought it.

47 ¶ Againe, the kingdome of heauen is like unto a draw net cast into the sea, that gathereth of all kindes of fishes.

48 Which, when it is full, men draw to land, and fit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe fourth, and sever the bad from among the iust.

50 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

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

52 Then sayd hee vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth fourth out of his treasure things both new and old.

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

54 ¶ And came into his owne country, and taught them in their Synagogue, so that they were abashed, and sayd, Whence cometh this wisdom and great workes vnto this man?

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

56 And are not his sisters all with vs? Whence then hath hee all these things?

57 And they were offended with him, Then Iesus sayd to them, \* A Prophet is not without honour, save in his owne country, and in his owne house.

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

CHAP. XIII.

1 Herods iudgement of Christ. 2 Whether Iohn was bound. 3 and beheld. 4 Iesus departe by 18 of the five leaues. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A T \* that in time Herod the Tetrarch heard of the fame of Iesus,

an example of an inuincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous nature, pride and auidity: and to be fliott, of acourty conscience, and of their miserable flauity, which haue once giuen themselves ouer to pleasures in Herodias and her daughter, an example of vberalibz wantonnesse, and womanlike crueltie.

7 Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be perswaded of them, but he that redemeth them with the losse of all his goods. 8 They are many in the Church, which nor withstanding are quit of the Church and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred vnto the last day.

9 They ought to be deueliged, which haue not encloued be vile for themselves, but to respect the vicioues of God to others. 10 Men doe not ouerly thinke of ignorance but also wittingly lay stumbling blockes in their owne wayes, that when God calleth them they may not obey, and so most plainly destroy and cast away themselves. 11 Iohn 6. 42. \* Marke 6. 3. Luke 4. 22. John 4. 42.

¶ The expouiteth the former part of the good and euill feede.

2 And sayd vnto his seruaunts, This is that Iohn Baptist, he is risen againe from the dead, and therefore great works are wrought by him.

3 ¶ For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

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

5 And when he would haue put him to death; he feared the multitude, because they counted him as a Prophet.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Wherefore hee promised with an oath, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was sorry: nevertheless, because of the oath, and them that sat with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

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

12 And his disciples came, and tooke up the body, and buried it, and went and told Iesus.

13 ¶ And when Iesus heard it, he departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 ¶ And Iesus went forth and saw a great multitude, and was moueued with compassion toward them, and he healed their sick.

15 ¶ And when euening was come, his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them victuals.

16 But Iesus sayd to them, They haue no need to goe away: giue ye them to eat.

17 Then sayd they vnto him, Wee haue here but five loaves, and two fishes.

18 And he sayd, Bring them hither to me.

19 And hee commanded the multitude to sit downe on the grasse, and tooke the five loaves, and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaves to his disciples, and the disciples to the multitude.

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

21 And they that had eaten, were about five thousand men, beside women and little children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

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

24 ¶ And the ship was now in the mids of the sea, and was tossed with waves: for it was a contrary wind.

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

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

27 But straightway Iesus spake vnto them, saying, Be of good comfort, it is I: be not afraid.

28 ¶ Then Peter answered him, and sayd, Master, if it be thou, bid mee come vnto thee on the water.

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

30 But when he saw a mightie wind, he was afraid: and as he began to sinke, he cried, saying, Master, helpe me.

31 So immediatly Iesus stretched forth his hand, and caught him, and sayd vnto him, O thou of little faith, wherefore diddest thou doubt.

32 And as soone as they were come into the ship, the winds ceased.

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

34 ¶ \* And when they were come ouer, they came into the land of Gennezaret.

35 ¶ And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke.

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 The commandments and traditions of men. 4 Of the plant which is rooted up. 5 His cleansing the blind. 6 The heart. 7 The woman of Canaan. 8 The childrens bread: wauers. 9 Faith. 10 4500 men fedde. 11 Thanksg. giuing.

Then I came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2 ¶ Why doe thy disciples transgresse the tradition of the Elders: for they wash not their hands when they eat bread.

3 ¶ But he answered and sayd vnto them, Why doo ye also transgresse the commandment of God by your tradition?

4 ¶ For God hath commaunded, saying, Honour thy father and mother: \* and hee that curseth father or mother, let him die the death.

5 But ye say, ¶ Whoeuer shall say to father or mother, ¶ This gift that is offered by me, thou mayest haue profit,

6 Though he honour not his father, or his mother, he shall be free: thus haue ye made the commandment of God of no authority by your tradition.

7 ¶ O hypocrites, Esaias prophesied well of you, saying,

8 ¶ \* This people draweth neere vnto me with their mouth, and honoureth mee with the lips; but their heart is farre off from me.

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

10 ¶ Then hee called the multitude vnto him: and said to them, Heare and vnderstand.

Temple vs to thy profit: for it is as good as if I said this of thee, as the thickest of our time say: I will be mercifull for thee, for thou wilt cleane thyselfe: they called all to themselves, as though they had not heard: for they had often heard saye, but they had not done the doctrine of a child. ¶ 1 You made vs of your power and authority as much as lay vs on: for whereas the commandments of God stand fast in the Church of God, in despite of the world and Satan. ¶ 2 The same men are condemned for hypocrite and superstition, because they made the kingdom of God to stand in outward things. ¶ 3 ¶ 4 Christ teacheth vs that hypocrite of false teachers which deuide our faith: vs: to not to be borne withall: no one in indifferent matters: and hence it is no reason why their ordinary vocation should binde our eyes: otherwise we are like to perish with them.

¶ By faith we stand under our face: even the temptations themselves: but yet by the vertue of Christ: which belitteth that vertue, which hee of his mercy bringeth vs to. ¶ This conceits with a lase, as the Capernian, vs: but is also called the Isle of Galile and Paganus, that is the countrey by the sea, to be called by that name. ¶ In that that Christ bealeth the sicke, we are vnto understand that we must keepe our hearts: as if we had hands: and thus we are bound not onely to our selves, but also to bring others to him.

¶ None commonly a more build countenances of God, then they whom God appointeth keepers of his law. ¶ 2 Marke 7: 1. ¶ 3 Which hee receiued from his elders: from his elders: to haue them elders: which they were the successors of the Church. ¶ 4 They walked by house, in corrupting the commandment of God, and the vpon presence of godliness, and using authority to make laws: as hee reprooued. ¶ 5 Exce. 20. 14. Act. 16. Ephel. 6. 2. ¶ 6 By heare vs: as if we had all kinde of doctrine, but beholding vs: as if we had none. ¶ 7 Exce. 20. 14. Act. 16. Ephel. 6. 2. ¶ 8 The mystery is this: what is it? It is the mystery of the Temple vs to thy profit: for it is as good as if I said this of thee, as the thickest of our time say: I will be mercifull for thee, for thou wilt cleane thyselfe: they called all to themselves, as though they had not heard: for they had often heard saye, but they had not done the doctrine of a child. ¶ 1 You made vs of your power and authority as much as lay vs on: for whereas the commandments of God stand fast in the Church of God, in despite of the world and Satan. ¶ 2 The same men are condemned for hypocrite and superstition, because they made the kingdom of God to stand in outward things. ¶ 3 ¶ 4 Christ teacheth vs that hypocrite of false teachers which deuide our faith: vs: to not to be borne withall: no one in indifferent matters: and hence it is no reason why their ordinary vocation should binde our eyes: otherwise we are like to perish with them.

¶ 2 Works he meaneth that force and power, wherby we are wrought: and not the works, as is scene of Marke. ¶ 3 Marke 6: 7. Luke 9: 19. ¶ 4 Luke 11: 15. ¶ 5 Chap. 21. 26.

¶ b There were two Herods: the first of them was Antipater sonne of Calceus, who was also called Galilee: and his sonne, whiche Christ was borne, and hee it was that caused the children to be slaine. The second was called Antipas: and his sonne, whiche was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Syria in France. The third was Agrippa, Marcus his nephew by Archelaus, and hee it was that caused the Iames to be slaine. ¶ 6 Marke 6: 32. Luke 9: 10. ¶ 7 Christ referreth a great multitude with five loaves and two little fishes, flexing thereby, that they shall want nothing, which lay all things able & keeke the kingdom of heauen. ¶ 8 Marke 6: 35. Luke 9: 14. Iho. 6: 5.

¶ 9 Marke 6: 45. 47. Iho. 6: 16. 17. ¶ 10 ¶ 11 ¶ 12 ¶ 13 ¶ 14 ¶ 15 ¶ 16 ¶ 17 ¶ 18 ¶ 19 ¶ 20 ¶ 21 ¶ 22 ¶ 23 ¶ 24 ¶ 25 ¶ 26 ¶ 27 ¶ 28 ¶ 29 ¶ 30 ¶ 31 ¶ 32 ¶ 33 ¶ 34 ¶ 35 ¶ 36 ¶ 37 ¶ 38 ¶ 39 ¶ 40 ¶ 41 ¶ 42 ¶ 43 ¶ 44 ¶ 45 ¶ 46 ¶ 47 ¶ 48 ¶ 49 ¶ 50 ¶ 51 ¶ 52 ¶ 53 ¶ 54 ¶ 55 ¶ 56 ¶ 57 ¶ 58 ¶ 59 ¶ 60 ¶ 61 ¶ 62 ¶ 63 ¶ 64 ¶ 65 ¶ 66 ¶ 67 ¶ 68 ¶ 69 ¶ 70 ¶ 71 ¶ 72 ¶ 73 ¶ 74 ¶ 75 ¶ 76 ¶ 77 ¶ 78 ¶ 79 ¶ 80 ¶ 81 ¶ 82 ¶ 83 ¶ 84 ¶ 85 ¶ 86 ¶ 87 ¶ 88 ¶ 89 ¶ 90 ¶ 91 ¶ 92 ¶ 93 ¶ 94 ¶ 95 ¶ 96 ¶ 97 ¶ 98 ¶ 99 ¶ 100

¶ Mark 7, 18.

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

12 ¶ Then came his disciples, and sayd unto him, I perceivest thou not, that the Pharises are offended in hearing thee say faying ?

¶ John 12, 8.

13 But he answered and said, ¶ Every plant which mine heavenly Father hath not planted, shall be rooted up.

¶ Luke 6, 39.

14 Let them alone, they be the \* blinde leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.

15 ¶ ¶ Then answered Peter, and said to him, Declare unto us this parable.

16 Then said Iesus, Are ye yet without understanding ?

17 Perceive ye not yet, that whatsoever eneth into the mouth, goeth into the belly, and is cast out into the draught ?

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

19 For out of the heart \* come evil thoughts, murders, adulteries, fornications, thefts, false testimonies, flanders.

20 These are the things which defile the man: but to eat with unwashen hands, defileth not the man.

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

22 And behold, a woman a f Cananite came out of the same coasts, and cried, saying unto him, Have mercy on me, O Lord, the sonne of David: my daughter is miserably vexed with a devill.

23 ¶ But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after us.

24 But he answered, and said, I am not sent, but unto the \* lost sheepe of the g house of Israel.

25 Yet she came, and worshipped him, saying, Lord helpe me.

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

27 But she sayd, Truth Lord: yet indeede the whelpes eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and sayd unto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that home.

29 ¶ So Iesus ¶ went away from thence, and came neere unto the sea of Galilee, and went up in a mountaine and sat downe there.

30 ¶ And great multitudes came unto him, ¶ having with them, halt, blinde, dumme & maimed, and many other, and callt them downe neer Iesus feet, and he healed them.

31 In fo much that the multitude wondered, to see the dumme speake, the maimed whole, the halt to goe, and the blinde to see: and they glorified the God of Israel.

32 ¶ ¶ Then Iesus called his disciples unto him, and said, I have compassion on this multitude, because they have continued with me already three dayes, and have nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples sayd unto him, Whence should we get so much bread in the wilderness, as to suffice for so great a multitude !

34 And Iesus sayd unto them, how many loaves have ye ? And they said, Seven, & a few little fishes,

35 Then hee commaundeth the multitude k to sit downe on the ground.

36 Andooke the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed, and they tooke up of the fragments that remained, seven baskets full.

38 And they that had eaten, were foure thousand men, besides women, and little children.

39 Then Iesus lent away the multitude, and tooke ship, and came into the parts of Magdala.

C H A P . X V I .

*1 The firste of Ionas. 6 The leaven of the Pharisee, 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith cometh of God. 18 The rocke. 19 The keys. 21 Christ forsineweth his death. 22 The forsaking of his selfe, and thereof. 23 To save the life.*

**T**HEN ¶ came the Pharises and Sadduces, and did a tempt *him*, desiring him to shew them a signe from heaven.

2 But he answered, and said unto them, When it is evening, ye say, Faire weather, for the sky is red.

3 ¶ And in the morning, ye say, for the sky is red, it is a tempest: yet for the skie is red and lowering. O hypocrites, ye can discern the face of the skie, and can ye not discern the signes of the times ?

4 ¶ The wicked generation, and adulterous seeketh a signe, but there shall no signe be given it, but that signe of the Prophet ¶ Ionas: to he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had \* forgotten to take bread *with them*.

6 Then Iesus sayd unto them, Take heede and beware of the leaven of the Pharises and Sadduces.

7 And they reasoned among themselves, saying, It is because we have brought no bread.

8 But Iesus ¶ knowing it, sayd unto them, O ye of litle faith, why reason ye thus among your selves, because you have brought no bread ?

9 Doe ye not yet perceive, neither remember the ¶ five loaves, when there were \* five thousand men, and how many baskets tooke ye up ?

10 Neither the seven loaves when there were ¶ foure thousand men, and howe many baskets tooke ye up ?

11 Why ¶ perceive ye not that I ¶ sayd not vnto you concerning bread, that ye should beware of the leaven of the Pharises and Sadduces ?

12 Then understood they that he had not sayd that they should beware of the leaven of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ ¶ ¶ Now when Iesus came into the coasts of ¶ Cesarea Philippi, hee askt his disciples, saying, Whom doe men say that I, the sonne of man am ?

14 And they sayd, Some say, Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He sayd unto them, But whom say ye that I am ?

16 Then Simon Peter answered & said, \* Thou art that Christ, the sonne of the living God.

17 ¶ And Iesus answered, and sayd to him,

*k Word for word, to lie downe backward as thou sayest thou sayest: they desire to be firste to them.*

*l A kinde of self-wrought twine.*

*1 The wicked which are otherwise: as at defiance one with another, a tree we together against Christ, hee doe what they can: Christ beatech away theevs, and triumpheth over them.*

*¶ Chap. 12, 28. Marke 8, 29. a Torrey whether he could doe that which they desired, but their purpose was naught, for they thought to finde something in him by that means, whereupon they might have occasion to reprehend him: as god distrusteth his sinners, and will not doe for them, for by such means alsois god sayd to be tempted, that is to say, provokt to anger, and through men would have him to be angry.*

*¶ Luke 12, 19. b The outward shew and countenance as it were of all things, is called to the Hebrewes tozeret, a face.*

*c ¶ Chap. 12, 29. d The article, throughout the metallurgie of the dead.*

*e ¶ Psa. 117, 9. f False teachers*

*g ¶ Psa. 84, 29. h Marke 8, 24. i Luke 11, 1.*

*d Not by others, but by vertue of his divinitie.*

*¶ In five thousand men were filled with no man loaves ?*

*¶ Chap. 14, 17. iobn 6, 9. ¶ Chap. 15, 24. f A demand of*

*¶ Mat. 13, 12. Luke 9, 18. 3 There are diverse judgements and opinions of Christ. ¶ not as standing here is knowe of his alone. b There were two Cesareas, the one called Stratonias upon the sea Mediterranea, which heere built sumptuously in the honour of Octavianus, the lib. 15 the other was Cesarea Philippi, which heere the great the Tyrarches Anne by Cleopatra built in the honour of Tiberius at the foote of Libanus. fol. 115. f. An Herod thought. v. Ios. 6. 59. 9 Faith is of grace, not of nature.*

¶ Marke 7, 17. 8. ¶ Grou. 4. 5. and 8. 11, mar. 7, 21. ¶ Mat. 7, 14. ¶ Coastes which were neare to Tyre and Sidon: that is to say, the coast where Palestina bendeth toward Phenice and the sea of Syria. f Of the locke of the Casarians, which is dwelled in this coast. f I to that that Christ doth sometimes as it were stoppe his eares against the prayers of his sinners, hee doeth it for his glory and our profit. ¶ Chap. 10, 6. g Of the people of Israel, which people was divided into twelve tribes, but all the tribes came of one boule. ¶ Christ crasht not to be beneficiall nor to be benefitted here: hee is commended, and in the midst of whelms he gathered together and collected his sheepe. ¶ Marke 7, 31. ¶ Efa. 31, 5. h Wholme members were weakened by the paine, or by nature, for forward it is said, he healed them. Nowe Christ would to heale this wife: that inch members were weakened, hee looked, hee rested to heath, and yet he could easily if he had would, have given them members And fewe and other members, which wanted them. ¶ Marke 8, 7. ¶ By doinge against this miracle Christ sheweth: that he will bestow the wanting members: that fallow him, not in the wilderness. i ¶ See not from my side.



Christ doeth willingly, as Coloss. 1. 11. He denieth not, but he is taken away by the Gospel. k Ought he to do so?

24 ¶ And when they were come to Capernaum, they that received polle money, came to Peter, and said, Dost thou not our Master k pay polle money?

25 He said, Yea. And when he was come into the house, Iesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter said unto him, Of strangers. Then said Iesus unto him, Then are the children free.

27 Nevertheless, lest we should offend them: go thou to the sea, and cast in an angel, and take the hilt fish that cometh up, and when thou hast opened his mouth, thou shalt finde a k peece of twelve pence: that take, and give it unto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdom of God. 2 To receive a little child. 3 To forgive offences. 4 The pulling out of the eye. 5 The Angels. 6 The lost sheepe. 7 The selling of himselfe. 8 Excommunication. 9 As wee must forgive, so pardon the brother that repeneth. 10 The parable of the king that taketh an account of his servants.

¶ He & same time the disciples came unto Iesus, saying, Who is the greatest in the kingdom of heaven?

2 ¶ And Iesus called a little child unto him, and set him in the mids of them.

3 And said, Verely I say unto you, except yee be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore taketh one such little child as this, I say unto you, the same is the greatest in the kingdom of heaven.

5 And whosoever shall receive one such little child in my Name, receiveth me.

6 \* ¶ But whosoever shall offend one of these little ones which beleve in me, it were better for him, that a millstone were hang'd about his necke, and that he were drowned in the depth of the sea.

7 ¶ Woe be unto the world! because of offences, for it must needs be that offences shall come, but woe be to that man by whom the offence cometh.

8 ¶ Wherefore, if thy hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into lue, halt, or maimed, then having two hands, or two feete, to be cast into everlasting fire.

9 And if thine eye cause thee to offend, picke it out, and cast it from thee: it is better for thee to enter into lue with one eye, then having two eyes to be cast into hellfire.

10 ¶ Seeth ye despitte nor one of these little ones: for I say unto you, that in heaven they & Angels always beholde the face of my Father which is in heaven.

11 For \* the Sonne of man is come to save that which was lost.

12 How thinke ye? ¶ If a man have a gadred sheepe, and one of them be gone astray, doeth hee not leave ninetie and nine, and goe into the mountaynes, and seeke that which is gone astray?

13 And if he loyeth that he finde it, verely I say unto you, hee is rejoyced more of that, than of thie ninetie and nine which went not astray:

¶ So is it not the will of your Father which is in

heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother trespass against thee, goe and tell him his fault between thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if hee heare thee nor, take yet with thee one or two, that by the mouth of two or three witnesses, every word may be confirmed.

17 ¶ And if hee refuse to heare them, tell it unto the Church: and if hee refuse to heare the Church also, let him be unto thee as an heathen man, and a Publicane.

18 Verely I say unto you, \* whatsover yee binde on earth, shall be bound in heaven: & whatsover yee loose on earth, shall be loosed in heaven.

19 Again, verely I say unto you, that if two of you shall agree in earth upon any thing, whatsoever they shall desire, it shall be given them of my Father which is in heaven.

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

21 ¶ Then came Peter to him, and said, Master, how oft shall my brother sinne against mee, and I shall forgive him? \* unto seven times?

22 Iesus said unto him, I say not unto thee, Vnto seven times, but, Vnto severentie times seven times.

23 Therefore is the kingdom of heaven likened unto a certaine King, which would take an account of his servants.

24 And when he had begun to reckon, one was brought unto him, which ought him tenne thousand talents.

25 And because hee had nothing to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and the debt to be payed.

26 The servant therefore fell downe, and worshipped him, saying, Lord, I beseeche thee anger toward me, and I will pay thee all.

27 Then that servants lord had compassion, and loosed him, and forgave him the debt.

28 But when the servant was departed, hee found one of his fellow servants which ought him an hundred pence, and hee layed hands on him, and thrashed him, saying, Pay me that thou owest.

29 Then his fellow servant fell downe at his feete, and besought him, saying, Refraine thine anger toward me, and I will pay thee all.

30 Yet he would nor, but went and cast him into prison, till he should pay the deyr.

31 And when his other fellow servants saw what was done, they were very sorry, and came, and declared unto their lord all that was done.

32 Then his lord called him unto him, and said to him, O evil servant, I forgive thee all that debt, because thou praydest me.

33 Oughtst thou not also to have had pitie on thy fellow servant, even as I had pitie on thee?

34 So his lord was wroth, and delivered him to the tormentours, till he should pay all that was due to him.

¶ So likewise shall mine heavenly Father doe

to be pleased, which do not forgive their brethren, although they have beene diversely and grievously injured by them. ¶ Luke 12. 4. In him is set a very great example of forgiveness: hee had thousand creditors, and all his debts were very great; but hee did not care for them, for there is no proportion betwixt them. ¶ This is not a distinct reference to his mercy upon the East. ¶ O woe be to that man to bring anger against me, for I shall call in the Scriptures: I shall anger thine in thy face, and en: that refrainteth the farming of his minde, I shall be patient and of great mercie

1 They that were from seven, 10 years of age to fifty, sayed balfe a faine of the Sanctuary. 20. 10. This was a new Attick didra, but which the Romans washed after they had tubbed water. ¶ By children we must not understand subjects, which by tribute, but natural children. ¶ The more there is in his flock, which is in value 4 didracms, every didracme is about 1/2 pence.

¶ Mar. 9. 34. Luke 9. 46. ¶ Humble of the right way to preeminence. ¶ A child in years.

¶ Chap. 19. 14. ¶ The more they are taken from the Hebrews, and 12 at much as, septim.

¶ Mar 9. 42. Luke 17. 2. ¶ We ought to have great respect to our brethren, they they never to be able: and we should do otherwise, shall be sharply punished. ¶ A good man cannot be too through the mids of offences, yethe must cut off all occasion of offences.

¶ Let and hinder which they have great respect to. ¶ The more they are taken from the Hebrews, and 12 at much as, septim.

¶ Chap. 5. 29. 30. Mark 9. 47. ¶ Luke 18. 17. ¶ The weak- that a man is the greater care we ought to have of his salvation, as God teacheth us by his example.

¶ Psa. 124. 8. ¶ Luke 19. 10. ¶ Luke 15. 4.

¶ Luke 19. 7. James 5. 19. ¶ We must labour for concord, not to revenge injuries. ¶ If offence be given, it is an offence to the brother. ¶ Luke 19. 15. John 5. 17. 2. cor. 13. 1. Heb. 10. 28. ¶ That is, by the mouth of some, time taken for the word of preach. Num. 13. 16. and also for a still witness, to wit, when the master speaks of his fall, as be neeth, chap. 21. 16. ¶ Sure and certain. ¶ He that commeth to the judgement of the Church, contenteth God. ¶ Word for word, does not vouchsafe to heare, or make as though he had not heard. ¶ If he speaketh not of any kind of pacific, but of an Ecclesiasticall assembly, for hee is to be feared abroad of the power of seeing the members of the Church, and he hath regard to the order used in those dayes, as was at time the Elders were the judges of Church matters in their bands, John 9. 22. and 12. 42. and 16. 2. and was calling out of the Synagogue for a publick man, as we doe now excommunication. ¶ Prophane, and voyd of religion: such men, the Jewes called Gentiles, whose company they shunned as they did the Publicans. ¶ 1 Cor 5. 4. 2. Thir 3. 14. ¶ Luke 10. 24. ¶ It is written that he is translated from the body to the minde, for it belonged properly to long, ¶ They shall finde God heere and not here.



*e Nought, that is to say, despite them as at my good will to reward them for the blessing by an evil eye, means envious, because such dispositions appear as best in the eyes, as above chap. 6. 2. It is fit to answer the word, saying, and to ask there for corrupt for whereas he sayd there afore, ver. 22. If thine eye be single, he addeth in the 13. If thine eye be evil, he saith, or corrupt, the word being the same in that place as it is here.*

*¶ Chap. 19. 30 and 11. 14. mar. 10. 31. Luke 13. 30.*

*13. Christ goeth to the citie necessarily, buyer willingly.*

*3 They that least ought are the first possession of earth.*

*4 The signomie of the citie, is the sure way to the glory of everlasting life.*

*¶ 1. Jo. 1. 31.*

*¶ Mathe. 10. 37.*

*¶ It is the manner of the heavenly kingdom, is quite contrary to the earthly kingdom.*

*¶ This is spoken by a Jew, as touching the citie, that is, it is contrary to the esp. an against the Hebrews' unbelief by this word, Cup, sometime the manner of Jew without which is not to come, as Phil. 1. 15. for the way that is given to the faithful, as 11. 23. 5. and sometime a lot or portion, as 1. Cor. 14. 10.*

*¶ This is applied to afflictions, as David commonly saith.*

*¶ The almightie of Christ, his dominie is not bound.*

*¶ Some say, that he saith to the disciples by taking mans nature upon him.*

*¶ 26. He saith 10. 42. Luke 12. 29.*

*¶ Some say, that flurys into the destruction of himselfe by taking mans nature upon him.*

*¶ Philip 2. 7.*

*¶ Christ by healing thefe blind men with an onely touch, he sheweth that he can, onely light of the world.*

*¶ Marke 10. 46.*

*¶ Jo. 8. 12, 33.*

hour, came and received every man a penic.

10 Now when the first came, they supposed that they should receive more, but they likewise received every man a penic.

11 And when he had received it, they murmured against the maker of the house.

12 Saying, These last have wrought but one house, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will give unto this last, as much as to thee.

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

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

17 ¶ And Iesus went up to Hierusalem, and took the twelve disciples apart in the way, and sayd unto them,

18 ¶ Behold, we goe up to Hierusalem, and the Sonne of man shall be delivered unto the chiefe Priests, and unto the Scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles, to mocke, and to scourge, and to crucifixe him: but the third day he shall rise againe.

20 ¶ Then came to him the mother of Zebedee children with her sonnes, with whipping Lim, and desiring a certaine thing of him.

21 And he said unto her, What wouldest thou? Shee sayd to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdom.

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

23 And he sayd unto them, Ye shall drinke indeede of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to give but it shall be given to them for whom it is prepared of my Father.

24 ¶ And when the other ten heard this, they murmured at the two brethren.

25 Therefore Iesus called them unto him, and sayd, Ye know that the lords of the Gentiles have dominion over them, and they that are great, exercise authorie over them.

26 But it shall not be so among you, but who soever will be great among you, let him be your servant,

27 And who soever will be chiefe among you, let him be your servant.

28 ¶ Even as the Sonne of man came not to be served, but to serve, and to give his life for the ransom of many.

29 ¶ And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, crying, saying, O Lord, the Sonne of David, have mercie on us.

31 And the multitude rebuke them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of David, have mercie on us.

32 Then Iesus stood still, and called them, and said, What wilt ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus mooved with compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

CHAP. XXI.

Christ rideth on an asse unto Hierusalem. 1. Hee casteth out the sellers. 2. The house of prayer. 3. The withered fig-tree. 4. Johns baptisim. 5. Whoso the will of God. 6. The fig-tree, Harlots. 7. 3. Cods vineyard. The Jewes. 8. The Jewes killed of the husbandmen. 9. The centurie.

1 And ¶ when they drew nere to Hierusalem, and were come to Bethpague, unto the mount of the Olives, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is over against you, and anon ye shall find an asse bound, and a colt with her: loofe them, and bring them unto me.

3 And if any man say ought unto you, say ye, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophets, saying,

5 ¶ Tell ye the daughter of sion, Behold thy King cometh unto thee, meeke and sitting upon an asse, and a colt, the foale of an asse viced to the yoke.

6 So the disciples went, and did as Iesus had commanded them.

7 And brought the asse and the colt, and put on them their cloathes, and set him thereon.

8 And a great multitude spread their garments in the way: and other cut downe branches from the trees, and flayed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, Hosanna to the Sonne of David, blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the highest heavens.

10 ¶ And when he was come into Hierusalem, all the citie was mooved, saying, Who is this?

11 And the people sayd, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them that sold, and bought in the Temple, and overthrow the tables of the monney changers, and the seats of them that sold doves.

13 And said to them, It is written, My house shall be called the house of prayer: but ye have made it a denne of heeves.

14 Then the blind, and the halt came to him, in the Temple, and he healed them.

15 ¶ But when the chiefe Priests and Scribes saw the marvelles that hee did, and the children crying in the Temple, and saying, Hosanna to the Sonne of David, they disdained,

16 And sayd unto him, Hearest thou what these say? And Iesus sayd unto them, Yea: read ye never, \* by the mouth of babes and sucklings thou hast made perit the praise?

17 ¶ So hee left them, and went out of the citie unto Bethania, and lodged there.

18 ¶ And ¶ in the morning, as he returned into the citie, he was hungry.

*¶ Himselfe, not by other men's means.*

*¶ Marke 11. 17. Luke 19. 10.*

*1 Christ by his humility, triumphant over the pride of this world, ascendeth to our glory by ignomine of the croffe.*

*¶ Iesus shall say any thing to you, shall let them goe, to wit, the asse and the colt.*

*¶ Isa. 62. 11. 240. 59. Iohn 12. 17.*

*¶ The house of sion, with Iehovah kind of speech, common in the lamentation of Ieremie.*

*¶ Their uppermost garments.*

*¶ From their garments, not upon the asse and the colt.*

*¶ This was an ancient kind of crying which is used in the feast of David the Sonne of David, they carried boughes according as God commandeth Levitic. 23. 40. And the word is commonly made of flowers, as a Holy fig, a Holy myrtle, which is as much to say, as I have I pray thee.*

*¶ It will be to him that cometh in the name of the Lord, that is to say, whom the Lord hath given us for our King.*

*¶ Mar. 1. 11. Luke 19. 45. Iohn 2. 13.*

*¶ I have in all the mount of Hierusalem vineyard, which is as much to say, as I have I pray thee.*

*¶ Ier. 7. 1. mar. 11. 2. Luke 19. 46.*

*¶ Such as should be masters of good-livings, are they that do most ensure the glory of Christ: but in vaine.*

*¶ Iud. 5. 2.*

*¶ Thou shalt make me perfect. Wee returne to Egipt.*

*¶ The daughter which is to be both a consideration and regard of his Church.*

*¶ A hypocrites child at length have their markes discovered, and their vices will be looked from their faces.*

*¶ Marke 11. 14.*

How press the  
 1. The grapes  
 2. The wine  
 3. The oil  
 4. The vinegar  
 5. The salt  
 6. The honey  
 7. The milk  
 8. The butter  
 9. The cheese  
 10. The bread  
 11. The wine  
 12. The oil  
 13. The vinegar  
 14. The salt  
 15. The honey  
 16. The milk  
 17. The butter  
 18. The cheese  
 19. The bread  
 20. The wine  
 21. The oil  
 22. The vinegar  
 23. The salt  
 24. The honey  
 25. The milk  
 26. The butter  
 27. The cheese  
 28. The bread  
 29. The wine  
 30. The oil  
 31. The vinegar  
 32. The salt  
 33. The honey  
 34. The milk  
 35. The butter  
 36. The cheese  
 37. The bread  
 38. The wine  
 39. The oil  
 40. The vinegar  
 41. The salt  
 42. The honey  
 43. The milk  
 44. The butter  
 45. The cheese  
 46. The bread  
 47. The wine  
 48. The oil  
 49. The vinegar  
 50. The salt  
 51. The honey  
 52. The milk  
 53. The butter  
 54. The cheese  
 55. The bread  
 56. The wine  
 57. The oil  
 58. The vinegar  
 59. The salt  
 60. The honey  
 61. The milk  
 62. The butter  
 63. The cheese  
 64. The bread  
 65. The wine  
 66. The oil  
 67. The vinegar  
 68. The salt  
 69. The honey  
 70. The milk  
 71. The butter  
 72. The cheese  
 73. The bread  
 74. The wine  
 75. The oil  
 76. The vinegar  
 77. The salt  
 78. The honey  
 79. The milk  
 80. The butter  
 81. The cheese  
 82. The bread  
 83. The wine  
 84. The oil  
 85. The vinegar  
 86. The salt  
 87. The honey  
 88. The milk  
 89. The butter  
 90. The cheese  
 91. The bread  
 92. The wine  
 93. The oil  
 94. The vinegar  
 95. The salt  
 96. The honey  
 97. The milk  
 98. The butter  
 99. The cheese  
 100. The bread

19 And seeing a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, Never fruit grow on thee henceforward. An I anon the fig tree withered.

20 And when his disciples saw it, they marvelled, saying How cometh this fig tree without fruit?

21 ¶ Jesus answered, and said unto them, ¶ Vnely I say vnto you, I vnderstande this, because ye shall not only see that which I haue done to the fig tree, but also it shall see vnto this mountaine, & thence they shall see it, and cast thy selfe into the sea, & it shall be done.

22 ¶ And whatsoever ye shall aske in prayer, if ye beleeue, ye shall receive it.

23 ¶ ¶ And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and sayd, By what authority doest thou these things? and who gawe thee this authority?

24 Then Iesus answered, and said vnto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authority I doe these things.

25 The baptisme of Iohn, whence was it? from heaven, or of men? Then they reasoned among themselves, saying, If we shall say, From heaven, hee will say vnto us, Why didst ye not then beleeue him?

26 And if we say, Of men, we feare the multitude, for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, We can not tell. And hee sayd vnto them, Neither tell I you by what authority I doe these things.

28 ¶ ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and sayd, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and sayd, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father: They sayd vnto him, The first. Iesus sayd vnto them, Vnely I say vnto you, that the Publicanes and the harlots shall goe before you into the Kingdome of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleeued him not: but the Publicanes and the harlots beleeued him, and yet though ye saw it, ye were not mooued with repentance afterward, that ye might beleeue him.

33 ¶ ¶ Heare another parable. There was a certaine husbandman, which planted a vineyard, and hedged it round about, and made a winepresse therein, and built a tower, & let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit drew neere, he sent his seruaunts to the husbandmen to receive the fruits thereof.

35 And the husbandmen tooke his seruaunts and beat one, and killed another, and stoned another.

36 Againe he sent other seruaunts, more then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselves, ¶ This is the heire: come let us kill him, & let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and flew him.

40 ¶ ¶ When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They sayd vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus sayd vnto them, Reade ye neuer in the Scriptures, ¶ The stone which the builders refused, the same is made the y head of the corner: ¶ This was the Lords doing, and it is marvellous in our eyes.

43 Therefore I say vnto you, The kingdome of God shall be taken from you, and shall be given to a nation, which shall bring forth the fruits thereof.

44 ¶ And whoeuer shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will be dashed him in peeces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceived that hee spake of them.

46 ¶ And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

¶ Eia 8. 14. b As chaffe uresh to be scattered with the wind, for he uesh a word which signifieth properly to separate the chaffe from the corne with winnowing, to scatter it abroad. 1 The wicked can doe nothing, but what God will.

CHAP XXII.

1 The parable of the marriage. 9 The calling of the Gentiles. 11 The wedding garment. 16 Of Celars tribute. 43 They question with Iesus touching the resurrection. 31 Gods will of the living. 36 The greatest commandment. 37 To love God. 39 To love our neighbours. 42 Iesus reprehendeth with the Pharisees touching the Mosaic.

¶ Then with Iesus answered, and spake vnto them againe in parables, saying,

1 The kingdome of heaven is like vnto a certaine king which married his sonne.

2 And sent forth his seruaunts, to call them that were bidde to the wedding, but they would not come.

3 Againe he sent forth other seruaunts, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

4 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

5 And the remnant tooke his seruaunts, and intreated them sharply, and slew them.

6 ¶ But when the king heard it, he was wroth, and sent forth his warriours, and destroyed those murderers, and burnt up their ciue.

7 ¶ Then sayd hee to his seruaunts, Truly the wedding is prepared: but they which were bidden, were not worthy.

8 ¶ ¶ So goe ye therefore out into the hie wayes, and as many as ye find bid them to the marriage.

9 So those seruaunts went out into the high wayes, and gathered together all that euer they found, both good and bad: so the wedding was furnished with guests.

10 ¶ ¶ Then the king came in, to see the guests,

11 ¶ ¶ And hee saw there many, and said vnto his seruaunts, I will not seeke for you, because ye are called, but this life is examined thus enter in. ¶ 4 Is the full number which come at the calling, there are some call away which doe not continue their faith with wordes of life.

1 A kind of pro-  
 2 vberend the wic-  
 3 d of was by of.  
 4 ¶ Mal 118 22.  
 5 act. 4. 11. rom. 9. 33.  
 6 Matter houses  
 7 who are called  
 8 by the Lord  
 9 whose that is of  
 10 the Church.  
 11 x Began o be.  
 12 The current time  
 13 in the corner scall-  
 14 ed the head of the  
 15 corner, which be-  
 16 came the chief  
 17 stone of the build-  
 18 ing. ¶ That matter  
 19 in that the stone  
 20 was cast away, it  
 21 made the head) is  
 22 the Lord doing  
 23 which we behold  
 24 and greatly mar-  
 25 uelle at.  
 26 ¶ They bring forth  
 27 the fruits of the  
 28 kingdome of God,  
 29 which bring forth  
 30 the fruit of the  
 31 spirit, and not of  
 32 the flesh. Gal. 5.



d Word for word.  
 bailed, that is to  
 say, he held his  
 peace, as though he  
 had had a bride or  
 an heir about his  
 neck.  
 \* To them that  
 served the pharisees.  
 \* Chap. 8. 11 and  
 33 and 25. 30.  
 \* Chap. 21. 6.  
 \* Mark 12. 13.  
 \* Luke 20. 20.

and saw there a man which had not on a wedding-garment.

12 And he said unto him, Friend, how camest thou in hither, and hast not on a wedding-garment? And he was dumb speechless.

13 Then said the king to the servants, Bind him hand and foot: take him away, and cast him into vnder darkeness: for there shall be weeping and gnashing of teeth.

14 For many are called, but few chosen.

15 \* Then went the Pharisees and took counsell how they might frangle him in talke.

16 And they sent vnto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest for any man: for thou considerest not the person of men.

17 \* Tell us therefore, how thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Iesus perceived their wickednelle, and said, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute-money. And they brought him a penny.

20 And he said unto them, Whose is this image and supercription?

21 They said unto him, Cefars. Then said he unto them, \* Give therefore to Cesar, the things which are Cefars, and give unto God, those things which are Gods.

22 And when they heard it, they marvelled, and left him, and went their way.

23 \* ¶ The same day the Sadduces came to him, (which say that there is no resurrection) and asked him,

24 Saying, Master, \* Moses said, If a man die, having no children, his brother shall marrie his wife by the right of alliance, and raise up seede unto his brother.

25 Nowe there were with us seven brethren, and the first married a wife, and deceased: and having no issue, left his wife unto his brother.

26 Likewise also the second, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for all had her.

29 Then Iesus answered, and said unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wives, nor wives are betrothed in marriage, but are as the Angels of God in heaven.

31 And concerning the resurrection of the dead, have ye not read what is spoken unto you of God, saying,

32 \* I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard it, they were astounded at his doctrine.

34 \* ¶ But when the Pharisees had heard, that the Temple, which also the Romans took to themselves when they had subdued Iudea.

g They which with Herode made a new temple packed together of the beaten flint and of the Jewish religion.  
 h Truly and faithfully.  
 i These are not moved with any appearance and outward show.  
 j The Christians multiply their Magistrates, although they be wicked and extortioners, but to farre forth as the authority that God hath over us may remaine faile unto him, and his honour be not diminished.

k The word that is used here, significth a palace and rating of mans full-blanc, according to the proportion which they sayed tribute to the chief priests, which were forbidden to receive for the tribute it selfe.

l Before Chap. 17. 24, there is mention made of a didrachme, and here, of a penny, whereas a didrachme is more by the fourth part then a penny, so that there cometh to be a farre to befo twelve paces: but they may easily be recorded thus: The penny was to the Romans for tribute according to the proportion that were rated at the didrachme, and paid of every one to the Temple, which also the Romans took to themselves when they had subdued Iudea. \* Marke 12. 17. Luke 20. 25. rom. 13. 7. 6 Christ voucheth the resurrection of the flesh against the Sadduces. \* Marke 12. 18. Luke 20. 27. after 23. 8. Deut. 32. 6. Vnder which name are daughters also comprehended, not yet as touching the familie and name of a man, because he that left daughters was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood.  
 m He saith not that they shall be without bodies, for they they should not be immo any more, but they shall be as Angels, for they shall neither marrie nor be married. \* Erod. 2. 6. Marke 12. 27. \* Mathe 22. 28. 7 The Gospel doeth not abolish the precepts of the Law; but doeth rather confirme them.

he had put the Sadduces to silence, they assented together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus said unto him, \* Thou shalt love the Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandment.

39 And the second is like unto this, \* Thou shalt love thy neighbour as thy selfe.

40 On these two commandments hangeth the whole Law and the Prophets.

41 \* ¶ While the Pharisees were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne he is? They said unto him, Davids.

43 He said unto them, How then doeth David in spirit, call him Lord, saying,

44 \* The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool?

45 If then David call him Lord, how is he his sonne?

46 And none could answer him a word, neither durst any from that day forth aske him any more questions.

CHAP. XXIII.  
 1 How the Scribes teaching the people the Law of Moses, behaue themselves. 2 The Pharisees and Herodians. 3 The Father, 4 The Son, 5 The Spirit, 6 The Church, 7 The Kingdom of God, 8 The Kingdom of Heaven, 9 The Kingdom of the World, 10 The Kingdom of the Flesh, 11 The Kingdom of the Devil, 12 The Kingdom of the Angels, 13 The Kingdom of the Saints, 14 The Kingdom of the Blessed, 15 The Kingdom of the Holy Ghost, 16 The Kingdom of the Holy Spirit, 17 The Kingdom of the Holy Ghost, 18 The Kingdom of the Holy Spirit, 19 The Kingdom of the Holy Ghost, 20 The Kingdom of the Holy Spirit, 21 The Kingdom of the Holy Ghost, 22 The Kingdom of the Holy Spirit, 23 The Kingdom of the Holy Ghost, 24 The Kingdom of the Holy Spirit, 25 The Kingdom of the Holy Ghost, 26 The Kingdom of the Holy Spirit, 27 The Kingdom of the Holy Ghost, 28 The Kingdom of the Holy Spirit, 29 The Kingdom of the Holy Ghost, 30 The Kingdom of the Holy Spirit, 31 The Kingdom of the Holy Ghost, 32 The Kingdom of the Holy Spirit, 33 The Kingdom of the Holy Ghost, 34 The Kingdom of the Holy Spirit, 35 The Kingdom of the Holy Ghost, 36 The Kingdom of the Holy Spirit, 37 The Kingdom of the Holy Ghost, 38 The Kingdom of the Holy Spirit, 39 The Kingdom of the Holy Ghost, 40 The Kingdom of the Holy Spirit, 41 The Kingdom of the Holy Ghost, 42 The Kingdom of the Holy Spirit, 43 The Kingdom of the Holy Ghost, 44 The Kingdom of the Holy Spirit, 45 The Kingdom of the Holy Ghost, 46 The Kingdom of the Holy Spirit, 47 The Kingdom of the Holy Ghost, 48 The Kingdom of the Holy Spirit, 49 The Kingdom of the Holy Ghost, 50 The Kingdom of the Holy Spirit, 51 The Kingdom of the Holy Ghost, 52 The Kingdom of the Holy Spirit, 53 The Kingdom of the Holy Ghost, 54 The Kingdom of the Holy Spirit, 55 The Kingdom of the Holy Ghost, 56 The Kingdom of the Holy Spirit, 57 The Kingdom of the Holy Ghost, 58 The Kingdom of the Holy Spirit, 59 The Kingdom of the Holy Ghost, 60 The Kingdom of the Holy Spirit, 61 The Kingdom of the Holy Ghost, 62 The Kingdom of the Holy Spirit, 63 The Kingdom of the Holy Ghost, 64 The Kingdom of the Holy Spirit, 65 The Kingdom of the Holy Ghost, 66 The Kingdom of the Holy Spirit, 67 The Kingdom of the Holy Ghost, 68 The Kingdom of the Holy Spirit, 69 The Kingdom of the Holy Ghost, 70 The Kingdom of the Holy Spirit, 71 The Kingdom of the Holy Ghost, 72 The Kingdom of the Holy Spirit, 73 The Kingdom of the Holy Ghost, 74 The Kingdom of the Holy Spirit, 75 The Kingdom of the Holy Ghost, 76 The Kingdom of the Holy Spirit, 77 The Kingdom of the Holy Ghost, 78 The Kingdom of the Holy Spirit, 79 The Kingdom of the Holy Ghost, 80 The Kingdom of the Holy Spirit, 81 The Kingdom of the Holy Ghost, 82 The Kingdom of the Holy Spirit, 83 The Kingdom of the Holy Ghost, 84 The Kingdom of the Holy Spirit, 85 The Kingdom of the Holy Ghost, 86 The Kingdom of the Holy Spirit, 87 The Kingdom of the Holy Ghost, 88 The Kingdom of the Holy Spirit, 89 The Kingdom of the Holy Ghost, 90 The Kingdom of the Holy Spirit, 91 The Kingdom of the Holy Ghost, 92 The Kingdom of the Holy Spirit, 93 The Kingdom of the Holy Ghost, 94 The Kingdom of the Holy Spirit, 95 The Kingdom of the Holy Ghost, 96 The Kingdom of the Holy Spirit, 97 The Kingdom of the Holy Ghost, 98 The Kingdom of the Holy Spirit, 99 The Kingdom of the Holy Ghost, 100 The Kingdom of the Holy Spirit.

Then spake Iesus to the multitude, and to his disciples,

2 1 Saying, The Scribes and the Pharisees sit in Moses seat.

3 2 All therefore whatsoever they bid you observe, that observe and do: but after their works doe not; for they say, and doe not.

4 3 ¶ For they bind heauie burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.

5 4 All their works they doe for to be seene of men: for they make their phylacteries broad, and make long the \* findges of their garments,

6 5 And love the chiefe place at feastes, and to have the chiefe seates in the assemblies.

7 6 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 7 And when he saith of the scribes, which they occupied as teachers of Moses his teaching.

9 8 Luke 11. 46. after 17. 10. 4 Hypocrites for the multitude of those things which they themselves chiefly neglect. 11 By occasion are ambitious. 12 It was a thread, or riband of blacke like in the fringe of a corner, the beholding wherof made them to remember the lawes and ordinances of God; and therefore was it called a Palmetrie, as yet we say for a keeper, Num. 15. 38. dent. 6. 8. which order the leues afterward abused, as they doe now a dayes, which many S. Iohns Gospells about their neckes; a thing continued many yeares since in the Council of Antioche. 13 Word for word, Twined raiels of thread which fasted at the westmost hemmes of their garments. \* Mark 11. 52. dent. 12. 14. mathe 23. 5. \* Luke 11. 43. and 20. 46. 4 When Antiochus and Conuicia are gathered together. 5 This word Rab, significth one that is to be his fellowes, and is as good as a number of them; and may we say by the repeating of it, how proud arde it was. Now they were called Rabbi, which by laying on of hands were vntured and dedicated to the world to be wife men.

o A little, 6  
 fah Mar. 12. 29.  
 nro what a little  
 is, looke Chap. 10.

\* Rom. 6. 17.  
 p The Hebrew text readeth, Cant. 6. 5.  
 with rime heart,  
 full, and fresh,  
 and Luke 10. 37.  
 read with full  
 heart, fresh and  
 thought.  
 \* Mat 12. 31.  
 rom. 13. 9. gal. 5. 14.  
 times 2. 8.  
 q waken men  
 r Christ groweth  
 manifestly that he  
 is Davids sonne  
 according to the  
 flesh, but otherwise  
 Davids Lord,  
 and Ierem. 23.  
 \* Mat 12. 35.  
 Luke 10. 41.  
 r Or whole heere  
 of familie; for the  
 Hebrews call a  
 mans posterity  
 sonnes.  
 \* Psal. 110. 4.

1 wrought out  
 braue whatsoever  
 any wicked teach-  
 ers teach us  
 purely out of the  
 world of Gods eye  
 for that we miseste  
 their evil maners.  
 \* Nehem. 8. 4.  
 2 Because God  
 appointed the order  
 thereof, men  
 Lord should have  
 his Word to be  
 heard even from  
 the mouth of his  
 priests and hier-  
 rings.  
 b Provided al-  
 ways that they  
 deliver Moises his  
 doctrine which they  
 professe, which  
 thing the Meta-  
 phoricall teaching  
 of Moises his teaching.  
 c By occasion are  
 ambitious most leu-  
 erly men.

¶ Innes 3. 1.  
 4 Meditacion  
 a finger or ornament  
 of God ministers  
 of God, not and  
 himselfe after it. For  
 our Lord doth not  
 forbid us to give  
 the Magistrate and  
 our Masters the  
 honour that is due  
 to them. As yet  
 flinck in the name  
 verb Dominus ex  
 Mat. cap. 11.  
 b He seereth to  
 elude in a place of  
 Efaie. chap. 54. 12.  
 c He seereth to  
 elude. Mat. 23. 34.  
 d Mat. 1. 10.  
 e He floureth at a  
 fiction which the  
 Jews used, for  
 they called the Rab-  
 bins out of their  
 Efaie. chap. 54. 12.  
 f He seereth that  
 the scribes did very  
 greedily hunt after  
 such titles, without  
 verie to be callid  
 blinde guides.  
 g Luke 14. 11.  
 h Luke 13. 9.  
 i He seereth to  
 allude to the name  
 of the Rabbin, for  
 Rabbin significth one  
 that is doct.  
 j Hypocrites can  
 abide none to be  
 better than them-  
 selves.  
 k In Christ when he  
 reproveth any man  
 sharply, verie this  
 word. to give us to  
 understand that  
 there is nothing  
 more detestable  
 then hypocricie and  
 falsehood in religion  
 o Which are even  
 at the doore.  
 p Marke 14. 9.  
 q Luke 10. 47.  
 r It is a common  
 thing among by-  
 potes, to abuse  
 the pretence of  
 zeale in covetous-  
 nes and envious-  
 nes. For words  
 draw a colour of  
 long praying. And  
 this word, Even,  
 nameth a double  
 naughtinesse in  
 them: the one that  
 they devoured and  
 devoured the  
 other, that they did  
 at vnder a colour of  
 godlinesse.  
 s The drie part  
 now the part of  
 this carth is called  
 drie and is called  
 the Lord hath given  
 us to dwell upon.  
 t Is a doct.  
 u Sines are called  
 in the Syrian tongue,  
 Debui, and it is  
 interpreted that  
 Christ spake in the  
 Syrian tongue, y  
 Catechiz the golde  
 to be crowned buy,  
 which is deducate in  
 an holy ofie. f. 4.  
 x King  
 1. 13. in chon 6. 2.  
 y Chap. 1. 34.  
 z If Jesus be  
 Gods throne, then  
 is he above all the  
 world. 7 Hypocrites  
 are carefull in  
 trifles, and neglect  
 the things of purpose.  
 8 Luke 11. 42.  
 9 Faithfullnesse  
 in keeping of  
 promises. 8 Hypocrites  
 are too much carefull  
 of outward things,  
 and the inward  
 they utterly neglect.

8 4 + But be not ye called, Rabbi, for k one  
 is your doctour, *scilicet*, Christ, and all ye are bre-  
 thren.  
 9 And 4 call no man your father upon the  
 earth: for there is but one, your father which is in  
 heaven.  
 10 Be not called k doctours: for one is your  
 doctour *even* Christ.  
 11 But he that is greatest among you, let him  
 be your servant.  
 12 \* For whosoever l will exalt himselfe, shall  
 be brought lowe: and whosoever will humble  
 himselfe, shall be exalted.  
 13 3 5 Woe therefore be unto you, Scribes  
 and Pharises, m hypocrites, because ye flout up  
 the kingdom of heaven before men: for ye your  
 selves goe not in, neither suffer ye them that  
 would n enter, to come in.  
 14 8 4 Woe be unto you, Scribes and Pharises,  
 hypocrites: for ye devoure widows houses, e  
 ven under a colour of long prayers: wherefore ye  
 shall receive the greater damnation.  
 15 Woe be unto you Scribes and Pharises, y  
 hypocrites: for ye compasse sea and land to make  
 one of your profession: and when he is made, ye  
 make him two fold more the childe of hell, then  
 you your selves.  
 16 Woe be unto you blinde guides, which say,  
 Whosoever sweareth by the Temple it is nothing:  
 but whosoever sweareth by the gold of the Tem-  
 ple, he is offendent.  
 17 Ye fooles and blinde, Whether is greater, the  
 gold, or the Temple that sanctifieth the gold? *is*  
 nothing, and whosoever sweareth by the altar, it is  
 nothing, but whosoever sweareth by the offering  
 that is upon it, offendent.  
 18 Ye fooles and blinde, whether is greater,  
 the offering, or the altar which sanctifieth the of-  
 fering?  
 20 Whosoever therefore sweareth by the altar,  
 sweareth by it, and by all things thereon.  
 21 \* And whosoever sweareth by the Temple,  
 sweareth by it, and by him that dwelleth therein.  
 22 \* And hee that sweareth by heaven, swea-  
 reth by the throne of God, and by him that sit-  
 teth thereon.  
 23 1 7 8 Woe be unto you, Scribes and Pharises,  
 hypocrites: for ye thine nymt, and anynye, and cum-  
 nynt, and leave the weightt matters of the law, &  
 judgement, and mercy and fidelitie. These ought  
 ye to have done, and not to have left the other.  
 24 Ye blinde guides, which strain out a gnar,  
 and swallow a camel.  
 25 4 8 Woe be to you, 3 Scribes and Pharises,  
 hypocrites: for ye make cleane the vter side of  
 the cup, and of the platter: but within they are full  
 of briberie and excess.  
 26 Thou blinde Pharise, cleanse first the inside  
 of the chuppe and platter, that the outside of them  
 may be cleane also.  
 27 Woe be to you, Scribes and Pharises, hypo-  
 crites: for ye are like unto whited tombes, which  
 appeare beautiful outward, but are within full of  
 dead mens bones, and all filthinesse.

28 So are yee also: for outward ye appeare  
 righteous unto men, but within ye are full of hy-  
 pocricie and iniquitie.  
 29 4 1 Woe be unto you, Scribes and Pharises,  
 hypocrites: for ye build the tombes of the Pro-  
 phets, and garnish the sepulchres of the righteous,  
 30 And say, If we had bene in the dayes of our  
 fathers, we would not have bene patners with  
 them in the blood of the Prophets.  
 31 So then ye be witnesses unto your selves,  
 that yee are the children of them that murdered  
 the Prophets.  
 32 10 Fulfill ye also the measure of your fathers.  
 33 O serpents, the generation of vipers, how  
 should ye escape the damnation of x hell!  
 34 10 Wherefore behold, I send unto you Pro-  
 phets, and wisemen, and Scribes, and of them ye  
 shall kill, and crucifie, and of them shall ye scourge  
 in your Synagogues, and persecute from citie to  
 citie.  
 35 11 That upon you may come all the righte-  
 ous blood that was shed upon the earth, & from  
 the blood of Abel the righteous, unto the blood of  
 Zacharias the sonne of y Barachias, & whom ye  
 slew betweene the Temple and the altar.  
 36 Verely I say unto you, all these things shall  
 come upon this generation.  
 37 11 \* Hierusalem, Hierusalem, which killest  
 the Prophets, and fonest them which are sent to  
 thee, how often would I have gathered thy chil-  
 dren together, as the henne gathered her chickens  
 vnder her wings, and ye would not!  
 38 Beholde, your habitation shall be left unto  
 you desolate.  
 39 For I say unto you, ye shall not see mee  
 henceforth till that ye say, Blessed is he that com-  
 meth in the Name of the Lord,

CHAP. XXIV.

1 The destruction of the Temple. 4 The signes of Christs  
 coming. 12 Iniquitie. 23 False Christs. 29 The signes of  
 the end of the world. 31 The Angell. 32 The figtree. 33 The  
 dayes of Noe. 42 We must watch. 43 The servant.

And 4 Iesus went out, and departed from the  
 Temple, and his disciples came to him, to shew  
 him the building of the Temple.  
 2 1 And Iesus said unto them, See yee not all  
 these things? Verely I say unto you, there shall  
 not be here left a stone upon a stone, that shall not  
 be cast downe.  
 3 And as he fate upon the mount of Olives,  
 his disciples came unto him apart, saying, Tell us  
 when these things shall be, and what signe shall be  
 of thy coming, and of the end of the world.  
 4 3 And Iesus answered, and said unto them,  
 Take heed that no man deceive you.  
 5 For many shall come in my Name, saying, I  
 am Christ, and shall deceive many.  
 6 And ye shall heare of warres, and rumours  
 of warres: see that yee be not troubled: for all  
 these things must come to passe, but the ende is  
 not yet.  
 7 For nation shall rise against nation, and  
 realme against realme, and there shall be famine,  
 and pestilence, and earthquakes in divers  
 places.  
 8 All these are but the beginning of sor-  
 rowes.  
 9 8 Then shall they deliver you up to be af-  
 flicted,

9 Hypocrites  
 when they goe  
 mult about to ap-  
 pear their wicked-  
 nes, also do they  
 by the iust judge-  
 ment of God,  
 shewe themselves.  
 u A proverbe  
 and of the Jews,  
 which hath this  
 meaning, Goe ye on  
 also & follow your  
 accusers, but as  
 length your wic-  
 kednesse may come  
 to the full.  
 v Luke Chap. 5.  
 verie 22.  
 w Hypocrites be  
 cruell.  
 x The end of  
 them which per-  
 secute the Golpse  
 vnder the pre-  
 tence of the law.  
 y Gen. 4. 8.  
 z Of Iosias, who  
 was also called Ba-  
 rachias, that is,  
 blessed of the Lord.  
 11 Chron. 24. 20.  
 12 Where the  
 mercy of God was  
 great, there was  
 great wicked-  
 nes and rebellion,  
 and as length the  
 iust iudgement  
 was more terrible.  
 13 Luke 13. 34.  
 14 He spakech of  
 the outward mi-  
 sterie, and as he  
 was promised for  
 the saving of this  
 people, so was he  
 also careful for  
 them, even from the  
 time that the prom-  
 ise was made to  
 Abraham.

¶ Marke 13. 11  
 Luke 23. 10.  
 1 The destruction  
 of the citie and  
 especially of the  
 Temples steele.  
 2 Luke 19. 44.  
 3 The Church  
 shall have a con-  
 stant conflict with  
 infinite miseries  
 and offences, and  
 that more which  
 false prophets, who  
 till the day of  
 victorie and tri-  
 umph cometh.  
 4 249. 36. col. 10. 13.  
 5 That is, when  
 these things are  
 fulfill ed, yete the end  
 shall not come.  
 6 Every where.  
 7 Word for word  
 of great tormen-  
 ts, and of many  
 in the cite.  
 8 Chap. 10. 17.  
 Luke 11. 12. Iohn  
 8. 12. and 16. 22.



3 The foolish took their lamps, but took no oyle with them.

4 But the wife took oyle in their vessels with their lamps.

5 Now while the bridegrome taried long, all bumbled and slept.

6 And at midnight there was a crye made, Behold, the bridegrome cometh: goe out to meet him.

7 Then all those virgins arose and trimmed their lamps.

8 And the foolish said to the wife, Give us of your oyle, for our lamps are out.

9 But the wife answered, saying, Not so, least there will not be ynough for us and you: but goe ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verely I say unto you, I know you not.

13 Watch therefore: for ye know neither the day, nor the houre, when the son of man will come.

14 For the kingdoms of heaven is as a man that going into a strange country, called his servants, and delivered to them his goods.

15 And unto one he gave five talents, and to another two, and to another one, to every man after his owne ability, & straightway went from home.

16 Then hee that had received the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that received two, hee also gained other two.

18 But hee that received that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those servants came, and reckoned with them.

20 Then came hee that had received five talents, and brought other five talents, saying, Master, thou deliverest unto mee five talents: behold, I have gained with them other five talents.

21 Then his master saide unto him, It is well done good servant and faithfull, Thou hast bene faithfull in little, I will make thee ruler over much: enter into thy masters ioy.

22 Also he that had received two talents, came, and saide, Master, thou deliverest unto mee two talents: behold, I have gained two other talents more.

23 His Master saide unto him, It is well done good servant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler over much: enter into thy masters ioy.

24 Then hee that had received the one talent, came, and said, Master, I knewe that thou wast an hard man, which reapeth where thou sowest not, and gathereth where thou strowest not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said unto him, Thou evil servant, and slothfull, thou knewest that I reape where I sowed not, and gather where I strowed not.

27 Thou oughtest therefore to have put my money to the exchangers, & then at my coming should I have received nine owne with thy talent.

28 Take therefore the talent from him, and

give it unto him which hath ten talents.

29 For unto every man that hath, it shall be given, and he shall have abundance, and from him that hath not, even that he hath shall be taken away.

30 Call therefore that unprofitable servant into viter & daikene: there shall he be weeping and gnawing of teeth.

31 And when the Sonne of man cometh in his glorie, and all the holy Angels with him, then shall he sit upon the throne of his glorie.

32 And before him shall be gathered all nations, and hee shall separate them one from another as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goats on the left.

34 Then shall the king say to them on his right hand, Come ye blessed of my father: take the inheritance of the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat: I thirsted, and ye gave me drinke: I was a stranger, and ye took me in into you.

36 I was naked, and ye clothed mee: I was sicke, and ye visited mee: I was in prison, and ye came unto mee.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drinke?

38 And when saw we thee a stranger, and took thee in into us? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came unto thee?

40 And the king shall answer, and say unto them, Verely I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it to me.

41 Then shall he say to them on the left hand, Depart from mee ye cursed, into everlasting fire, which is prepared for the devill and his angels.

42 For I was an hungred, and ye gave mee no meat: I thirsted, and ye gave me no drinke.

43 I was a stranger, and ye took me not in unto you: I was naked, and ye clothed me not sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister unto thee?

45 Then shall he answer them, and say, Verely I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shall goe into everlasting paine, and the righteous into life eternall.

C H A P. XXVI.

3 The consulation of the Priests against Christ. 6 His feet are anointed. 25 Judas selleth him. 26 The vij. sayings in the supper. 31 and 36 Petre denieth Christ to beare. 47 He is betrayed with a kisse. 57 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 The first sayings.

AND as it came to passe, when Iesus had finished all these sayings, hee saide unto his disciples,

1 Ye know that after two dayes is the Passover, and the Sonne of man shall be delivered to be crucified.

3 So then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas;

4 And they consulted together, how they might slay Iesus: but they feared the people.

\* Chap. 13. 22. Luke 4. 25. and 19. 26. \* Chap. 8. 12. and 22. 13. 3 A lively setting forth of the everlasting judgement which is so come.

f Blessed and happy upon whom my Father hath most abundantly bestowed his benedictions. \* E. Sai. 18. 7. \* Eccl. 7. 45.

\* Psal. 6. 8. Chap. 7. 13. Luke 13. 27.

\* Dan 12. 2. Iohn 5. 22.

\* Marke 14. 7. Luke 22. 1. \* Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sinne of Adam, by his obedience. 2 God himselfe and not men appointed the time that Christ should be crucified in.

b Their eyes being blinded w<sup>th</sup> sleep.

c Chap 24. 41. Marke 13. 35.

d Luke 19. 11. 13. 2 Christ witnesseth that there shall be a long time betwene his departure to his father, and his coming againe to us, but ye notwithstanding that, be wile at that day take an account not onely of the rebellious and obstinate, how they have believed that which they received of him, but also of his household servants, which have not through slothfulness employed those gifts which he bestowed upon them.

e According to the wisdom, and skill in dealing, which was given them.

f Come, and receive the fruit of goodnes, now the Lords say is doubled, Iohn 1. 5. 11. that my joy may remaine in you, and your joy be fulfilled.

g Iudge matters which have their sleep but for a while: but they are lent money to usurie.



13 Christ offeth himself willingly to be crucified, that to obeying willingly, he might make satisfaction for the willfull fall of man.

42 Marke 14. 41. Luc. 22. 47. Iobn. 18. 1.

14 ¶ Sent from the five Priests.

15 Christ is taken to them, where they might be delivered.

16 Peter reprehendeth Iudas traitorously, & rebuketh him sharply, for hee knew well enough for what cause he came.

17 ¶ Can venation avoide the rule of our curse.

18 Geo. 6. 1. Gen. 3. 10.

19 They take the sword to whom the Lord hath no gift, yet it is said to say, they which use the sword, and are not called to it.

20 Christ is taken, because hee was willing to be crucified.

21 By this questioning, hee answereth the objection, for they might have arrested him, why hee did not in that his great extremity of duty.

22 ¶ Hee calls to his Father for aide; but to his benefactors by a question.

23 IJa 35. 10.

24 Verle 34.

25 Marke 14. 53. Luc. 22. 54. Iobn 18. 14.

26 Christ bringeth innocent innocency in command of the high Priest for that hee would be whereof we are guilty.

27 From Annas to Caiaphas, before whom the multitude was assembled.

28 Iobn 18. 13. The word here used, signifieth properly an open large house, as we see in Kings palaces, and sometimes houses where we call it a court, for it is open to the eye, and by a question doth it raise to the house it selfe.

29 Marke 14. 55. Iobn 18. 19.

30 How cometh it to passe that the one witness agreeth the other?

41 Watch, and pray, that yee enter not into temptation: the spirit indeed is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this cuppe cannot pass away from me, but that I must drinke it, they will be done!

43 And he came and found them asleep again, for their eyes were heavy.

44 So he left them, and went away againe, and prayed the third time, saying the same words.

45 Then came he to his disciples, and sayd unto them, Sleepe henceforth, and take your rest: behold, the hour is at hand, and the Sonne of man is given into the hands of sinners.

46 ¶ Rife, let us go: behold, he is at hand that betrayeth me.

47 ¶ And while he yet spake, loe, Iudas one of the twelve came, and with him a great multitude with swords and staves.

48 Now he that betrayed him, had given them a token, saying, Whomsoever I shall kille, that is he, lay hold on him.

49 And forthwith he came to Iesus, and sayd, God save thee, Master, and killed him.

50 ¶ Then Iesus sayde unto him, x Friend wherefore art thou come? Then came they, and layd hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a servant of the hie Priest, and smote off his eare.

52 ¶ Then sayd Iesus unto him, Put up thy sword into his place: for all that take the sword, shall perish with the sword.

53 ¶ Either thinkest thou, that I cannot now pray to my Father, and hee will give me moe then twelve legions of Angels?

54 ¶ How then should the \* Scriptures be fulfilled, which say, that it must be so?

55 The same hour sayd Iesus to the multitude, Yee be come out as it were against a thiefe, with swords and staves to take mee: I tate dily teaching in the Temple among you, and yee tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. ¶ Then all the disciples forsooke him, and fled.

57 ¶ ¶ 16 And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farr off unto the hie Priests b hall, and went in and saw with the servants to see the end,

59 Nowe \* the chief Priests and the Elders, and all the whole Councill sought false witness against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.

61 And said, This man said, ¶ I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest answerd, and sayde to him, Answerest thou nothing? ¶ What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe Priest answerd, and sayde to him, I charge thee swear unto vs by the living God, to tell vs, if thou be that Christ the sonne of God, or no.

64 ¶ Iesus said to him, Thou hast said it: nevertheless I say unto you, ¶ Hereafter shall ye see the Sonne of man, sitting ¶ at the right hand of the power of God, and come in the cloudes of the heaven.

65 Then the hie Priest rent his clothes, saying, He hath blasphemed, what have we any more neede of witness: behold e, nowe ye have heard his blasphemie.

66 ¶ What thinke ye? They answered, and said, He is guilty of death.

67 ¶ Then spat they in his face, and buffeted him, and other smote him with rods.

68 Saying, Prophecie to us, O Christ, who is he that smote thee?

69 ¶ ¶ 17 Peter b bare without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galilee:

70 But hee denied before them all, saying, I wote not what thou sayest.

71 And when hee went out into the porch, another maide sawe him, and sayde unto them that were there, This man was also with Iesus of Nazareth.

72 And againe hee denyed with an oathe, saying, I know not the man.

73 So after a while, came unto him they that stood by, and sayde unto Peter, Surely thou art also one of them: for even thy speech betrayeth thee.

74 Then began hee to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had said unto him, Before the cocke crowe thou shalt denie mee thrice. So hee went out, and wept bitterly.

¶ by the experience of his owne incredulitie. ¶ h That is, without the place where hee bringe his face, but not without the house, for afterward hee went from thence into the porch. ¶ i He wote and curied himselfe.

CHAP. XVII.

1 He is delivered to Pilate. ¶ Iudas hath bought himselfe to Pilate, with 30 Denarii: asked, 20. Pilate washeth his hands. 29 Christ saith to the multitude, 34 He is crucified, 40 Replead, 50 He geth up the Chiefe, 57 He is killed. 62 The first voice watch him.

¶ When the ¶ morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death.

2 And let him away bound, and delivered him unto Pontius Pilate the governour.

3 ¶ ¶ 1 ¶ Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of silver to the chief Priests, and Elders,

4 Saying, I have sinned, betraying the innocent blood. But they sayd, What is that to us; see thou to it.

5 And when he had cast downe the silver pieces in the Temple, hee departed, and went, ¶ and hanged himselfe.

6 And the chiefe Priests tooke the silver pieces, and sayde, It is not lawfull for us to put them into the treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the burill of 4 strangers.

8 Wherefore that field is called, ¶ The field of blood, until this day.

9 ¶ (Then was fulfilled that which was spoken by

¶ Chap. 16. 27. rom 14. 40. a. Iobn 4. 14. ¶ This word is signifying both his first coming from the Father, & his second coming, God in little and equal honor at the right hand of his Father, that is, in greater power: for the right hand is superior among the Hebrews, that is, to make the use of great power. ¶ Clearer of heaven. Looke after Chap. 16. 30.

¶ This is an usual matter among the Jews: for they were bound to see, when they heard any speaking to blaspheme God, or to saye a tradition of their forefathers, that is, to make the use of the Magistrates in the title, of the four kinds of death.

¶ IJa 38. 6. ¶ IJa 44. 65. Iude 1. 25. Iobn 18. 10.

¶ Peter by the wonderful providence of God appointed to be a witness of all that hee did, hee is prepared to the example of singular constancie.

¶ h That is, without the place where hee bringe his face, but not without the house, for afterward hee went from thence into the porch.

¶ Iudas hath bought himselfe to Pilate, with 30 Denarii: asked, 20. Pilate washeth his hands. 29 Christ saith to the multitude, 34 He is crucified, 40 Replead, 50 He geth up the Chiefe, 57 He is killed. 62 The first voice watch him.

¶ Mar. 15. 1. Luke 22. 6. Iobn 18. 28.

¶ An example of the horrible judgement of God, as well against them which sell Christ, as against them which buy Christ.

¶ A out of mens lights. ¶ Acts 1. 18. ¶ The treasure of the Temple. ¶ Of the sold death. ¶ Strangers and gentiles, whom the Hebrews could not burie: but hee is joynd unto, so not after they were dead.

¶ Acts 1. 19.

*e. Seeing this proph-  
 etie is read to  
 Zach. 13. 7. it can  
 not be denied, that  
 Jeremias was  
 crucified at the  
 cross, either through  
 the wrath of God,  
 or for some other  
 reason: it may be  
 all that is come out  
 of the many proph-  
 eties of the  
 scriptures, the  
 one being like  
 the other, & which  
 are not much  
 unlike: but in the  
 13. of Zach. it is  
 said that the  
 sacrifice was  
 fit to cover  
 sinners, &c.  
 14. The Evangelist  
 hath not follow'd  
 the Prophets words,  
 but his meaning,  
 which  
 is the  
 fulfillment  
 of the  
 Prophecy  
 15. A Crucif holdeth  
 his peace when he  
 is accused, & he  
 may not be accused  
 acknowledging  
 guilt, & he that  
 is guilty is without  
 innocence.  
 \* Mark. 15. 5. Luk.  
 23. 9. Job. 31. 23.  
 3 Crucif is here  
 quick of the same  
 Judge, & before he  
 is condemned, that  
 we might see how  
 he is just for the  
 vnuilt.  
 \* Mark. 15. 12. Luk.  
 23. 18. Job. 31. 23.  
 ad. 3. 14.  
 4 Carrying  
 guilt by the testi-  
 mony of the Judge  
 himselfe, is con-  
 viding standing  
 condemned by  
 the same to quit  
 us before God.  
 5 It was a manner  
 to old time, when  
 any man was  
 there, and to walk  
 his hands in wa-  
 ters, to declare  
 himselfe innocent.  
 6 Cf. In the  
 of the  
 7 If there be any  
 offence  
 committed  
 in laying him,  
 let  
 the  
 8 Cf. In the  
 9 Cf. In the  
 10 Cf. In the  
 11 Cf. In the  
 12 Cf. In the  
 13 Cf. In the  
 14 Cf. In the  
 15 Cf. In the*

by Jeremias the Prophet, saying, \* And they  
 took thirty silver pieces, the price of him that was  
 valued, whom they of the children of Israel valued.  
 10 And they gave them for the potters field, as  
 the Lord appointed me.)  
 11 \* And Iesus stood before the governour,  
 and the governour asked him, saying, Art thou that  
 King of the Iewes? Iesus sayd unto him, Thou  
 sayest it.  
 12 And when hee was accused of the chiefe  
 Priests, and Elders, he answered nothing.  
 13 Then sayd Pilate unto him, Hearest thou  
 not how many things they lay against thee?  
 14 But he answered him not on one word, in-  
 formuch that the governour marvelled greatly.  
 15 Now at the feall the governour was wont  
 to deliver unto the people a prisoner whom they  
 would.  
 16 And they had then a notable prisoner called  
 Barabbas.  
 17 When they were then gathered together, Pi-  
 late said unto them, Whether will ye that I let  
 loose for you Barabbas, or Iesus which is called  
 Christ? (For he knew well, that for envie they had  
 delivered him.)  
 18 Also when hee was set downe upon the  
 judgement seat, his wife sent him, saying, Have  
 thou nothing to doe with that iust man: for I have  
 suffered many things this day in a dreame by reason  
 of him.)  
 19 \* But the chiefe Priests and the elders had  
 perswaded the people that they should aske Barab-  
 bas, and should detest Iesus.  
 20 Then the governour answered, and sayd un-  
 to them, Whether of the twaine will ye that I let  
 loose unto you? And they sayd, Barabbas.  
 21 Pilate sayd unto them, What shall I do then  
 with Iesus, which is called Christ? They all sayd  
 to him, Let him be crucified.  
 22 Then sayd the governour, But what evil  
 hath he done? Then they cried the more, saying,  
 Let him be crucified.  
 23 When Pilate saw that hee availed nothing,  
 but that more tumult was made, hee tooke water  
 and washed his hands before the multitude, say-  
 ing, I am innocent of the blood of this iust man:  
 looke you to it.  
 24 Then answered all the people, and said, His  
 blood be on us, and on our children.  
 25 Thus let he Barabbas loose unto them, and  
 scourged Iesus, and deliver'd him to be crucified.  
 26 Then the soldiers of the governour  
 tooke Iesus into the common hall, and gathered  
 about him the whole band,  
 27 And they tripped him, and \* put about  
 him a skatlet robe,  
 28 And platted a crowne of thornes, and put it  
 upon his head, and a reed in his right hand, and  
 bowed their knees before him, and mocked him,  
 saying, G. A save thee, King of the Iewes,  
 29 And spured upon him, and tooke a reed, and  
 smote him on the head.  
 30 Thus when they had mocked him, they  
 tooke the robe from him, and put his owne ray-  
 ment on him, and led him away to crucifie him.  
 31 \* And as they came out, they found a man  
 which did them this reproach. K. They call a cloake about him, and wrapped it  
 about him, for Iesus had Iohn and Mathe make mention of a purple robe,  
 which was also very pleasant. But these profane and malicious covetous soldiers clad  
 Iesus in this way, to mocke him withall, who was indeed a iust King. \* Marke  
 15. 21. Luk. 23. 16.

of Cyrene, named Simon: him they compelled  
 to beare his crosse,  
 33 \* And when they came unto the place called  
 Golgotha (which is to say the place of deadnes, be-  
 cause of the smell which came thence) they  
 crucified him there with two thieves,  
 34 \* And when hee had taften these, hee  
 would not drinke.  
 35 \* And when they had crucified him, they  
 parted his garments, and did cast lots, that it might  
 be fulfilled, which was spoken by the Prophet,  
 36 They divided my garments among them, and  
 upon my veldure did cast lots.  
 37 And they fate and watched him there,  
 38 \* And they set up also over his head his  
 cause written, THIS IS IESUS THE KING  
 OF THE IEWES.  
 39 \* And there were two thieves crucified  
 with him, one on the right hand, and another on the left.  
 40 And they that passed by, reviled him, wag-  
 ging their heads,  
 41 And saying, \* Thou that destroyest the Temple,  
 and buildest it in three dayes, save thyselfe: if  
 thou be the Son of God, come down from the  
 crosse,  
 42 Likewise also the high Priests mocking him,  
 with the Scribes, and Elders, and Pharisees, sayd,  
 43 He saved others, but he cannot save him-  
 selfe: if he be the king of Israel, let him now come  
 down from the crosse, and we will be-leeve in him.  
 44 \* Hee trusted in God, let him deliver him  
 now, if hee will have him: for hee sayd, I am  
 the Sonne of God.  
 45 The Iefe same thing also the two thieves which  
 were crucified with him, said in their teeth.  
 46 \* Now from the sixth houre was there dark-  
 nesse over all the land, unto the ninth houre,  
 47 And about the ninth houre Iesus cried with  
 a loud voyce, saying, \* Pa, Eli, lama sabachthani?  
 that is, My God my God why hast thou forsaken me?  
 48 And some of them that stood there, when  
 they heard it, sayd, This man calleth Ph. Elias.  
 49 And one of them ran, and tooke  
 a sponge and filled it with vineger, and put it on  
 a reed, and gave him to drinke.  
 50 Other said, Let be: let us see if Elias will  
 come and save him.  
 51 Then Iesus cried againe with a loud voyce,  
 and yielded up the ghost.  
 52 And behold, the vaile of the Temple was  
 rent in twaine, from the toppe to the botome,  
 and the earth did quake, & the stones were cloven.  
 53 And the graves did open themselves, and  
 many bodies of the Saints, which had slept,  
 54 And came out of the graves after his resur-  
 rection, and went into the holy cite, and appeared  
 unto many.  
 55 When the Centurion, and they that were  
 with him, watching Iesus, saw the earthquake, and  
 the things that were done, they feared greatly, say-  
 ing, Truly this was the Sonne of God.  
 56 \* And many women were there, beholding  
 him afar off, which had followed Iesus from Gal-  
 ilea, muniting unto him.  
 57 Among whom was Marie Magdlene, and

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b Locke Mat. 3. 17.  
 c Mat 4. 1. Luke  
 d Mat 4. 23.  
 e C. 6. setting  
 t. empd. o. v. e.  
 e. come. 4.  
 i Here is no illen  
 and free lo. v. t. n. p.  
 u. m. t. n. t. But the  
 d. i. o. n. e. r. e. s. p. e. c. t. e.  
 d. C. 6. h. i. i. m. (m. o.  
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 4. Mat. 4. 11. Luke  
 4. 14. h. i. m. 4. 13.  
 7. After that I ha  
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 Mat. 4. 18.  
 Luke 9. 2.  
 e. The calling of  
 Simoa and Andrew.  
 9. The calling of  
 James 4. 1. 10. b.  
 11. Mat. 4. 13.  
 Luke 4. 31.  
 4. From the citie  
 Nazareth.  
 1. Mat. 9. 28.  
 Luke 4. 31.  
 10. He was c. b. e.  
 b. h. the doctrine, by  
 which alone Satan  
 is driven out of  
 the world. which  
 also be coof meth  
 by a miracle.  
 1. Word for word, a  
 man in unclean  
 spirits, that is  
 f. o. r. p. e. c. k. e. d. w. i. t. h  
 an evil spirit.  
 m. Hee was b. r. o. u.  
 n. Beth-lehem, but  
 through the sorow  
 of the people, he  
 was alid in Na.  
 zareth. because he  
 was brought up in  
 Nazareth.  
 1. He is called in  
 that name, that is  
 written in the  
 olden place, which  
 the Holy Spirit  
 signifieth by this  
 word. Luke 4.  
 31. c. 16. he in  
 Nazareth.  
 d. He was amazed.  
 e. By his owne au.  
 th. r. i. t. y. t. e. a. s. a  
 t. e. n. t.  
 f. He was c. b. e.  
 d. Galilee, but also  
 in the country, be.  
 lieving upon it.  
 8. Mat. 8. 14.  
 Luke 4. 41. f. l. o.  
 31. He was sing  
 d. o. v. e. r. d. i. s. e. a. s. e. s.  
 hee sheweth that hee  
 had brought true  
 life into the world.

11 Then there was a voyce from heaven, saying, Thou art my beloved Sonne, in whom I am well pleased.  
 12 And immediately the Spirit driveth him into the wilderness.  
 13 And hee was there in the wilderness foure dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministered unto him.  
 14 Now after that Iohn was committed to prison, Iesus came into Galilee, preaching the Gospell of the kingdom of God.  
 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent and beleve the Gospell.  
 16 ¶ And as he walked by the sea of Galilee, he saw Simon and Andrew his brother, calling a net into the sea (for they were fishers.)  
 17 Then Iesus sayd unto them, Follow me, and I will make you to be fishes of men.  
 18 And straightway they forsooke their nets, and followed him.  
 19 ¶ And when hee had gone a little further thence, he saw James the sonne of Zebedee, and Iohn his brother, as they were in the ship, mending their nets.  
 20 And anon hee called them: and they left their father Zebedee in the ship with his hired servants, and went thither with him.  
 21 ¶ So they entred into Capernaum: and straightway on the Sabbath daye entred into the Synagogue, and taught.  
 22 And they were all amazed at his doctrine, for he taught them as one that had authoritie, and not as the Scribes.  
 23 ¶ And there was in their Synagogue a man in whom was an unclean spirit, and he cried out,  
 24 Saying, Ah what have we to doe with thee, O Iesus of Nazareth: Art thou come to destroy us? I know thee what thou art, even that thou sayest, I have one of God.  
 25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.  
 26 And the unclean spirit tore him, and cried with a loud voyce, and came out of him.  
 27 And they were all amazed, so that they demanded one of another, saying, What thing is this? What new doctrine is this? for hee commandeth even the foule spirits with authoritie, & they obey him.  
 28 And immediately his fame spread abroad throughout all the region bordering on Galilee.  
 29 ¶ ¶ And as soon as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and Iohn.  
 30 And Simons wives mother lay sicke of a fever, and anon they told him of her.  
 31 And hee came and tooke her by the hand, and lifted her up, and the fever forsooke her by and by, and she ministered unto them.  
 32 And when even was come, at what time the Sunne setteth, they brought to him all that were diseased, and them that were possessed with devils.  
 33 And the whole cite was gathered together at the doore.  
 34 And he healed many that were sicke of divers diseases: and hee cast out many devils, and suffered many to say that they knew him.  
 35 And in the morning very early before day,

Iesus arose and went out into a solitary place, and was prayed.  
 36 And Simon, and they that were with him, followed carefully for him.  
 37 And when they had found him, they said unto him, All men seek for thee.  
 38 Then he said unto them, Let us go into the next towncs, that I may preach there also: for I came out for this purpose.  
 39 And hee preached in their Synagogues, throughout all Galilee, and caule the devils out.  
 40 ¶ ¶ ¶ And there came a leper to him, beseeching him, and kneeled downe unto him, & said to him, If thou wilt, thou canst make me cleane.  
 41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will be thou as thou seest.  
 42 And as soon as hee had spoken, immediately the leprous departed from him, and hee was made cleane.  
 43 And after hee had given him a straight commandement, he sent him away forthwith.  
 44 ¶ And sayd unto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the priests, and offer for thy cleansing those things which Moyses commanded, for a testimoniall unto them.  
 45 But when he was departed, hee beganne to tell many things, and to publish the matter: so that Iesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.  
 C H A P. I I.  
 3 And a One sicke of the palse, having his finnes, forgiven him, & healed. 23 The Disciples plucke the eares of corn. 26 The fig-tree read.  
 A. F. E. R. ¶ A few dayes he entred into Capernaum againe, and it was noised that hee was in the aboute.  
 2 And anon many gathered together, in such that the places about the doore could not receive any more: and hee preached the word unto them.  
 3 And there came unto him, that brought one sicke of the palse, borne of foure men.  
 4 And because they could not come neere unto him for the multitude, they uncovered the roofe of the house where hee was: and when they had broken it open, they let downe the bed, where in the sicke of the palse lay.  
 5 Now when Iesus saw their faith, hee sayd to the sicke of the palse, Sonne, thy finnes are forgiven thee.  
 6 And there were certaine of the Scribes sitting there, and reasoning in their hearts,  
 7 Why doth this man thus take such blasphemies upon him? who can forgive finnes, but God onely?  
 8 And immediately, when Iesus perceived in his spirit, that thus they reasoned with themselves, he sayd unto them, Why reason ye these things in your hearts?  
 9 Whether is it easier to say to the sicke of the palse, Thy finnes are forgiven thee: or to say, Arise, take up thy bed, and walke?  
 10 But that ye may know, that the Sonne of man hath authoritie in earth to forgive finnes, hee sayd unto the sicke of the palse,  
 11 I say unto thee, Arise, and take up thy bed, and get thee hence into thine owne house.  
 12 And by and by he arose, and tooke up his bed,

1. P. s. a. n. e. m. i. t. t. h.  
 t. e. o. r. d. e. r.  
 2. Mat. 9. 3.  
 Luke 5. 2.  
 3. By being the  
 1. p. r. o. s. t. he shew  
 e. d. that he came  
 f. o. r. t. h. i. s. c. a. u. s. e.  
 t. o. v. i. s. i. t. the finnes  
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 2. He witnessed  
 t. h. a. t. he was not  
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 3. and the suffering  
 o. f. I. e. s. u. s. w. i. t. h  
 t. h. e. j. u. d. g. e. o. f. a. l. l.  
 4. Levit. 14. 4.  
 5. Luke 5. 23.  
 6. Mat. 9. 14. 15.  
 1. Christ first  
 b. y. b. e. i. n. g. t. h. i. s. m. a. n.  
 w. i. t. h. w. h. o. w. a. s. s. i. c. k. e. o. f. t. h. e. p. a. l. s. e. t. h. a. t. m. e. n  
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 a. l. l. t. h. e. i. n. t. e. n. g. t. h. w. h. i. c. h. t. h. e. y. h. a. v. e.  
 l. o. s. t.  
 2. In the house  
 w. h. e. r. e. h. e. b. e. d. d. e.  
 r. e. m. a. i. n. e. d, f. o. r. h. e.  
 e. l. e. v. e. d. C. a. p. e. r. n. a. u. m.  
 t. o. e. n. t. r. i. n. e. a. n. d. l. e. f. t. I. n. a. z. a. r. e. t. h.  
 6. Neither the house  
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 a. b. l. e. t. o. h. e. l. d. t. h. e. m.  
 7. They brake up the  
 w. e. y. p. a. r. t. o. f. t. h. e.  
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 p. l. a. n. k. e. d. a. n. d. d. e. w. d. o. w. n.  
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 i. n. t. o. t. h. e. l. o. v. e. r. y. p. a. r. t.  
 8. Here Christ  
 p. r. e. a. c. h. e. d, f. o. r. t. h. a. t. t. h. e. y.  
 c. o. u. l. d. n. o. t. o. t. h. e. r. m. o. v. e. c. o. m. e. u. n. t. o. h. i. s. f. i. n. e. s.  
 9. The word is  
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 t. h. e. w. o. r. d. o. f. t. h. e. s. i. n. n. e.  
 o. f. t. h. e. s. i. n. n. e. s. w. h. i. c. h. h. e. c. o. n. f. e. s. s. e. d.  
 10. The word is  
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 t. h. e. w. o. r. d. o. f. t. h. e. s. i. n. n. e.  
 o. f. t. h. e. s. i. n. n. e. s. w. h. i. c. h. h. e. c. o. n. f. e. s. s. e. d.  
 11. Job 24. 14.  
 Mat. 9. 13.

f. For it becometh  
 me to draw to  
 preach the Gospell  
 Matth 10. 28.

Word for word, published in 1719.  
 2 The Gospel of Mark is the most, and the most honest.

bed, and went forth before them all, in so much that they were all amazed, and glorified God, saying, We never saw such a thing.

13 ¶ Then he went forth againe toward the sea, and all the people resorted unto him, and hee taught them.

14 ¶ And as Iesus passed by the sawe Levi the sonne of Alphaeus sit at the receipt of custome, and sayd unto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners fate at table also with Iesus and his disciples: for there were many that fooll we him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they said unto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee saide unto them, but the scke. ¶ I came not to call the righteous, but the sinners to repentance.

18 ¶ And the disciples of Iohn, and the Pharises did say, and came and said unto him, Why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said unto them, Can the children of the marriage chamber fast, whiles the bridegrom is with them: as long as they have the bridegrom with them, they cannot fast.

20 But the dayes will come, when the bridegrom shall be taken from them, and then shall they fast in those dayes.

21 Also no man seweth a piece of new cloth in an olde garment: for esse the new piece that filled it up, takerh away *some* of the olde, and the breach is worse.

22 Likewise, no man putteth new wine into old vessels: for eis the new wine breaketh the vessels, and the wine runneth out, and the vessels are lott; but new wine must be put into new vessels.

23 ¶ And it came to passe as hee went about the corne of the Sabbath day, that his disciples, as they went on their way, began to pluck the eares of corne.

24 And the Pharise sayd unto him, Beholde, why doe they on the Sabbath day, that which is not lawfull?

25 And he said to them, Have ye never read what David did when hee had need, and was an hungred, both he, and they that were with him?

26 How he went into the house of God, in the dayes of Abiathar the hi. Priest, and did eate the Showbread, which were not lawfull to eat, but for the Priests, and gave also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, even of the Sabbath.

CHAP. III.

1 The withered hand is healed. 6 The Pharisees confesse with the Ite saine. 10 Many are healed by touching Cloths. 11 An Ite figge the devils falls downe before him. 14 The Ite of the Ite. 18 The Ite of the Ite. 22 Christ's resurrection. 23 Christ's resurrection. 24 Christ's resurrection. 25 Christ's resurrection. 26 Christ's resurrection. 27 Christ's resurrection. 28 Christ's resurrection.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then hee saide unto the man which had the withered hand, Arise: *stand forth* in the middes.

4 And hee saide to them, Is it lawfull to doe a good dedde on the Sabbath day, or to doe evill to save the life, or to kill: but they held their peace.

5 Then hee looked round about on them angrily, and saide to the man, Stretch fourth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ And the Pharises departed, and straightway gathered a councill with the Herodians against him, that they might destroy him.

7 But Iesus avoyded with his disciples to the sea: and a great multitude followed him from Galilee, and from Iudea.

8 And from Ierusalem, and from Idumea, and beyond for Iam: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came unto him in great number.

9 And hee commanded his disciples, that a little ship should waite for him, because of the multitude, least they should throng him.

10 For hee had healed many, in so much that they pressed upon him to touch him, as many as had his plagues.

11 And when the uncleane spirits saw him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

12 And hee sharply rebuked them, to the end they should not utter him.

13 ¶ Then hee went up into a mountaine, and called unto him whom hee would, and they came unto him.

14 ¶ And hee appointed twelve, that they should be with him, and that he might send them to preach.

15 And that they might have power to heale sicknesse, and to cast out devils:

16 And the first was Simon, and hee named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn Iames Brother (and surnamed them Boanerges, which is, The sonnes of thunder.)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames the sonne of Alphaeus, and Iudeus, and Simon the Cananite.

19 And Iudas Iscariot, who also betrayed him, and the y came to home.

20 And the multitude assembled againe, so that they could not for much as eat bread.

21 ¶ And when his kindefolks heard of it, they went out to lay holde on him: for they sayd that he was beside himselfe.

22 ¶ And the scribes which came down from Hierusalem, said, He hath Beelzebub; and although the prince of the devils hee casteth out devils.

23 But hee called them unto him, and sayd unto them in parables, How can Satan drive out Satan?

24 For if a kingdom be divided against it selfe, that kingdom cannot stand.

25 Or if a house be divided against it selfe, that house cannot continue.

26 So if Satan make infurrection against himselfe, and be divided, hee cannot endure, but is at an end.

b Figurative speech by the figure of speech. To his kinde of saying. To save the life, is as much, as to save the man.  
 c Men, when they have wrong done unto them, are angry, but not wroth with vs; but Christ is angry without vs; neither is hee angry for much for the injury that we doe unto him, as for the wickednesse, and therefore hee had pity upon them, and for that cause hee said to have measured.  
 d As though they heard had bene loosed up & were together that whole, some doubt: no could private no could with them.  
 e The more the speech is kept under, the more it cometh out.  
 f Which Iapheth called himselfe the sonne of Noah.  
 g Hee read for him.  
 h Iudas Iscariot, which was of Iudaea, and was one of the twelve.  
 i In them which they had called Iudas Iscariot, which was called Iudaea, for Iudas which was called Iudas Iscariot.  
 k Chap. 6, 7, mat. 10, 11, Luke 9, 10.  
 l The twelve apostles were called up to the office of the Apostleship.  
 m His and appointed out twelve to be familiar & conversant with him.  
 n In Iudas Iscariot, which was one of the twelve.  
 o In the disciples which were with him, hee took no heed of the same, and to like with him, come home to his house, to be with him always after.  
 p Now are worse enemies of the Gospel, then they that kill vs.  
 q A word for word, that was of him, that was his kindefolke: for they were made to be with him, as for the kindefolke, were made to be with him.  
 r Mat. 9, 34, and 12, 24, Luke 11, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1 Tim. 1, 13. Luke 5, 27. 2 The superstitious and hypocrites doe rashly put the summe of godlines in things, indifferent, and are bere for three causes: first, for that not considering what every mans strength is able to beare, they rashly make all manner of lawes concerning such things, without all discretion. Mat. 15, 1. Luke 6, 1. 2 Secondly, for that they make no difference betweene the things which God made concerning the same things, and lawes that are made of things which are words, and words which are words on the Sabbath, that is, on the holy dayes. 1 Sam. 21, 6. 1 Sam. 21, 11. He is called Achimelech and but some Authors, partly because of some places it is place both in both the 21 and 20 names. Luke 1, 23. 1 Sam. 3, 17. 2 Kings 1, 26. 3 King 2, 18. 4 Ezech. 29, 53. Ier. 8, 31, and 24, 9. k Hath the Sabbath day in his power, and may rule as him himselfe. 2 Marth 12, 9. Luke 6, 6. 1 Thirdly, for that they preferred the ceremoniall Law (which was but an appendage to the morall Law) before the morall Law: whereas contrary wise, they should have learned out of this, the true use of the ceremoniall Law. 2 Tim. 1, 8, 10, profitable and good.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ Yetely I lay unto you, all finnes shall be forgiven unto the children of men, and blasphemies, wherewith they blaspheme: 29 But hee that blasphemeth against the holy Ghost, shall never have forgiveness, but is culpable of eternal damnation.

30 ¶ Because they sayd, Hee had an vnclene spirit,

31 ¶ Then came his brethren and mother and stood without, and sent unto him, and called him.

32 And the people fate about him, and they sayd unto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 ¶ And hee looked round about on them, which fate in compalle about him, and sayd, Behold my mother and my brethren,

35 For whoeuer doeth the will of God, he is my brother, my sister, and my mother.

CHAP. IV.

¶ The parable of the leuer. 24 And the meaning thereof. 18 Thorne. 21 The candle. 26 Of him that soweth, and then sleep. 31 The graine of mustard seed. 38 Christe sleepe in the ship.

¶ And he began againe to teach by the sea side, and there gathered vnto him a great multitude, so that he entered into a ship, and fate in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and sayd vnto them in his doctrine,

3 ¶ Hearken; Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heaven came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang up, because it had not depth of earth.

6 But as soone as the Sunne was up, it was burnt and became it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew up, and choked it, so that is gawe no fruit.

8 Some againe fell in good ground, and did yeele fruite that sprung up, &c grew, and it brought fourth, some thirtie folde, some fixtie folde, and some an hundred fold.

9 Then he sayd vnto them, He that hath eares, to heare, let him heare.

10 And when he was alone, they that were about him with the twelve, asked him of the parable.

11 And hee sayd vnto them, To you it is giuen to know the mytery of the kingdome of God; but vnto them that are without, all things be done in parables,

12 That they seeing, may see, and not discerne; and they hearing, may heare, and not vnderstand, least at any time they should turne, and their finnes should be forgiven them.

13 Againe he sayd vnto them, Perceiue ye not this parable? how then should yee vnderstand all other parables?

14 The sower sowed the word.

15 And these are they that receiue the feede by the wayes side, in whom the word is lowen; but

when they have heard it, Satan commeth immediately, and taketh away the word that was sown in their hearts,

16 And likewise they that receiue the feede in stony ground, are they, which when they have heard the word, straightwayes receiue it with gladnesse.

17 Yet have they no roote in themselves, and endure but a time; for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the feede among the thornes, are such as heare the word;

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that have receiued feede in good ground, are they that heare the word, and receiue it, and bring forth fruit; one certen thirtie, an other fixtie, and some an hundred.

21 ¶ Also he sayd vnto them, ¶ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put in a candlesticke?

22 ¶ For there is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 ¶ And he sayd vnto them, Take heed what ye heare. ¶ With what measure you mere, it shall be measured vnto you; and vnto you that heare, shall more be giuen.

25 ¶ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away even that he hath.

26 ¶ Also hee sayd, So is the kingdome of God, as if a man should cast seed in the ground.

27 And he should sleepe, and rise vp night and day, and the seed should spring and grow up, hee knoweth how.

28 For the earth bringeth fourth fruite of it selfe, first the blade, then the eares, after that full come in the eares.

29 And as soone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ He sayd moreover, Wherunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seede, which when it is sown in the earth, is the least of all seeds that be in the earth;

32 But after that it is sown, it groweth up, and is greater of all herbes, & beareth great branches, so that the fowles of the heaven may build vnder the shadow of it.

33 And with many such parables hee preached the word vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them, but hee expounded all things to his disciples apart.

35 ¶ Nowe the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the shippe, and there was also with him other little ships.

37 And there arose a great storme of winde, and the waves dashed into the ship, so that it was now full.

38 And he was in the steepe asleepe on a pillow;

f Which pertaine to this life.

¶ 1 Tim. 6. 17. 2 Although the light of the Gospel be reueiled vnto the world, yet it ought to be lighted, if it were for no other cause than this, that the wickednesse of the world might be reueiled vnto the world.

¶ Mat. 10. 16. Luke 8. 17, and 12. 4. The more liberally that we communicate, the more will our brethren be toward us.

¶ Mat. 7. 2. Luke 6. 38.

¶ Mat. 13. 12. Luke 8. 18, and 20. 45. The Lord soweth, and reapech after a manner vnto men.

¶ That is, when he hath sown, he should pacie the time both day and night, nothing doubting, but that the feede would spring which groweth both day and night.

¶ It is the part of the ministers, to labour the ground with all diligence, and commend the successe to God; for that mightie vnto King, wherby the feede commeth to blade and eare, is created and onely knowne by the fruit.

¶ By a certaine power which moueth it selfe.

¶ Mat. 13. 31. Luke 13. 19. God farre exceedeth wife then men, because he beginneth with the least, and endeth with the great.

¶ Mat. 8. 23. 34. According to the capacitie of the hearers.

¶ I would for words, loofed, as you would say, reade the hard riddles.

¶ Mat. 8. 23. Luke 8. 22. ¶ They that laile with Christ, although he seeme to sleepe neuer so soundly, when they are in danger, yet they are preferred of him in time conuention, being awaked.

¶ Math. 13. 21. Luke 8. 10. 1 John 1. 16. ¶ They only are without hope of aluation, which to maliciously oppose Christ, whom they know, all that are of the ewangelist.

¶ Mat. 12. 46. Luke 8. 19.

¶ Under this name Brother, the Heretikes vnderstand all that are of the same flocke and kindred.

¶ The spiritual kindred is farre vnto us, to be accounted of, then the carnall or earthly.

¶ Math. 13. 21. Luke 8. 4. ¶ A sea side, in which is a ship which was launched into the sea.

¶ The felle fame doctrine of the Gospel is sowne every where, but it hath not like successe in euery where, because of the fault of man, but yet by the iudgement of God.

¶ Word for word, solitari.

¶ They that followed him at the beales.

¶ That is to say, to strangers, and such are none of ours.

¶ Elai. 6. 9. mat. 13. 14. Luke 8. 10. John 14. 40. Actes 28. 46. rom. 11. 8.

low : and they awoke him , and sayd to him , Ma-  
ster, careft thou not that we perift ?

39 And hee arofe up, and rebuked the winde,  
and sayd unto the fea, Peace, and be fill. So the  
winde ceafed, and it was a great calme.

40 Then he fayd unto them, m Why are yeefe  
fearefull ? Now is it that ye have no faith ?

41 And they feared exceedingly, and fayd one  
to another, Who is this, that both the wind and fea  
obey him ?

CHAP. V.

a One poffeffed with devils. 7 The devill acknowledged Chrift.  
9 A Legion of devils. 13 entered into fwine. 22 Iairus  
daughter. 25 a woman healed of a long ifue. 25 Thy  
fitnes. 34 Faith. 39 Scrip.

ANd 4 they came over to the other fide of the  
fea into the country of the Gadarens.

2 And when hee was come out of the fhippe,  
there met him incontinently out of the graves, a  
man b which had an uncleane fpirit :

3 Who had his abiding among the graves, and  
no man could bind him, no not with chaines :

4 Becaufe that when hee was often bound with  
fetters & chaines, he plucked the chaines afunder,  
and brake the fetters in pieces, neither could any  
man tame him.

5 And alwayes both night and day hee cried  
in the mountaines, and in the graves, and ftrooke  
himfelfe with ftones.

6 And when hee faw Iefus afarre off, he ranne,  
and worhipped him,

7 And cryed with a loud voyce, and fayd,  
What have I to doe with thee, Iefus the Sonne of  
the molt High God ? I would that thou fwear to  
me by God, that thou torment me not.

8 ( For hee fayd unto him, Come out of the  
man, thou uncleane fpirit.)

9 And hee asked him, What is thy name ?  
and he answered, faying, My name is Legion : for we  
are many.

10 And hee d prayed him infantly, that hee  
would not fend them away out of the country.

11 Now there was there in the e mountaines a  
great heard of fwine, feeding.

12 And all the devils befought him, faying, Send  
us unto the fwine, that we may enter into them.

13 And incontinently Iefus gave them leave.  
Then the uncleane fpirits went out and entered into  
the high banck into the fea, and there were about two  
thoufand fwine) and they were choked up in the fea.

14 And the fwineheardes fled, and told it in the  
cite, and in the country, and they came out to  
fee what it was that was done.

15 And they came to Iefus, and faw him that  
had bene poffeffed with the devill, and had the leg-  
ion, fit both clothed, and in his right minde : and  
they were afraid.

16 And they that faw it, told them, what was  
done to him that was poffeffed with the devill, and  
concerning the fwine.

17 Then they began to pray him, that he would  
depart from their coaftes.

18 And when hee was come into the fhip, hee  
that had bene poffeffed with the devill, prayed him  
that he might be with him.

19 Howbeit, Iefus would not fuffer him, but  
fayd unto him, Goe thy way home to thy friends,  
and ftewe what great things the Lord  
hath done unto thee, and howe hee hath bad

compaffion on thee.  
20 So hee departed, and began to publifh in  
Decapolis, what great things Iefus had done unto  
him : and all men did marvelle.

21 ¶ And when Iefus was come over againe  
by fhip unto the other fide, a great multitude  
gathered together to him, and hee was neere unto the  
fea.

22 ¶ And g beholde, there came one of the  
rulers of the Synagogue, whole name was Iairus :  
and when he faw him, he fell downe at his feete,

23 And befought him infantly, faying My lit-  
tle daughter lieth at point of death : I pray thee  
that thou wouldest come and lay thine hands on  
her, that fhe may be healed, and live.

24 Then he went with him, and a great multi-  
tude followed him and thronged him.

25 ¶ And there was a certaine woman, which  
was diseafed with an ifue of blood twelve yeeres,

26 And had fuffred many things of many phy-  
ficians, and had spent all that fhee had, and it avail-  
led her nothing, but fhe became much wor e.

27 When fhee had heard of Iefus, hee came  
in the preffes behind, and touched his garment,

28 For the fayd, if I may but touch his cloathes,  
I fhall be whole.

29 And ftraightway the courfe of her blood  
was dried up, and fhee felt in her body, that fhee  
was healed of that plague.

30 And immediatly when Iefus did know in  
himfelfe the vertue that went out of him, he turned  
him round about in the preffe, and fayd, Who  
hath touched my cloathes ?

31 And his difciples fayd unto him, Thou feelt  
the multitude throng thee, and fayeft thou, Who  
did touch me ?

32 And he looked round about, to fee her that  
had done that.

33 And the woman feared and trembled : for  
fhee knew what was done in her, and fhee came  
and fell downe before him, and told him the  
whole truth.

34 And he fayd to her, Daughter, thy faith  
hath made thee whole : go in peace, and be whole  
of thy plague.)

35 While hee yet fpoke, there came from the  
fame ruler of the Synagogue, houte certaine which  
fayd, Thy daughter is dead : why difturbft thou the  
mafter any further ?

36 ¶ Atfoone as Iefus heard that word fpoken,  
hee fayd unto the ruler of the Synagogue, Be not  
afraid : onely beleve.

37 And hee fuffered no man to follow him fave  
Peter and James, and Iohn the brother of James.

38 So hee came unto the houte of the ruler of  
the Synagogue, and faw the tumult, and them that  
wept and wailed greatly.

39 And hee went in, and fayd unto them, Why  
make ye this trouble, and weepe ? the child is not  
dead, but fleepeth.

40 ¶ And they laught him to fcorne : but hee c  
put them all out, and tooke the father, and the mo-  
ther of the child, and then b that were with him,  
and entered in where the child lay.

41 And tooke the child by the hand, and fayd d  
unto her, Talitha cumi, which is by interpretation,  
Maiden, I fay unto thee, arife.

42 And ftraightway the myden arofe, and wal-  
ked : for fhe was of the age of twelve yeeres, and  
they were all amazed out of meafure.

Math 9. 18.  
Ioke 9. 11.  
g The whole com-  
Pley affembled not  
differently, but in  
every Synagogue  
there were certaine  
men which ge-  
nerated the people.

Iefus bringing you  
faith although it  
be but weak, doth  
heale us by his  
vertue.

3 Fathers appe-  
rend by faith the  
promifes of life  
evn to foibles  
children.

4 Such as mocke  
and fcorne Chrift  
are unworthy to be  
witnesses of his  
goodnesse  
The three difci-  
ples

an Breve comment  
to the pulpit  
haveen. 1647

Math 9. 18.  
Ioke 9. 16.  
1 May ye have  
the vertue of Chrift  
in your own, and  
yet they will not  
rederme. Altho  
we have of the  
leafing thing they  
have.

1. Looke Mar 9. 30.  
2 Word for word,  
in an uncleane fpi-  
rit : now they are  
fard to be m befir-  
rit : becaufe the fpi-  
rit holdeth them  
fall lockt up, and  
at it were bound.

e That is, assure  
the by an oath, but  
about will goe vete  
me.

d That devill that  
played the melleags  
for his fellows.  
e This whole coun-  
try is for the gran-  
ner part of very  
hilly, for the moun-  
taines of Galilee  
runne through it.

f Scabbe in the fix-  
teenth b cke in th  
then in Galilee  
there is a farding  
pool of very  
moeghis water,  
which if healy  
saite of they tread  
ther bare, cures,  
all Ayres and bones.

43 And hee charged them straitly that no man should knowe of it, and commanded to give her meate.

CHAP. VI.

1 Christ preaching in his country, his owne contemne him. 2 The multitude after hee cometh. 3 The Apostles are first. 13 They cast out devils: they anoynt the sicke with oyle. 14 Herod's opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dinning. 27 Iohn beheaded. 29 buried. 30 The Apostles returne from preaching. 34 Christ teacheth in the desert. 37 Hee feedeth the people with five loaves. 43 The Apostles are troubled on the sea. 36 The sicke that touch Christes garments, are healed.

And he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were amazed, and saide, From whence hath this man these things? and what wisdom is this that is given unto him, that even such a great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with us? And they were offended in him.

4 And Iesus saide unto them, A Prophet is not without an honour, but in his owne country, and among his owne kined, and in his owne house.

5 And he could there doe no great works, save that he laid his hands upon a few sicke foike, and healed them.

6 And hee marvelled at their unbelief, and went about by the townes on every side, teaching.

7 ¶ And hee called unto him the twelve, and began to send them foorth two and two, and gave them power over uncleane spirits,

8 ¶ And commanded them that they should take nothing for their journey, save a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with sandals, and that they should not put on two coates.

10 And hee laid unto them, Wheresoever yee shall enter into an house, there abide till ye depart thence.

11 ¶ And whosoever shall not receive you, nor heare you, when ye depart thence, shake off the dust that is under your foete, for a witnesse as-ter them. Verely I say unto you, It shall be easier for Sodome, or Gomorra at the day of Iudgement, then for that cite.

12 ¶ And they went out, and preached, that many should amend their lives.

13 And they cast out many devils: and they annoyed many that were sicke, with oyle, and healed them.

14 ¶ Then King Herod heard of Iohn (for his Name was made manifest) and saide, Iohn Baptist is risen againe from the dead, and therefore great works are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of those Prophets.

¶ So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Phiilips wife, because he had married her.

18 For Iohn faide unto Herod, ¶ This is not lawful for thee to have thy brothers wife.

19 Therefore Herodias was laid wait against him: and would have killed him, but the count no:

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and revered him, and when he heard him, hee did many things, and heard him gladly.

21 But the time being convenient, when Herod on his birth-day made a banquet to his princes and captaines, and chiefe estates of Galilee:

22 And the daughter of the same Herodias came in, and danced, and pleased Herod, and them that fate at table together, the King faide unto the maide, Aske of me what thou wilt, and I will give it thee.

23 And hee swore unto her, Whatsoever thou shalt aske of mee, I will give it thee, even unto the half of my kingdome.

24 ¶ So she went forth, and saide to her mother, What shall I aske? And she saide, Iohn Baptistes head.

25 Then she came in straightway with haste unto the King, and asked, saying, I would that thou shouldst give me even now in a charge the head of Iohn Baptist.

26 Then the King was very fory: yet for his oathes sake, and for their sakes which fate at table with him, he would not refuse her.

27 And immediatly the King sent the hangman, and gave charge that his head should be brought in. So hee went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the maide, and the maide gave it to her mother.

29 And when his disciples heard it, they came and tooke up his body, and put it in a tombe.

30 ¶ And the Apostles gathered themselves together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 ¶ And hee faide unto them, Come ye apart into the wilderness, and resta while: for there were many commers and goers, that they had not leasure to eate.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people sawe them when they departed, and many knew him, and ran a foote thither out of all cities, and came thither before them, and assembled unto him.

34 ¶ Then Iesus went out and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: and hee began to teach them many things.

35 ¶ And when the day was now farre spent, his disciples came unto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may goe into the country and townes about, and buy them bread: for they have nothing to eate.

37 But hee answered, and saide unto them, Give ye them to eate. And they saide unto him, We shall we goe, and buy two hundred peny worth of bread, and give them to eate?

1 Luke 3. 19. I commanded to be beheaded.

2 Luke 11. 16. and 20. 21. 30 strength all means to see him hurt.

4 The tyrant would never will consent to heare sentence pronounced against himselfe, but hee fled away into a private place. 5 Which the same H. redise had not by Herodes Antipas, but by Phiilips and Iosaphat rateth her Salome.

6 Mat. 14. 8. For women would not to sit at table with men.

7 The sword signifieth a dart, and the Kings sword was his callis because it should beare death.

8 Such as followe Christ shall want nothing no more in the wilderness, but shall have abundance. And how wicked a thing is it not to looke for this restifaction like as his bandes, who give sweating life?

9 Mat. 14. 13. Luke 9. 10. Mat. 9. 36. and 14. 14. Luke 9. 11. Mat. 14. 15. This is a kinde of demand and wondering, not without a private mcke. which men do not see with their eyes, beginning to be as families they try to see any thing. 10 which is also an exortacion to men which is the purpose.

¶ Mat. 13. 17. Luke 4. 16. ¶ The fastidie of the death no where at all diminish the verue of Christ, but writing and willing depriveveth it. In the of the efficacy of it, being offered unto them. ¶ The word feminis, power, or virtues, whereby are meant those wonderfull works that Christ did, which flowed and set forth the verue and power of his, Godhead to all the world, Mat. 7. 12. b After the manner of the fig tree, which is barren and fruitlesse understand all their benefiter. ¶ Mat. 13. 17. Luke 4. 24. Iohn 4. 44. ¶ Not onely that both the one which of right is due to him taken from him, but also will spoken of and misperced. d That which would not for me might needs have faithfull will receive the works of God. ¶ Mat. 4. 13. Luke 13. 14. ¶ Chap. 5. 14. Mat. 10. 1. Luke 9. 2. ¶ The disciples are prepared to that general Apostolship: by a peculiar sending forth. ¶ Faithfull Passions ought not to have their mindes free, nor not on things that are necessary for this life. If they may be a hinderance unto her, he never so little. ¶ After 11. 8. ¶ The word fig tree properly meaneth flesh. ¶ It is said, they shall loose no charge of garments with them, that they might be lighter for the journey, and make no use of getting. ¶ That is, charge not your hearts in this their journey. ¶ Mat. 10. 14. Luke 9. 5. ¶ The Lord is in that love revenge of his servants. ¶ Mat. 23. 35. and 25. 6. ¶ James 1. 14. ¶ Both oyle was a token and of his spirit marvelous vertue: and setting that gift of healing is caused a good while face the or much without the intended forme, to no purpose. ¶ Mat. 14. 1. Luke 5. 7. ¶ The Gospel minister is the godly, and veveth the wicked. ¶ This word fig tree, whereby is meant the power of working miracles. k Of sicke Prophets.

4. *Math. 14. 17. In vs. 23. John 6. 9. A Word for words. E. Banks, after the manner of the Hebrews who have no necessity for bread in Chapter 7. N. on the 6th vs. 9. The seven baskets. U. The word fish, fish, there is a garden, as it is used by beds and beds, meaning thereby that the fare done in rowing is by another as beds in a garden.*

38 & Then he said unto them, How many loaves have ye? and they answered, Five and two fishes.

39 So he commanded them to make them all sit down by companies upon the green grafe.

40 Then they sat down by rows, by hundreds, and by fifties.

41 And he took the five loaves, and the two fishes, and looked up to heaven, and gave thanks, and brake the loaves, and gave them to his disciples to set before them, and the two fishes he divided among them all.

42 So they did all eate, and were satisfied.

43 And they took up twelve basketsfull of the fragments, and of the nibes.

44 And they that had eaten, were about five thousand men.

45 ¶ And straightway he caused his disciples to go into the shippe, and to go before unto the other side unto Bethsaida, while he went away to the people.

46 Then as soone as he had sent them away, he departed into a mountaine to pray.

47 ¶ And when even was come, the shippe was in the mids of the sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the winde was contrary unto them) and about the fourth watch of the night, hee came unto them, walking upon the sea, and would have passed by them.

49 And when they sawe him walking upon the sea, they supposed it hath bene a spirit, and cried out.

50 For they all sawe him, and were fore afraid: but anon he talked with them, and said unto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went up unto them into the ship, and the winde ceased, and they were much more amazed in themselves, and marvelled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came over, and went into the land of Genezareth, and arrived.

54 ¶ So when they were come out of the ship, straightway they knew him.

55 And ranne about throughout all that region round about, and began to cary hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoever hee entered into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least edge of his garment. And as many as touched him, were made whole.

¶ Marke 14. 34. ¶ Christ being reclining in his owne country, and arriving upon a sudder amongst them of whom he was not looked for, succeeded to their profite. ¶ Or, the lemme of his garment.

CHAP. VII.

3 The Apostles are found fault with, for eating with unwashen hands. 4 The Pharisees traditions about washings, Hypocrites. 8 Mens traditions more let then Gods. 10 Parents must be honoured. 12 The things that do not defile a man. 15 The woman of Canaan. 21 The deaf dumme man is healed.

¶ Then he gathered unto him the Pharisees, and certain of the Scribes which came from Hierusalem.

¶ Then he said, that upon a scale of their own traditions, for men doe not please themselves more in any thing then in superstitions, that is to say, in a worship of God finally devised of themselves.

2 And when they sawe some of his disciples eate meate with common hands, (that is to say, unwashen) they complained.

3 (For the Pharisees, and all the Iewes, except they wash their hands oft, eate not, holding the traditions of the Elders.)

4 And when they came from the market, except they wash, they eate not: and many other things there be, which they have taken upon them, and observe, as the washing of cups, and of pots, and of brazen vessels, and of beds.)

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate meate with unwashen hands?

6 ¶ Then hee answered and saide unto them, Surely A Elay hath prophced well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 But they worship me in vaine, teaching for doctrines the commandements of men.

8 ¶ For ye lay the Commandements of God apart, and observe the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 ¶ And he said unto them, Will ye receive the commandement of God, that ye may observe your owne tradition.

10 For Moses said, Honour thy father and thy mother: and whosoever shall speake evil of father or mother, let him die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by mee, thou mayest have profited, hee is allee free.

12 So ye suffer him no more to doe any thing for his father or his mother.

13 Making the word of God of none authority, by your tradition which ye have ordeined; and ye doe many such like things.

14 ¶ Then hee calleth the whole multitude unto him, and said unto them, Hearken you all unto mee, and understand.

15 There is nothing without a man, that can defile him, when it entrech into him; but the things which proceed out of him, are they which defile the man.

16 If any have eares to heare, let him heare.

17 And when he came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said unto them, What are ye without understanding also? Doe yee not knowe that whatsoever thing cometh without entrech into a man, cannot defile him,

19 Because it entrech not into his heart, but into the belly, and goeth out into the draught which is the purging of all meates.

20 Then hee saide, That which cometh out of man, that defleth man.

21 ¶ For from within, even out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousnesse, wickednesse, deceit, uncleanness, a wicked eye, backbiting, pride, foolishnesse,

23 All these evil things come from within, and defile a man.

¶ Gen. 6. 5. and 8. 11. ¶ All kind of craftinesse, whereby man proke themselves by other mens lives. ¶ C. Casterd malice.

¶ Word for words, eate bread, a kinde of washing, which the Hierosers use, taking bread for all kinde of food. ¶ For the Pharisees would not eate their meate with washen hands, because they thought that their hands were defiled with common handling of things. ¶ Math. 15. 11. 12. ¶ Observing diligently.

¶ That is to say, from civil affaires and worldly, they goe not to meate, because they wash themselves first.

¶ By these words are understood all kinde of vessels, which are appointed for our daily use.

¶ Why live they out of a kinde of speech taken from the Hierosers: for amongst them, they way taken for made of life.

¶ Hypocritic is always ioynd with superstition. ¶ 2a. 12. 14.

¶ The more earnestly they are more they are mad, in promising themselves Gods favour by their desires.

¶ The desires of carnal men doe not only not fulfill the Law of God (as they blasphemously persuade themselves), but also doe utterly reject it.

¶ True Religion which is cleane contrary to superstition, consisteth in spiritual worship; and in enemies of true Religion, although they seeme to have taken deepe route, shall be plucked up.

¶ Exod. 10. 12. deus. 5. 16. ephel. 6. 2.

¶ Exod. 11. 17. Leviticus 24. 10. 20. 10.

¶ Without hope of pardon, hee shall be put to death.

¶ Math. 5. 19. b. For that doth hurt him in the draught, purgeth all inward.

† Matt. 16. 23.  
 6 That which the  
 11 round doe is  
 12 when it is fised  
 13 unto them, that  
 14 fame doe the mo-  
 15 del and dumbl  
 16 finenes as it  
 17 does violently  
 18 wring our  
 19 I Into the accu-  
 20 sation of Pe-  
 21 lina, which were  
 22 next to Tyrus and  
 23 Sidon.  
 24 By profession,  
 25 Prophane.  
 26 Neighbour-  
 27 hood to Dioma-  
 28 rous.  
 29 Here for this  
 30 word Woe is  
 31 ther, the word  
 32 Dughat, he may  
 33 seeme to speake  
 34 more continu-  
 35 only.  
 36 As if he sayd, it  
 37 is as no faynt  
 38 Laid, for it is  
 39 enough for the  
 40 whelpes, as they  
 41 can but gather up  
 42 the crummes that  
 43 are under the table.  
 44 Therefore I crave  
 45 the crummes, and  
 46 not the childrens  
 47 bread.  
 48 As the Father  
 49 created us to this  
 50 life in the begin-  
 51 ning, in his owne  
 52 Sonnes blood, he  
 53 sent us to doe, he  
 54 also in him alone  
 55 renew us unto  
 56 everlasting life.  
 57 It was a little  
 58 countrey, and so  
 59 called a Geniety.  
 60 As hee saith  
 61 vermentes doo us  
 62 brentes and com-  
 63 pisse in hise booke  
 64 5. chap. 5.  
 65 G. 10. 151.  
 66 Eccl. 29. 22.

24 ¶ And from thence he arose, and went into the borders of Tyrus and Sidon, and entered into an house, and would that no man should have known: but he could not be hid.

25 For a certaine woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a Greeke, a Syrian, or Phenician by nation) and besought him that he would cast out the devill out of her daughter.

27 But Iesus sayd unto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it unto whelpes.

28 Then these answered, and sayd unto him, P Trueh, Lord: Yee indeede the whelpes eate under the table of the childrens crummes.

29 Then he sayd unto her, For this saying goe thy way: the devill is gone out of thy daughter.

30 And when she was come home to her house, she found the devill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrus and Sidon, and came unto the sea of Galilee, through the middes of the coasts of Decapolis.

32 And they brought unto him one that was deafe and stumbled in his speech, and prayed him to put his hand upon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them that they should tell no man: but how much soever hee forbade them, the more a great deale they published it.

37 And were beyond measure athoned, saying, ¶ He hath done all things well: he maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

1 The miracles of the seven leavenes. 2 The newes of the sonnes. 3 To beware of the leaven of the Pharisees. 4 A blinde man healed. 5 The peoples joy of the spirit of Christ. 6 The whelpes of the Jews. 7 His freed his death. 8 Peter, Sathan. 9 To Jesus and looke the life. 10 To be a home of Christ.

¶ In those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd unto them,

1 I have compulsion on the multitude, because they have now continued with mee three dayes, and have nothing to eate.

2 And if I lend them away falling to their owne houses, they would be faint by the way: for some of them came from farr.

3 Then his disciples answered him, Whence can a man satise these with bread here in the wilderness?

4 And hee asked them, How many loaves have ye? And they sayd, Seven.

5 Then hee commanded the multitude to sit downe on the ground: and hee tooke the seven loaves, and gave thanks, brake them, and gave to his disciples to set before them; and they did set them before the people.

6 They had also a few small fishes: and when he had given thanks, he commanded them also to be set before them,

8 So they did eat, and were sufficed, and they tooke up of the broken meate that was left, seven baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anon he entered into a ship with his disciples, and came into the parts of Bethannatha.

11 ¶ And the Pharisees came fourth, and began to dispute with him, seeking of him a signe from heaven, and tempting him.

12 Then hee, he sighed deeply in his spirit, and sayd, Why doeth this generation seeke a signe? Verely I say unto you, a signe shall not be given unto this generation.

13 ¶ So he left them, and went into the ship againe, and departing to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 ¶ And he charged them, saying, Take heede and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 ¶ And they reasoned among themselves, saying, Hee saith, because we have no bread.

17 And when Iesus sawe it, he sayd unto them, Why reason you thus, because ye have no bread? perceive ye not yet, neither understand ye: have ye your hearts yet hardened?

18 Have ye eyes, and seee not? and have yee eares, and heare not? doe ye not remember?

19 ¶ When I brake the five loaves among five thousand: how many baskets full of broken meate tooke ye up? They said unto him, Twelve.

20 And when I brake seven among foure thousand, how many baskets full of leavings of broken meate, tooke ye up? And they sayd, Seven.

21 Then hee sayd unto them, ¶ How is it that ye understand not?

22 ¶ And hee came to Bethsaida, and they brought a blind man unto him, and desired him to touch him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and spat in his eyes, and put his hands upon him, and asked him, if he saw ought.

24 And hee looked up, and said, I seee men: for I seee them walking like trees.

25 After that, he put his hands againe upon his eyes, and made him to looke againe. And hee was restored to his sight, and saw every man as hee clearly.

26 ¶ And he sent him home to his house, saying, Neither goe into the towne, nor tell to any in the towne.

27 ¶ And Iesus went out, and his disciples into the towne of Celarea Philippi. And by the way he asked his disciples, saying unto them, Whom doe men say that I am?

28 And they answered, Some say, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And he sayd unto them, But whom say ye that I am? Then Peter answered, and sayd unto him, Thou art Christ.

30 ¶ And he sharply charged them, that concerning him they should tell no man.

31 ¶ Hee commanded him againe to see indeed, whether he would love him or no. ¶ Christ will love him more as he loves him. ¶ Matt. 16. 13. Luke 9. 18. ¶ Many professe Christ, which in heart do not love him of his owne will. ¶ Christ hath appointed times to the speaking of his name, and therefore hee desireth to knowe howe many times, least first, hee shall finde either hinder than further, the myste of his coming.

† Matt. 15. 39.  
 1 The flun-  
 2 comes. ¶ The  
 3 of the Gos-  
 4 give, giving  
 5 to the mira-  
 6 already done  
 7 require more  
 8 but  
 9 Christ being  
 10 with them, doeth  
 11 utterly forsake  
 12 them.  
 13 ¶ A common  
 14 which the  
 15 the Jews use,  
 16 whereby to  
 17 that the Phari-  
 18 went from their  
 19 of purpose,  
 20 to encounter  
 21 with him.  
 22 ¶ The fight  
 23 from the Jews  
 24 for the Lord  
 25 was very much  
 26 moved with  
 27 these  
 28 ¶ Word for  
 29 ¶ A signe by  
 30 ¶ It is a com-  
 31 ¶ Word for  
 32 ¶ It is a com-  
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 99 ¶ Word for  
 100 ¶ It is a com-

31 Christ *must* be heard  
 that he suffer &c  
 us, nor unwillingly  
 either unawares,  
 but foreknowing  
 it, and willingly.

31 ¶ Then hee began to teach them that the  
 Sonne of man must suffer many things, and should  
 be reprooved of the Elders, and of the chic Priests,  
 and of the Scribes, and beaine, and within three  
 dayes rise againe.

32 ¶ And hee spake that thing boldly. Then  
 Peter tooke him aside, and began to rebuke him.

33 ¶ Then hee turned back and looked on his  
 disciples, and rebuked Peter, saying, Get thee behind  
 me, Satan: for thou understandest not the things  
 that are of God, but the things that are of men.

34 ¶ And hee called the people unto him  
 with his disciples, and sayd unto them, ¶ Whosoever  
 will follow me, let him forsake himselfe, and  
 take up his crosse, and follow me.

35 ¶ For whosoever will save his life, shall lose  
 it: but whosoever shall lose his life for my sake  
 and the Gospels, he shall have it.

36 ¶ For what shall it profit a man, though he  
 should win the whole world, if he lose his soule?

37 ¶ Or what exchange shall a man give for his  
 soule?

38 ¶ For whomsoever shall be ashamed of mee,  
 and of my wordes among this adulterous and sinfull  
 generation, of him shall the Sonne of man be  
 ashamed also, when hee commeth in the glory of  
 his Father with the holy Angels.

CHAP. IX.

1 Christ's transfiguration. 7 Christ must be heard. 11 Of  
 Elias and John Baptist. 14 The possessed healed. 13 Faith  
 can doe all things. 31 Christ foretelleth his death. 33 Who  
 receiveth among the Apostles. 36 Christ taketh a child in  
 his armes. 42 Testimonie. 50 Salt. Peace.

¶ **A**ND ¶ hee said unto them, Verely I say unto you,  
 that there be some of them that stand here,  
 which shall not taste of death till they have seene  
 the Kingdom of God come with power.

2 ¶ And sixe dayes after, Iesus taketh unto  
 him Peter, and James, and Iohn, and carrieth them  
 up into an hie mountaine out of the way alone, and  
 his shap was changed before them.

3 And his raiment didd shine, and was  
 very white as snow, so white as no fuller can make  
 upon the earth.

4 And there appeared unto them Elias with  
 Moses, and they were talking with Iesus.

5 Then Peter answered, and sayd to Iesus,  
 Master, it is good for us to be here: let us make  
 also three tabernacles, one for thee, and one for  
 Moses, and one for Elias.

6 Yet hee knew not what they sayd: for they  
 were asafraid.

7 And there was a cloud that shadowed them,  
 and a voice came out of the cloude, saying, ¶ This  
 is my beloved Sonne: heare him.

8 And suddenly they looked round about, and  
 saw no more any man save Iesus only with them.

9 ¶ ¶ And as they came downe from the moun-  
 taine, hee charged them, that they should tell no  
 man what they had seene, save when the Sonne of  
 man were risen from the dead againe.

10 So they kept that matter to themselves,  
 and demanded one of another, what the riling  
 from the dead againe should meane.

11 ¶ Also they asked him, saying, Why say the  
 Scribes, that Elias must first come?

12 ¶ They questioned not together touching the  
 generall resurrection which  
 should be in the latter day, but they understood not  
 what he meant by that which he spake  
 of his owne peculiar resurrection. 3 The foolish  
 opinion of the Rabbines is here re-  
 veiled: touching Elias coming, which was that  
 either Elias should rise againe from  
 the dead, or that his soule should enter  
 into some other body. ¶ Mai. 4. 5.

12 And he answered, and said unto them, Elias  
 verely shall first come, and restore all things: and  
 ¶ as it is written of the Sonne of man, hee must  
 suffer many things, and be set at nought.

13 But I say unto you, that Elias is come, (and  
 they have done unto him whatsoever they would)  
 as it is written in him.

14 ¶ ¶ And when he came to his disciples,  
 hee saw a great multitude about them, and the  
 Scribes disputing with them.

15 And straightway all the people, when they  
 beheld him, were amazed, and ranne to him,  
 and saluted him.

16 Then hee asked the Scribes, What dispute  
 you among your selves?

17 And one of the companie answered, and  
 sayd, Master, I have brought my sonne unto thee,  
 which hath a dumbe spirit:

18 And whereforever hee taketh him, hee  
 teareth him, and hee cometh, and gnaweth his  
 teeth, and pincheth away: and I spake to thy  
 disciples, that they should cast him out, and they  
 could not.

19 Then hee answered him, and said, O  
 faithlesse generation, how long shall I be  
 with you? how long shall I suffer you? Bring  
 him unto mee.

20 So they brought him unto him: and as  
 soone as the spirit saw him, hee tare him,  
 and hee fell downe on the ground wallowing  
 and foaming.

21 Then hee asked his father, How long time  
 is since it hath bene thus? And hee said, Of  
 a child.

22 And oft times hee catcheth him into the  
 fire, and into the water to destroy him: but if  
 thou canst doe any thing, helpe us, and have  
 compassion upon us.

23 And Iesus sayd unto him, If thou canst  
 believe it, all things are possible to him  
 y believe.

24 And straightway the father of the child  
 crying with teares, sayd, Lord, I believe: helpe  
 my unbelief.

25 When Iesus saw that the people came  
 running together, hee rebuked the unclean  
 spirit, saying unto him, Thou dumbe and  
 deafe spirit, I charge thee come out of him,  
 and enter no more into him.

26 ¶ Then the spirit cried: and rent him  
 sove, and came out, and hee was as one  
 dead, in so much that many sayd,  
 He is dead.

27 But Iesus tooke his hand, and lift him  
 up, and hee arose.

28 ¶ And when hee was come into the  
 house, his disciples asked him secretly, Why  
 could not wee cast him out?

29 And hee said unto them, This kind can  
 be by no other meanes come forth, but by  
 prayer and fasting.

30 ¶ ¶ And they departed thence, and  
 went together through Galilee, and hee  
 would not that any should have known it.

31 ¶ For hee taught his disciples, and  
 said unto them, The Sonne of man shall be  
 delivered into the hands of men, and they  
 shall kill him, but after that he is killed,  
 hee shall rise againe the third day.

32 But they understood not that saying,  
 and were afraid to aske him.

33 ¶ ¶ After, he came to Capernaum: and  
 when hee was in the house, hee asked them,  
 What was it that ye disputed among you by  
 the way?

34 And they held their peace: for by the  
 way they reasoned among themselves,  
 who should be the chief.

35 And hee sat downe, and called the  
 twelve, and sayd to them, If any man  
 desire to be first, hee

¶

¶ Note as more  
 than that they  
 are able to be  
 the word of God.  
 b This is not  
 godly.  
 b Thus they  
 were doinge.

10 The disciples  
 of Christ  
 here shewly  
 burden o' what  
 the Lord lay  
 upon them  
 the sinne  
 of the flesh.

¶ Mat. 10. 25. 32d  
 13. 14 Luke 9. 23.  
 14. 27. ¶

¶ Mat. 10. 39. and  
 19. 25. Luke 9. 14.  
 20d 17. 33.

11 They are the  
 most foolish of  
 all who  
 herein pursue  
 the enjoying  
 of this life  
 without  
 the life of  
 everlasting  
 life.

¶ Mat. 10. 33 Luke  
 8. 26. and 14. 9.

¶ Mat. 5. 27. Luke  
 8. 27.

¶ Mat. 17. 11. Luke  
 9. 28.

¶ Mat. 3. 17. Luke  
 9. 28.

¶ Mat. 3. 17. Luke  
 9. 28.

¶ Mat. 3. 17. Luke  
 9. 28.

¶ Mat. 3. 17. Luke  
 9. 28.

¶ Mat. 3. 17. Luke  
 9. 28.

¶ Mat. 3. 17. Luke  
 9. 28.

¶ Mat. 3. 17. Luke  
 9. 28.

¶ Mat. 3. 17. Luke  
 9. 28.

¶ Matt. 17. 14.  
 Luke 9. 38.

¶ Christ  
 by a miracle  
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 that he  
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 to  
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 the  
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 of  
 Satan.

¶ Vexed him  
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¶ Mat. 17. 11.  
 Luke 9. 22  
 1 He  
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 disci-  
 ples  
 together.

¶ Christ  
 forewarns  
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 mities,  
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¶ Mat. 17. 1.  
 Luke 9. 46.

¶ Ooerly  
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same shall be laft of all, and *ſervant* unto all,

36 And he tooke a little child, and ſet him in the middes of them, and tooke him in his armes, and ſaid unto them,

37 Whoſoever ſhall receive one of ſuch little children in my Name, & receive them : and whoſoever receiveth mee, receiveth not I mee, but him that ſent me,

38 ¶ 38 Then Iohn answered him, ſaying Maſter, we ſawe one caſting out devils by thy Name, which followeth nor us, & we forbade him, becauſe he followeth us nor,

39 ¶ 39 But Ieſus ſaid, Forbid him not : for there is no man that can doe a miracle by my Name, but can lightly ſpeake evil of me.

40 For whoſoever is not againſt us, is with our p.rr.

41 ¶ 41 And whoſoever ſhall give you a cup of water to drinke for my Names ſake, becauſe ye belong to Chriſt, verely I ſay unto you, hee ſhall not loſe his reward.

42 ¶ 42 And whoſoever ſhall offend one of theſe little ones, that beleeve in mee, it were better for him rather, that a milſtone were hangd about his necke, and that he were caſt into the ſea,

43 ¶ 43 Wherefore if thine hand cauſe thee to offend, cut it off : it is better for thee to enter into life, maimed, then having two hands, to goe into hell, into the fire that never ſhall be quenched,

44 ¶ 44 Where thine right wome dieth not, and the fire never goeth out,

45 Likewise, if thy foote cauſe thee to offend, cut it off : it is better for thee to goe halt into life, then having two feete, to be caſt into hell, into the fire that never ſhall be quenched,

46 Where thine wome dieth not, and the fire never goeth out,

47 And if thine eye cauſe thee to offend, plucke it out : it is better for thee to goe into the kingdome of God with one eye, then having two eyes, to be caſt into hell fire,

48 Where thine wome dieth not, and the fire never goeth out,

49 ¶ 49 For every man ſhall be ſalted with ſalt : and every ſaltie ſhall be ſalted with ſalt.

50 ¶ 50 Salt is good : but if the ſalt be unſavory, wherewith ſhall it be ſeaſoned ? have ſalt in your ſelves, and have peace one with another.

#### CHAP. X.

9 *The wife, onely for fornication, is to be put away.* 13 *Little children are brought to Chriſt.* 17 *Wich man ſayeth Ieſus, how he may poſſeſſe eternall life.* 28 *The apoſtles ſhew all things ſfor Chriſtes ſake.* 33 *Chriſt ſervey hereth his diſciples.* 46 *Blinde Bartimeus healed.*

A Nid ¶ he aroſe from thence, and went into the coaſtes of Iudea by the ſare ſide of Jordan, and the people reſorted unto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away *his wife*, and tempt him.

3 And he answered, and ſaid unto them, What did ¶ Moſes command you?

4 And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away.

5 Then Ieſus answered, and ſaid unto them, For the hardneſſe of your heart hee wrote this precept unto you.

6 But at the beginning of the creation ¶ God made them male and female :

7 ¶ 7 For this cauſe ſhall man leave his father and mother, and cleave unto his wife.

8 And they twaine ſhall be one fleſh : ſo that they are no more twaine, but one fleſh.

9 ¶ 9 Therefore, what God hath conjoined together, let no man ſeparate.

10 And in the houſe his diſciples asked him againe of that matter.

11 And he ſaid unto them : ¶ Whoſoever ſhall put away his wife and marry another, committeth adulterie ¶ againſt her.

12 And if a woman put away her husband, and be married to another, the committeth adulterie.

13 ¶ 13 ¶ Then they brought little children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them.

14 But when Ieſus ſawe it, hee was displeaſed, and ſaid to them, Suffer the little children to come unto mee, and forbid them not : for of ſuch is the kingdome of God.

15 Verely I ſay unto you, Whoſoever ſhall not receive the kingdome of God ¶ as a little child, he ſhall not enter therein.

16 And he tooke them up in his armes, and put his hand upon them, and bleſſed them.

17 ¶ 17 ¶ And when he was gone out on the way, there came one ¶ running, and kneeled to him, and asked him, Good Maſter, what ſhall I doe, that I may poſſeſſe eternall life ?

18 Ieſus ſaid to him, Why calleſt thou mee good : there is none good but one, even God.

19 Thou knoweſt the commandments, ¶ Thou ſhalt not commit adulterie, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Thou ſhalt hurt no man. Honour thy father and mother.

20 Then he answered, and ſaid to him, Maſter, all theſe things have I obſerved with my youth.

21 And Ieſus looked upon him, and loved him, and ſaide unto him, One thing is lacking unto thee, God and fell all that thou haſt, and give to the poore, and thou ſhalt have creature in heaven, and come, followe mee, and take up the croſſe.

22 But he was ſad at that ſaying, and went away ſorrowfull : for he had great poſſeſſions,

23 And Ieſus looked round about, and ſaid unto his diſciples, How hardly doe they that have riches, enter into the kingdome of God !

24 And his diſciples were afraid at his words, But Ieſus answered againe, and ſaid unto them, Children, how hard is it for them that truſt in riches, to enter into the kingdome of God ?

25 It is eaſier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more aſtoniſhed, ſaying with themſelves, Who then can be ſaved ?

27 But Ieſus looked upon them, and ſaid, With men it is impoſſible, ¶ but not with God : for with God all things are poſſible.

28 ¶ 28 ¶ Then Peter began to ſay unto him, Lo, we have ſake n all, and have followed thee.

29 Ieſus answered, and ſayd, Verely I ſay unto you, there is no man that hath ſoſake n houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the Goſpeles.

30 But he ſhall receive an ¶ hundred fold, now

¶ Gen. 1. 27.

Math. 9. 4.

¶ Gen. 2. 24.

1. Cor. 6. 18.

¶ Eph. 5. 3.

¶ 1. Cor. 7. 10.

¶ 2. Cor. 12. 15.

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¶ He doth not only receive me, but alſo him that ſent mee.

¶ Luke 9. 49

¶ Gen. 1. 27

¶ Gen. 2. 24

¶ 1. Cor. 6. 18

¶ Eph. 5. 3

¶ 1. Cor. 7. 10

¶ 2. Cor. 12. 15

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at this present, houfes, and brethren, and sisters, and brothers, and children, and kindes & with persecutions, and in the world to come, eternall life.

31 ¶ But many that are built, shall be left, and the I. B. B. built.

32 ¶ And they were in the way going up to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelve againe, and began to tell them what things should come unto him.

33 Saying, Beholde, we goe up to Ierusalem, and the Sonne of man shall be delivered unto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliver him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit upon him, and kill him: but the third day he shall rise againe.

35 ¶ 7 Then Iames and Iohn the sonne of Zebedeus said unto him, saying, Master, we would that thou shouldst doe for us that we desire.

36 And he said unto them, What would ye I should doe for you?

37 And they said to him, Graunt unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said unto them, Ye know not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said unto him, We can. But Iesus said unto them, Ye shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to give, but it shall be given to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 ¶ But Iesus called them unto him, and said to them, ¶ Ye know that they which are princes among the Gentiles, have domination over them, and they that be great among them, exercise authoritic over them.

43 But it shall not be so among you: but who-soever will be great among you, shall be your servant.

44 And who-soever will be chiefe of you, shall be the servant of all.

45 For even the Sonne of man came not to be served, but to serve, and to give his life for the ransom of many.

46 ¶ 8 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Barrimeus the sonne of Timeus, a blinde man, sat by the way side, begging.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of David, have mercie on me.

48 And many rebuked him, because he should hold his peace: but he cryed much more, O Sonne of David, have mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying unto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloake, and rose, and came to Iesus.

51 And Iesus answered, and said unto him, What wilt thou that I doe unto thee? And the blinde

said unto him, Lord, that I may receive sight.

52 Then Iesus said unto him, Go thy way: thy faith hath saved thee. And by and by he received his sight, and followed Iesus in the way.

C H A P. XI.

1 Christ overthroweth Hierusalem riding on an asse. 13 The fanaticke fige tree scathed. 15 The chiefe and last of the Temple. 23 The force of faith. 24 Faith may prevail. 25 The heathens stones will be persecuted. 27 The Temple shall be builded with what an heuill hee see right things, that hee saide. 30 Whence Iohns baptisme was.

¶ And 4 when they came neere to Hierusalem, to Bethphage and Bethania unto the mount of Olives, he sent forth two of his disciples,

2 And said unto them, Goe your wayes into that towne that is over against you, and as soon as ye shall enter into it, ye shall finde a colt tied, whereon never man sate: loose him, and bring him.

3 And if any man say unto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him thither.

4 And they went their way, and found a colt, tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them, that stood there, said unto them, What doe ye loosing the colt?

6 And they said unto them, as Iesus had commanded them: So they let them goe.

7 ¶ 5 And they brought the colt to Iesus, and cast their garments on him, and he sate upon him.

8 And many spread their garments in the way: other cut downe branches off the trees, and strowed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: a blessed be he that cometh in the Name of the Lord.

10 ¶ Blessed be the kingdome that cometh in the Name of the Lord of our father David: Hosanna, O thou which art in the highest heavens.

11 ¶ So Iesus entered into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was evening, he went forth unto Bethania with the twelve.

12 ¶ And on the morrowe when they were come out from Bethania, he was hungry,

13 And seeing a figge-tree a farr off, that had leaves, he went to see if he might finde any thing thereon: but when hee came unto it, hee found nothing but leaves: for the time of figges was not yet.

14 Then Iesus answered and said to it, Never man eate fruite of thee hereafter while the world standeth, and his disciples heard it.

15 ¶ 3 And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and overthrowe the tables of the money-changers, and the seates of them that solde doves.

16 Neither would hee suffer that any man should carry a vessel through the Temple.

17 And he taught, saying unto them, Is it not written, Myne house shall be called the house of prayer unto all nations? ¶ But you have made it a denne of theeves.

18 And the Scribes and hie Priests heard it, and sought how to destroy him; for they feared him, because the whole multitude was attoned at his doctrine.

19 But when even was come, Iesus went out of the citie.

¶ Matt 21:2  
¶ Luke 18:29  
1 A lively image of the spiritual kingdome of Christ on earth.

a Will Ieie to Him that cometh to use from God, or that is sent of God.  
b Happy and prosperous.  
c Matt 23:10, Luke 19:45.

¶ An example of that vengeance which hangeth over the heads of hypocrites.

3 Christ sheweth indeede that he is the true King and he is Christ and therefore the revenger of the divine service of the Temple.

c That is, any profane instruments of which the Jews had a number, that made the court of the Temple a market place.

¶ Mai 56:7  
d Shall openly be so as contented and taken.

¶ Mai 7:12

¶ Matt 9:10-12  
¶ Luke 14:15  
¶ The disciples are againe provoked to patience, not to overcome by the resisting unto them of his disciples, which was at hand, and intended both of life, which he would not certainly refuse.

¶ Matt 20:10  
¶ We must first serve, before we triumph.  
¶ We pray that.

¶ The Magistrates according to Gods appointment, rule over their subjects: but the Pastors are not called to rule, but to serve, according to the example of Iesus Christ the Sonne of God himselfe, who went before them, for so much as hee is was a Minister of his Fathers will.  
¶ Luke 22:13  
¶ This is the way to be desired and expected.  
¶ Matt 20:29  
¶ Christ only, being called upon by faith, beleeve us blindfold.

2 Matt. 21. 19. 4 The force of faith is exceeding great, and charity is ever joyous with it.

20 ¶ 4 And in the morning as they journeyed together, they saw the figge-tree dried up from the roots.

21 Then Peter remembered, and said unto him, Master, behold, the figge-tree which thou curstest, is withered.

22 And Iesus answered, and saide unto them, Have e the faith of God.

23 For verely I say unto you, that whosoever shall say unto this mountaine, Be thou taken away, and cast into the sea, and shall not waver in his heart, but shall belevee that those things which he saith, shall come to passe, whatsoever he saith, shall be done to him.

24 ¶ Therefore I say unto you, Whatsoever yee desire when yee pray, belevee that I yee shall have it, and it shall be done unto you.

25 \* But when ye shall stand, and pray, forgive, if ye have any thing against any man, that your Father also which is in heaven, may forgive you your trespasses.

26 For if you will not forgive your Father which is in heaven, will not pardon you your trespasses.

27 ¶ 4 Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders,

28 And said unto him, By what authoritie dost thou these things: and who gave thee this authoritie, that thou shouldst doe these things?

29 Then Iesus answered, & said unto them, I will also aske you a certain thing, & answere ye me, and I will tell you by what authoritie I do these things.

30 The baptisme of Iohn, was it from heaven, or of men answer me.

31 And they thought with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not belevee him?

32 ¶ But if wee say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeed.

33 Then they answered, and saide unto Iesus, We cannot tell, And Iesus answered, and said unto them, Neither will I tell you by what authoritie I doe these things.

C H A P. X I I.

1 Of the vineyard. 20 Christ the stone refused of the Jewes. 22 A scripture to be given to Celsar. 23 The Sadduces denying the resurrection. 28 The first commandment.

31 To love God, and the neighbour as heere, and then, himselfe. 36 Christe hath chosen. 38 To beware of the services and Charities. 42. The pure vineyard.

¶ And hee began to speake unto them in a parables, ¶ A certain man planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, and let it out to husband-men, and went into a strange country,

2 ¶ And at the time, hee sent to the husband-men a servant, that hee might receive of the husband-men of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent him away emptye,

4 And againe hee sent unto them another servant, and at him they cast stones, and brake his head, and sent him away shamefull handled,

5 And againe hee sent another, and him they slew, and many other, bearing some, & killing some,

6 Yet had hee one sonne, his deare beloved: him also hee sent the last unto them, saying, They will reverence my sonne,

7 But the husband-men said among themselves, This is the heire: come, let us kill him, and the in-

heritance shall be ours,

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husband-men, and give the vineyard to others,

10 Have ye not read in such as this Scripture, 4. The stone which the builders did refuse, is made the head of the corner,

11 This was done of the Lord, and it is marvelous in our eyes.

12 Then they e went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ 4 And they went unto him certaine of the Pharisees, and of the Herodians, that they might take him in his talke,

14 And when they came, they saide unto him, Master, we know that thou art true, and carest for no man: for thou e considerest not the person of men, but teachest the way of God truly, Is it lawful to give tribute to Celsar, or not?

15 Should we give it, or should we not give it? but he knew their hypocrisie, and said unto them, Why tempt ye me? bring me a penie, that I may see it.

16 So they brought it, and hee said unto them, Whose is this image and superscription? and they said unto him, Celsars,

17 Then Iesus answered, and said unto them, \* Give to Celsar the things that are Celsars, and to God, those that are Gods: and they marvelled at him.

18 ¶ 3 ¶ Then came the Sadduces unto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, Moses wrote unto us, If any mans brother die, and leave his wife, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 There were seven brethren, and the first tooke a wife, and when hee died, left no issue,

21 Then the second tooke her, and hee died, neither did hee yet leave issue, and the third likewise:

22 So these seven had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seven had her to wife,

24 Then Iesus answered and said unto them, Are ye not therefore deceived, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wives are married, but are as the Angels which are in heaven.

26 And as touching the dead, that they shall rise againe, have ye not read in the booke of Moses how in the bulfe God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iakob?

27 God is not the God of the dead, but the God of the living. Ye are therefore greatly deceived,

28 ¶ 4 ¶ Then came one of the scribes that had heard them disputing together, and perceiving that hee had answered them well, hee asked him, Which is the first commandment of all?

29 Iesus answered him, The first of all the commandments is, ¶ Hearre, Israel, The Lord our God is the onely Lord,

4. Psal. 118. 22. Mat. 21. 16. Mat. 21. 42. Psal. 118. 22. Rom. 9. 33. 1. Pet. 2. 5.

4. They were people and wrote these things.

4. Mat. 23. 5. Luke 20. 20.

4. The Golfe towne is the audience of the Magistrate with the service of God, if thou dost not judge thy outward appearance, the truth is thereby darkened, and thine at all.

4. The way where, by we come to God.

\* Rom. 13. 2.

3 The resurrection of the bodie is avouched against the foolish ignorance and malice of the Sadduces.

3. Mat. 12. 3. Luke 20. 27.

3. Deut. 16. 5. Mat. 24. 2.

3 The calling of God is not placed either to places, persons, or time,

4. The way of the Evangelists use, doth not only signifie a comparison of things together, but also diverse species and allegories.

\* 1. Cor. 15. 2. Mat. 21. 33.

4. Luke 20. 9. b. When the fruits of the ground will be gathered.

4. Exod. 6. 6. Mat. 23. 3.

4. Mat. 23. 5. 9. Sacrifices and outward worshipps never pleased God, unless such necessary duties

23 We owe to God and our neighbours duties were also.

4. Deut. 6. 4.

30 Thou shalt therefore love the Lord thy God with all thine heart, and with all thy soule, and with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, that is, † Thou shalt love thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then that Scribe said unto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to love him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to love his neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discretely, he said unto him, Thou art not farr from the kingdom of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered and saide teaching in the Temple, How say the Scribes that Christ is the sonne of David?

36 For David himselfe said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then David himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ¶ Moreover he said unto them in his doctrine, Beware of the Scribes which love to goe in long robes, and love salutations in the markets.

39 And the chiefe seats in the Synagogues, and the first rooms at feasts,

40 Which \* devoure widowes houses, even under a colour of long prayers. These shall receive the greater damnation.

41 ¶ And as Iesus fate over against the treasure, hee beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadran.

43 Then hee called unto him his disciples, and said unto them, Verely I say unto you, that this poore widowe hath cast more in, then all they which have cast into the treasure.

44 For they all did cast in of their superfluitie; but she of her povertie did cast in that she had, even all her living.

¶ Luke 11, 2. Money of any kind of metall, as the Romans use, is of no value, and is used for the use of the poore.

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an Christ, and shall deceive many.

7 Furthermore when ye shall heare of warres, and rumors of warres, be ye not troubled, for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers quarters, and there shall be famine and troubles: these are the beginnings of sorowes,

6 But take ye heede to your selves: for they shall deliver you up to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a testimoniall unto them.

10 And the Gospell must be published among all nations.

11 ¶ But when they lead you, and deliver you up, be not careful before hand, neither studie what ye shall say: but what is given you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother that deliver the brother to death, and the father the sonne, and the children that rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men for my Names sake: but whosoever shall endure unto the end, he shall be saved.

14 Moreover, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) eser where it ought not, (let him that readeth, consider it) then let them that be in Iudaea, flee into the mountaines.

15 And let him that is upon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe to take his garment.

17 Then who shall be to them that are with child, and to them that give sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For those dayes shall be such tribulations, as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then \* if any man say to you, Loe, here is Christ, or loe, he is here, believe it not.

22 For false Chriles shall rise, and false prophets, and shall these signes and wonders, to deceive if it were possible the very elect.

23 But take ye heede: behold, I have shewed you all things before.

24 ¶ Moreover in those dayes, after that tribulation, the sunne shall waxe darke, and the moone shall not give her light,

25 And the starres of heaven shall fall: and the powers which are in heaven, shall shake.

26 And then shall they see the Sonne of man, coming in the clouds, w<sup>th</sup> great power and glorie.

27 \* And he shall then send his Angels, and shall gather together his elect from the foure winds, and from the utmost part of the earth to the utmost part of heaven.

28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaves, ye know that summer is neere.

29 So in like manner, when ye see these things

a The hearing of  
no preaching of  
be a good entent  
winne against  
them, so that they  
shall not be able  
to prevent  
of Mat. 24, 12  
Iude 1, 2, 3, 4  
and 14, 15  
b We are not for-  
bidden to strike  
before hand, but  
carefully  
whom we are dis-  
courage themselves  
to which proceed  
from us, and  
want of confidence  
and sure hope of  
Gods assistance  
that carelesse  
we are will de-  
spare of, Luke  
Mat. 24, 13  
c By any kind of  
artificially, and un-  
necessitate of  
what we speake  
d Same  
e Mat. 24, 15  
f Luke 21, 20  
g Dan. 9, 17  
h Whose hee  
then said prophane  
people shall not  
enter into  
the Temple, and defile  
it, and the city  
but also cleanse de-  
i This is a kind of  
speech which the  
Habeverys, and  
it hath a great  
force in it, for it  
been by the  
stand the in all  
that time, no mis-  
erie shall be  
upon any one, as if  
the time it selfe  
were very merie  
k Luke 21, 21  
l Luke 21, 22  
m Luke 21, 23  
n Luke 21, 24  
o Luke 21, 25  
p Luke 21, 26  
q Luke 21, 27  
r Luke 21, 28  
s Luke 21, 29  
t Luke 21, 30  
u Luke 21, 31  
v Luke 21, 32  
w Luke 21, 33  
x Luke 21, 34  
y Luke 21, 35  
z Luke 21, 36

¶ Luke 11, 2. Money of any kind of metall, as the Romans use, is of no value, and is used for the use of the poore.

come to passe, knowe that the kingdom of God is neere, even at the doores.

30 Verely I say unto you, that this generation shall not passe, till all these things be done.

31 Heavens and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heaven, neither the Sonne himselfe, but the Father.

33 Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaveth his house, and giveth authority to his servants, and to every man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at even, or at midnight, at the cocke crowing, or in y dawning.)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 2 The women pouring oyle on Christ's head. 3 The preparing of the Passover. 4 The institution of the Supper. 4s Christ delivered into the hands of men. 43 Judas k betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters denial.

And 1 two dayes after followed the feast of the Passover, and of unleavened bread: and the hie Priests, and Scribes fought how they might take him by craft, and put him to death,

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as he fate at y table, there came a woman having a boxe of ointment of Spikenard, very colly, and she brake the boxe, and powdered it on his head.

4 A Therefore some distained among them, and sayd, To what end is this wast of ointment?

5 For it might have bene sold for more then a three hundred pence, and bene given unto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 For ye have the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not have alwayes.

8 She hath done that shee could: she came aforehand to anoint my body to the burying.

9 Verely I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 J + s Then Iudas Iscariot, one of the twelve, went away unto the hie Priests, to betray him unto them.

11 And when they heard it, they were glad, and promised that they would give him money: therefore he sought how he might conveniently betray him.

12 J + s Nowe the first day of unleavened bread, b when e they sacrificed the d Passover,

his disciples sayd unto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passover?

13 Then he sent forth two of his disciples, and sayd unto them, Goe ye into the cite, and there shall a man meeete you bearing a pitcher of water: follow him.

14 And whithersoever he goeth in, say ye to the good man of the house, The master saith, Where is the lodging where I shall eate the Passover with my disciples?

15 And he will shew you an e upper chamber which is large, and trimmed and prepared: there make it readye for us.

16 So his disciples went forth, and came to the cite, and found as he had said unto them, and made ready the Passover.

17 J And at even he came with the twelve.

18 J + 7 And as they fate at table and did eate, Iesus said, Verely I say unto you, that one of you shall betray me, which eatech with me.

19 Then they began to be forowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said unto them, It is I of the twelve that I dippech with mee in the platter.

21 Truly the Sonne of man goeth his way, as it is written of him: b but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if hee had never bene borne.

22 \* And as they did eate, Iesus tooke the bread, and when hee had given thanks, hee brake it and gave it them, and said, Take, eat, this is my bodye.

23 Also hee tooke the cup, and when hee had given thanks, gave it to them: and they all dranke of it.

24 And he said unto them, This is my blood of that new Testament which is shed for many.

25 Verely I say unto you, I will drinke no more of the fruit of the vine until that day, that I drinke it newin the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 J + s Then Iesus said unto them, All ye shall be offended by me this night: for it is written, s I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will go into \* Gallilee before you.

29 J + s And Peter saide unto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said unto him, Verely I say unto thee, this day, euen in this night before the cocke crow twice, thou shalt denie me thrise.

31 But he said s more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 J + s After, they came into a place named Gethsemane: then hee said to his disciples, Sit ye here, till I have prayd.

33 And hee rooke with him Peter, and James, and Iohn, and hee beganne to be troubled, and in great heavinesse.

34 And said unto them, My soule is verie hea- vye, euen unto the death: tarie here, and watch.

35 So he went forward a litle, and fel downe on the ground, and prayed: that if it were possible that houre might pass by him.

e The Greke word signifieh that part of the boule that is buyght from the ground, to what use heere it is used, but because they refused to suppe in that part of the boule, they called it a sup- ping chamber. f Disal 41.10. mat. 26.02.3. luke 22.14. iohu 13.1.2. r. 7 The figure of the law, which is by and by to be fulfilled, as is orde- red: and in place thereof are vnto figures of the newe covenant answered- ble unto them, which shall continue unto the worlds end. f That which to- est with mee. g Acts 1.16. h Mar. 16.26. i. cor. 11.24.

\* Mat. 16.8. luke 22.34. 1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death upon the solleme day of the Passover, that in all respects the truth might agree to the figure. \* Matth. 26.6. iohu 12.2. 2 Rabbis arguments are fruitless before God. 3 Which is about six pounds English. 4 Christ suffered himselfe to be anointed occor- twice for certain considerations: but his will is to be daily associated in the poore. 5 This woman by the secret instinct of the Spirit, anointing Christ with a precious balm, sets before mens eyes his death and buriall which were at hand. 6 Matth. 26.12. luke 22.4. 7 Coverousnesse cloaked with a zeale of charitie, is an occasion to betray and crucifie Christ. 8 Matth. 26.17. luke 22.15. 9 Christ being the Lawe for us, doeth celebrate the Passover according to the Lawe: and therein shall by a miracle sheweth that notwithstanding being in the still shall straightway suffer, yet that he is God. b That is, upon which day, and at the evening of the same day, which was the beginning of the fifthen. Looko Matth. 6.17. c They used to sacrifice. d This is spoken thus, by the figure Metonymy, which is usual in Sacraments, and by the Passover is meant the Paschal Lamb.

h This doubling of the word was said in those days when their languages were so mixed together for this word Abba is a Syrian word. An horrible executioner the flaggers of men even in the disciples when Christ had chosen. Luke 26:47. 28:24. 30:23.

36 And he sayd, & Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not that I will, but that thou wilt, be done.

37 Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye, and pray, that ye enter not into temptation: the spirit indeed is ready, but the flesh is weak.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heaveie: neither knew they what they should answer him.

41 And he came the third time, and said unto them, Sleepe henceforward, and take your rest: it is ynough: the hour is come, behold, the Sonne of man is deliueied into the hands of faueis.

42 Rise up: let us goe: loe, he that betrayeth me, is at hand.

43 And immediatly while hee yet spake, came Iudas that was one of the twelve, and with him a great multitude with swords and staves from the hie Priests, and Scribes, and Elens.

44 And he that betrayed him, had given them a token, saying, Whomever I shall kisse, he it is: take him and leade him away i safely.

45 And as soone as hee was come, hee went straightway to him, and sayd, Haile Master, and kinned him.

46 Then they layd their hands on him, and tooke him.

47 And one of them that stood by, drewe out a sword, and smote a servant of the hie Priest, and cut off his eare.

48 And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staves, to take me.

49 I was daily with you, teaching in the Temple, and ye took me not: but it is done that the Scriptures should be fulfilled.

50 Then they all forsooke him, and fled.

51 And there followed him a certaine young man, clothed in a linnen upon his bare lody, and the young men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 So they led Iesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farse off, even into the hall of the hie Priest, and sat with the servants, and warmed himselfe at the fire.

55 And the \* hie Priests, and all the Councill together for witnesse against Iesus, to put him to death, found none.

56 For many bare false witnesse against him, but their witnesses agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, \* I will deflorate this Temple, made with hands, or within three dayes I will build another, without hands.

59 But their witnesses agreed not together.

60 Then the hie Priest stood up amongst them, and aske Iesus, saying, Answerest thou

nothing? what is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayd unto him, Art thou that Christ the sonne of the blessed?

62 And Iesus sayd, I am he: and yee shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of Heaven.

63 Then the hie Priest rent his clothes, and said, What have we any more neede of witnesses?

64 Ye have heard the blasphemie: what thinke ye? And they all condemned him to be worthis of death.

65 And some began to spit at him, and to cover his face, and to beat him with staves, and to say unto him, Prophetic. And the sergeants smote him with their rods.

66 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when the saw Peter warming himselfe, shee looked on him, and sayd, Thou wast also with Iesus of Nazareth.

68 But he denied it, saying, I know him not, neither wor I what thou sayest. Then he went out into the porch, and the cocke crew.

69 \* Then p a maid faw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anon after, they that stood by, smike againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

71 And hee began to curse, and sweare, saying, I know not this man of whom ye speake.

72 \* Then the second time the cocke crew, and Peter remembered the word that Iesus had said unto him, before the cocke crew twice, that thou shalt denie me thrise, and weighing that with himselfe, he wept.

C H A P. XV.

1 Of the Kings that Christ suffered under Pilate. 2 Barabbas. 3 The first voice. 4 The second voice. 5 The third voice. 6 Herod Antipas. 7 The fourth voice. 8 The fifth voice. 9 The sixth voice. 10 The seventh voice. 11 The eighth voice. 12 The ninth voice. 13 The tenth voice. 14 The eleventh voice. 15 The twelfth voice. 16 The thirteenth voice. 17 The fourteenth voice. 18 The fifteenth voice. 19 The sixteenth voice. 20 The seventeenth voice. 21 The eighteenth voice. 22 The nineteenth voice. 23 The twentieth voice. 24 The twenty first voice. 25 The twenty second voice. 26 The twenty third voice. 27 The twenty fourth voice. 28 The twenty fifth voice. 29 The twenty sixth voice. 30 The twenty seventh voice. 31 The twenty eighth voice. 32 The twenty ninth voice. 33 The thirtieth voice.

And \* anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and d delivered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd unto him, That sayest thou.

3 And the hie Priestes accused him of many things.

4 \* Wherefore Pilate asked him againe, saying, Answered thou nothing, behold how many things they witnesse against thee.

5 But Iesus answered no more at all, so that Pilate marvelled.

6 Now at the feast, Pilate had delivered a prisoner into them, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed loude, and began to

o Of God who is most worthis of all praise? Luke 24:39. 15 Christ suffering all king of the Jews for our sakes, gave us his own life, that we might receive glory to him that believe in him. Luke 24:46. Luke 24:47. Luke 24:48. Luke 24:49. Luke 24:50. Luke 24:51. Luke 24:52. Luke 24:53. Luke 24:54. Luke 24:55. Luke 24:56. Luke 24:57. Luke 24:58. Luke 24:59. Luke 24:60. Luke 24:61. Luke 24:62. Luke 24:63. Luke 24:64. Luke 24:65. Luke 24:66. Luke 24:67. Luke 24:68. Luke 24:69. Luke 24:70. Luke 24:71. Luke 24:72. Luke 24:73. Luke 24:74. Luke 24:75. Luke 24:76. Luke 24:77. Luke 24:78. Luke 24:79. Luke 24:80. Luke 24:81. Luke 24:82. Luke 24:83. Luke 24:84. Luke 24:85. Luke 24:86. Luke 24:87. Luke 24:88. Luke 24:89. Luke 24:90. Luke 24:91. Luke 24:92. Luke 24:93. Luke 24:94. Luke 24:95. Luke 24:96. Luke 24:97. Luke 24:98. Luke 24:99. Luke 24:100.

16 An heaver came upon the first of man together, yet he a most comfortable example of the mercie of God, who give hie spirit of regeneration and life to his church. Luke 24:46. Luke 24:47. Luke 24:48. Luke 24:49. Luke 24:50. Luke 24:51. Luke 24:52. Luke 24:53. Luke 24:54. Luke 24:55. Luke 24:56. Luke 24:57. Luke 24:58. Luke 24:59. Luke 24:60. Luke 24:61. Luke 24:62. Luke 24:63. Luke 24:64. Luke 24:65. Luke 24:66. Luke 24:67. Luke 24:68. Luke 24:69. Luke 24:70. Luke 24:71. Luke 24:72. Luke 24:73. Luke 24:74. Luke 24:75. Luke 24:76. Luke 24:77. Luke 24:78. Luke 24:79. Luke 24:80. Luke 24:81. Luke 24:82. Luke 24:83. Luke 24:84. Luke 24:85. Luke 24:86. Luke 24:87. Luke 24:88. Luke 24:89. Luke 24:90. Luke 24:91. Luke 24:92. Luke 24:93. Luke 24:94. Luke 24:95. Luke 24:96. Luke 24:97. Luke 24:98. Luke 24:99. Luke 24:100.

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a Christ going a-  
bout to take away  
the sinnes of men.  
10 For he went about  
to stirre the wrath  
of God himselfe, as  
it is contemned as one  
that buomed after  
the Kingdome, and  
mocked with a  
kingdome, that was  
on the other side,  
who shall indeede  
be eternall Kinge,  
might receive the  
crowne of glory at  
the last daye. **11**  
\* Math 27. 42.  
\* Luke 23. 36.  
12 The rage of the  
wicked hath no  
measure, but in the  
meane season, even  
the weat' raine of  
false things is  
vaine under the  
beaver by deo of  
the crosse, doeth  
manifestly these  
thgs: 1. That he is led  
to be fact. **13**  
\* Matt 27. 33.  
\* Luke 23. 33. **14**  
\* Christ is led out  
of the walls of the  
c. his Ierusalem.  
2. That he is  
led to a new place  
of and mens car-  
cases as a man  
of uncleanne, not  
touching him selfe,  
but touching our  
saines, wh ch were  
layd upon him: to  
the end that we  
being made cleane  
by his blood,  
might be brought  
into the heavenly  
Sanctuarie.  
\* Luke 23. 34.  
\* Christ bangeish  
naked upon in the  
crosse, and as the  
wickedest case,  
that ever was, most  
wilye reprooved:  
that we being cloath-  
ed with the right  
trousers, and blessed  
with his curles, and  
sanctified by his  
onlye oblation, may  
be taken up into  
heaven.  
\* Eia. 53. 12.  
\* Iohn 2. 19.  
6 How grieuie  
God was against  
our sinne, which  
was punished in our  
fuerie sinne, it  
appeareth by  
this horrible darke-  
nesse.  
c. By this word,  
had he meant  
Palmitia: for that  
the strangest of  
the wonder, is fo  
much the more fe-  
werth in that, that  
at the feast of Passover, and in the full moon, when the Sunne  
shined over all the rest of the world, and at midday the colour of the world, whereas  
was committed, was overcovered with most greite darkenesse.

desire that he would doe as he had ever done unto  
them.  
9 Then Pilate answered them, and sayd, Will ye  
that I let loose unto you the King of the Iewes?  
10 For he knew that the hie Priests had deli-  
vered him of envie.  
11 But the high Priests had mooved the people  
to desire that he would rather deliver Barabbas un-  
to them.  
12 And Pilate answered, and said againe unto  
them, What will ye then that I do with him, whom  
ye call the King of the Iewes?  
13 And they cried againe, Crucifie him.  
14 Then Pilate layd unto them, But what evil  
hath he done? And they cried the more fevently,  
Crucifie him.  
15 So Pilate willing to content the people, loo-  
fed them Barabbas, and delivered Iesus, when he  
had scourged him, that he might be crucified.  
16 Then the fouldiers led him away into the  
hall, which is the common hall, and called together  
the whole band.  
17 And clad him with purple, and platted a  
crowne of thornes, and put it about his head,  
18 And began to salute him, saying, Haile,  
King of the Iewes.  
19 And they smote him on the head with a reed,  
and spat upon him, and bowed the knees, and did  
him reverence.  
20 And when they had mocked him, they tooke  
the purple off him, and put his owne clothes on  
him, and led him out to crucifie him.  
21 And they 3 compelled one that passed by,  
called Symon of Syrene (which came out of the  
country, and was father of Alexander and Rufus)  
to beare his crosse.  
22 And they brought him to a place named  
Golgotha, which is by interpretation, the place of  
dead mens skulls.  
23 And they gave him to drinke wine mingled  
with myrrhe: but he received it not.  
24 And when they had crucified him, they  
parted his garments, casting lots for them, what  
every man should have.  
25 And it was the third houre when they cruci-  
fied him.  
26 And the title of his cause was written above,  
THAT KING OF THE JEWES.  
27 They crucified also with him two theeves,  
the one on the right hand, and the other on his  
left.  
28 Thus the scripture was fulfilled, which sayth,  
And he was counted among the wicked.  
29 And they that went by, railled on him, wag-  
ging their heads, and saying, \* Hey, thou that de-  
stroyest the Temple, and buildest it in three dayes,  
30 Save thy selfe, and come downe from the  
croffe.  
31 Likewise also even the hie Priests mocking,  
sayd among themselves with the Scribes, He saved  
other men, himselfe he cannot save.  
32 Let Christ the king of Israel now come  
downe from the croffe, that we may see, and be-  
leeve. They also that were crucified with him, re-  
viled him.  
33 Now when the sixth houre was come, \* daik-  
nesse arose over all the land until the ninth houre,  
as the feast of Passover, and in the full moon, when the Sunne  
shined over all the rest of the world, and at midday the colour of the world, whereas  
was committed, was overcovered with most greite darkenesse.

And at the ninth houre Iesus cried with a  
loud voice, saying, \* Eloi, Eloi, lamna-sabach-  
thani: which is by interpretation, My God, my  
God, why hast thou forsake me?  
35 And of some of them that stood by, when they  
heard it, sayd, Beholde, he calleth Elias.  
36 And one ranne, and filled a sponge full of  
vinegar, and put it on a reed, & gave him to drinke,  
saying, Let him alone, let us see if Elias will come,  
and take him downe.  
37 And Iesus cried with a loud voice, and gave  
up the ghost.  
38 And the vail of the Temple was rent in  
twaine, from the top to the bottome.  
39 Now when the Centurion, which stood  
over against him, saw that he thus crying gave  
up the ghost, he sayd, Truly this man was the Sonne  
of God.  
40 There were also women which beheld  
afire off, among whom was Marie Magdalene,  
and Marie the mother of Iames the lesse, and of  
Ioses, and Salome,  
41 Which also when he was in Galilee, \* fol-  
lowed him, and ministered unto him, and many  
other women, which came up with him unto Ieru-  
salem.  
42 And now when the night was come (be-  
cause it was the day of the preparation that is be-  
fore the Sabbath)  
43 \* Ioseph of Arimathea, an honorable  
counsellour, which also looked for the kingdome  
of God, came, and went in boldly unto Pilate,  
and asked the body of Iesus.  
44 And Pilate marvelled, if he were already  
dead, and called unto him the Centurion, and as-  
ked of him whether he had bene any while dead.  
45 And when he knew the truth of the Cen-  
turion, he gave the body to Ioseph:  
46 Who bought a linnen cloth, and rooke him  
downe, and wrapped him in the linnen cloth, and  
layed him in a tombe that was hewen out of a  
rocke, and rolled a stone unto the doore of the  
sepulchre:  
47 And Marie Magdalene, and Marie Ioses  
mother, beheld where he should be layed.

Christ bring-  
inghly with Sa-  
tan, with fine and  
with death, all  
three armed with  
the horrible crosse  
of God, grievously  
tormented in body  
banging upon the  
croffe, and to fonde  
plunged in the  
depth of hell, yet  
he ridde him selfe,  
crying with a  
mighty voice: and  
notwithstanding  
the wound which  
he received of  
death in that that  
he died, yet by fin-  
ting both things  
above and things  
beneath, by rising  
out of the vail of  
the Temple, and  
by the testimonie  
wring out of them  
which murdered  
him, he flew with  
evidently unto the  
resurrection, which  
are as yet  
obscure, and  
mocke at him, that  
he shall be knowne  
out of hand to be  
conquerour and  
Lord of all.  
\* Pal. 22. 1. mt.  
22. 46.  
\* Pal. 69. 22.  
\* Christ to the  
great shame of  
men which for-  
sooke the Lord,  
chose women for  
his wives, which  
beheld all this  
whole action.  
\* Luke 8. 2.  
\* Math. 27. 57.  
\* Luke 23. 55.  
Iohn 19. 35.  
d A man of great  
authority of the  
counsell of the Sa-  
bin or Iuda King  
into counsell by Pilate. e If we consider what danger Ioseph could have  
shall perceive how bold he was.

CHAP. XVI.

1 Of Christs resurrection. 2 He appeareth to Marie  
Magdalene and others. 3 He fetcheth his Appelles to  
preach. 4 His ascension.  
AND \* when the Sabbath day was past, Marie  
Magdalene, and Marie the mother of Iames and  
Salome, bought sweet oymnts, that they might  
come and anoynt him.  
2 Therefore early in the morning, the first day  
of the weeke, they came unto the sepulchre, when  
the Sunne was now risen.  
3 And they layd one to another, Who shall  
roll us away the stone from the doore of the se-  
pulchre?  
4 And when they looked, they saw that the  
stone was rolled away (for it was a very great one)  
5 So they went into the sepulchre, and  
saw a yong man sitting at the right side, clothed in  
a long white robe: and they were fore troubled.  
6 But he sayd unto them, Be not so troubled:  
yee seeke Iesus of Nazareth, which hath bene cruci-  
fied: he is risen, he is not here; behold the place  
where they put him.

When they  
their way toward  
the sepulchre:  
\* Math. 28. 1.  
Iohn 20. 12.  
b Into the cave  
where was  
the stone.

† Chsp. 12. 18. marth. 16. 32.
† Chrest appeared to Marie Magdalene to upbraid the disciples incredulitie.
† John 20. 16. Luke 3. 1.
† Luke 24. 13.
† Chrest appeared to two other disciples. and a Angly to the eleven.
† Luke 24. 36. iohn. 20. 19.
† The Angelys confesse the order of the resurrectione. which he did into three parts. The first wherein he appeared to the women the second to his disciples. the third to his Apostles. and therefore he is called finally.

7 But goe your way, and tell his disciples, and Peter, that he will go before you into Galilee: there shall ye see him as he sayd unto you.
8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither sayd they anything to any man: for they were afraid.
9 ¶ And when Iesus was risen againe, early the first day of the weeke, hee appeared first to Marie Magdalen. & out of whom he had cast seven devils:
10 And she went and tolde them that had bene with him, which mourned and wept.
11 And when they heard that he was alive, and had appeared to her, they beleieve it not.
12 ¶ After that, he appeared unto two of them in another forme, as they walked and went into the country.
13 And they went and tolde it to the remnant, neither beleieve they them.
14 ¶ Finally, he appeared unto the eleven as they sate together, and reproached them for their unbeliefe and hardnes of heart, because they beleevd not them which had seene him, being risen up againe.

15 And he sayd unto them, ¶ Goe ye into all the world, & preach the Gospel to every creature.
16 He that shall beleve, and be baptized, shall be saved: ¶ but hee that will not beleve, shall be damned.
17 And these tokens shall follow them that beleve, ¶ in my Name they shall cast out devils, and shall speake with new tongues,
18 ¶ And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: ¶ they shall lay their hands on the sicke, and they shall recover.
19 ¶ So after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God.
20 And they went fourth, and preached every where, And the Lord wrought with them, and confirmed ¶ the word with signes that followed. Amen.
f. h. as they knew not belie. ¶ Act. 18. 5. ¶ Act. 18. 8.
Ch. 1. having accomplished his office on earth, ascended into heaven. From whence (by the doctrine of his Apostles being confirmed with signes) he will govern his Church, unto the worlds end. ¶ Heb. 2. 14. ¶ To witte the doctrine: therefore doctrine must be before, and signes must follow after.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO L V K E.

CHAP. I.

1 Luke's Preface, 5 Zacharias and Elisabeth. 15 What an one Iohn should be. 20 Zacharias (forsooke himselfe for his incredulitie. 26 The Angel saith to Mary, and receiveth Christes navitie. 39 Mary visiteth Elisabeth. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.

7 And they had no childe, because that Elisabeth was barren, and both were well stricken in age.
8 And it came to passe, as hee executed the Priests office before God, as his course came in order.

1 Luke commended the verities that saw this history.
2 Mary to be in kind, and did not performe. Luke wrote his Gospel before Matthew and Marke.
3 Luke was not an eye witness, and therefore he was not here when the Lord appeared when Cleopas saw him, and he was faint not only by paine, but by the office of the Apostles.
4 It is most likely, and therefore Theophilus was a man, and in place of great dignity.
5 Luke began his Gospel with a double purpose, first to shew the order of things, which before that time were not knowne.
6 Elias, and appointed to be herald of Christ, coming of the Rock of Aaron, and of two famous and blameless parents, thus shewed to his conception, which was against the course of nature, a double miracle, so that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophet.

¶ Oranuchus as many have taken in hand to set forth the storie of those things, whereof we are fully persuaded,
2 As they have delivered them unto us, which from the beginning saw them their selves, and were ministers of the word,
3 It seemed good also to mee (a most noble Theophilus) as soone as I had searched out perfectly all things, from the beginning, to write unto thee thereof from point to point,
4 That thou mightest acknowledge the certaintie of those things whereof thou hast bene instructed,
5 IN the 8 time of ¶ Herod king of Iudea, there was a certaine Priest named Zacharias, of the ¶ course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.
6 Both were iust before God, and walked in all the commandments and ordinances of the Lord, without reproofe.

9 ¶ According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord.
10 And the whole multitude of the people were without in prayer, ¶ while the incense was burning.
11 Then appeared unto him an Angel of the Lord, standing at the right side of the Altar of incense.
12 And when Zacharias saw him, he was troubled, and feare fell upon him.
13 But the Angel sayd unto him, Feare not Zacharias: for thy prayer is heard, and thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name Iohn.
14 And thou shalt have ioy and gladnesse, and many shall reioyce at his birth.
15 For hee shall be great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and hee shall be filled with the holy Ghost, even from his mothers wombe.
16 ¶ And many of the children of Israel shall he turne to their Lord God.
17 ¶ For hee shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lord.
18 Then Zacharias said unto the Angel, Where-

Exod. 20. 7. The Temple was the Court and the Court was the Court. The Court was the Court of the Court, where all the people were, and therefore are said to be within the Temple.
Levit. 16. 17. As for the Altar, the Altar is a kind of excellency, so is it the Altar of Nemrod, Gen 20. 9. He was a valiant hunter of beasts.
¶ I say drinke that may make drunken. ¶ Malac. 4. 5. ¶ Shabe a man to bring many to repentance, and turne themselves to the Lord from whom they fell. ¶ Marth. 11. 14. ¶ As they use to see befe re kings, and when you see them, you knowe the kinge is not farre off. ¶ The 11. brighten the figure the kinge, making the spirit: for the gift of the spirit as you knowe, for that that cometh of the court. ¶ By this figure Synachide, he sheweth that hee shall take away all kindes of sinnes, which use to be great troubles and troubles among men. ¶ Wisdom and graciously in the eye of the chiefe eyes, which make men to reverence and honour their fathers.

1 ¶ Ward for words, in the digres, to speake the Hebrews, being us to understand howe that and finite assigne the power of printers. g. H. the year, 28. 1. Clon. 24. 1. h. For the picture of Aaron was changed into water. i. The true marke of wholenesse, to be used and all part of in the judgment of God. k. Liked to speake the Hebrews, for our life is as a way, wherein we must walke, until we come to the marke. l. In all the moral and ceremonial law, in whom no man could justly reprove: now is it, that the fruits of iustification are set forth here, and not the works, which it faith only, and nothing else.



1 That appears for to the Hebrewes  
 2 *to stand* meaning that they are ready to do his commandment.  
 3 The Angel serving the Lord  
 4 *which is to be borne* is first to the virgin Marie, to whom the Sonne of the most high promised to David, is conceived by the virtue of the holy Ghost.  
 5 *Ma 1. 18.* y As much is to be said of Marie, otherwise Christ had not bene of the flesh, nor the Son of David.  
 6 It might be rendered *woide for* word full of favour and grace also sheweth bright after a cloudy night.  
 7 *what is as our is, is to that he (God) the Lord is with thee.*  
 8 *A* Of God.  
 9 *A* Moved, that the fringes of the robe.  
 10 *S* *So*, take the Hebrewes, saying, that men have found favour, which are in favour.  
 11 *Gen. 1. 14.*  
 12 *Comp. 1. 11.*  
 13 *Mat. 1. 21.*  
 14 He shall be declared to be for he was the Sonne of God himself, talking, but was made manifest in the flesh in his time.  
 15 *D. n. 7. 14. 27.*  
 16 *M. b. 4. 7.*  
 17 *e* The greatness of the man is cause that he is to be the question, nor: as he did it without any will at all, for he asked only of the most of the conceiving.  
 18 *Gen. 1. 14.*  
 19 *S* *So*, take the Hebrewes, saying, 2 by this made kind of speech the company of man and wife together, and  
 20 *the meaning fit*: how shall it be, for saying, I shall be Christ his mother. I am the very true. I shall not know any man: for the god y virgin had learned by the Prophets, that the Son of God should be borne of a Virgin. *g* That is, the holy Ghost shall cause thee to conceive by his mighty power. *h* That per thing and voyd of all spot of uncleanness: for he that will to take away sin, must needs be void of sinne. *i* Declared and showed to the world, to be the Sonne of God. *k* Thus, he Elizabeth verie of the tribe of Levi, ye the tribe of Manasse, conceived: for whereas it was forbidden by the Law, to marrye out of their tribes, this she did not, but that the Levites might take them without any tribe: for the Levites had no portion shewed them, nor in the land was divided among the people. *l* That is, upon the sixth month from the time when she conceived,

by shall I know this? for I am an olde man, and my wife is of a great age.  
 19 And the Angell answered, and sayd unto him, I am Gabriel x that stand in the presence of God, and am sent to speake unto thee, and to shew thee these good tidings.  
 20 And behold, thou shalt be dumme, and not be able to speake, vntill the day that these things be done, because thou believest not my wordes, which shall be fulfilled in thy season.  
 21 Now the people waited for Zacharias, and marvelled that he taried so long in the Temple.  
 22 And when hee came out, hee could not speake unto them; then they perceived that hee had seene a vision in the Temple: for hee made signes unto them, and remained dumme.  
 23 And it came to passe, when the daies of his office were fulfilled, that he departed to his owne house.  
 24 And after those dayes, his wife Elizabeth conceived, and hid her seife nine moneths, saying,  
 25 Thus hath the Lord dealt with mee, in the dayes wherein hee locked on mee, to take from mee my rebuke among men.  
 26 ¶ And in the sixth month, the Angel Gabriel was sent from God unto a citie of Galilee, named Nazareth,  
 27 ¶ To a virgin affianced to a man whose name was Ioseph, of the y house of David, and the virgins name was Marie.  
 28 And the Angel went in unto her, and sayd, Haile thou that art freely beloved: the Lord is with thee: a blessed art thou among women.  
 29 And when she saw him, there was troubled at his flying, and thought what manner of salutation that should be.  
 30 Then the Angel said unto her, Feare not, Marie: for thou hast found favour with God.  
 31 ¶ For loe thou shalt conceive in thy wombe, and beare a sonne, \* and shall call his name Iesus.  
 32 He shall be great, and shall be called the Sonne of the most High: and the Lord God shall give unto him the throne of his father David.  
 33 ¶ And hee shall reigne over the house of Jacob for ever, and of his kingdom shall be none ende.  
 34 Then said Marie unto the Angel, x How shall this be, seeing I know not man?  
 35 And the Angell answered, and said unto her, The holy Ghost x shall come upon thee, and the power of the most High shall overshadow thee: therefore also that h Holy thing which shall be borne of thee, shall be called the Sonne of God.  
 36 And behold, thy k cousin, Elizabeth, she hath also conceived a sonne in her old age: and this is her fixt moneth, which was called barren.  
 37 For with God shall nothing be impossible.  
 38 Then Marie said, Beholde the servant of the Lord: be it unto me according to thy word. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill country with haile to a citie of Iuda,  
 40 And entered into the house of Zacharias, and saluted Elizabeth.  
 41 And it came to passe, as Elizabeth heard the salutation of Marie, the babe sprang in her bellie, and Elizabeth was filled with the holy Ghost.  
 42 And she cried with a loud voyce, and said, Blessed art thou among women, because of the fruit of thy wombe is blessed.  
 43 And when she cometh this to mee, that the mother of my Lord should come to me?  
 44 For loe, as soon as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.  
 45 And blessed is she that believed: for those things shall be performed, which were told her from the Lord.  
 46 ¶ Then Marie said, My soule magnifieth the Lord,  
 47 And my spirit rejoiceth in God my Saviour.  
 48 For hee hath rescued me from the degree of his fervant: for beholde, from hence forth shall all ages call me blessed,  
 49 Because hee that is mighty hath done for mee great things, and holy is his Name.  
 50 And his mercy is from generation to generation on them that feare him.  
 51 ¶ He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.  
 52 ¶ Hee hath y pur downe the mighty from their seats, and exalted them of low degree.  
 53 ¶ Hee hath filled the hungry with good things, and sent away the rich empty.  
 54 ¶ He hath upholden Israell his servant to be mindful of his mercy.  
 55 ¶ ( \* As hee hath spoken to our fathers, to David, to Abraham and his seed) for ever.  
 56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.  
 57 ¶ ¶ Now Elizabeths time was fulfilled, that she should be delivered, and she brought forth a sonne.  
 58 And her neighbours and cousins heard tell how the Lord had shewed his great mercie upon her, and they rejoiced with her.  
 59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias, after the name of his father.  
 60 But his mother answered, and sayd, Not so, but hee shall be called Iohn.  
 61 And they sayd unto her, There is none of thy kindred that is named with this name.  
 62 Then they made signes to his father, how he would have him called.  
 63 So he asked for writing-tables, and wrote, saying, His name is Iohn, and they marvelled all.  
 64 And his mouth was opened immediately, and his tongue, & he spake and praised God.  
 65 Then leare came on all them that dwell neere unto them, and all these wordes were noised abroad throughout all the hill country of Iudea.

eye, which are in the pore in spirit; that is, such a challenge nothing to themselves in the sight of God. *b* Psalm 20. A them that are brought to extreme poverty.  
 58 *Eccl. 30. 18.* and *1. 5. and 14. 5. are. 31. 120.* *c* *Gen. 1. 21. 19.* and *21. 17. yf. 132. 11.* *d* *Psal. 116.* *e* *Iob. 1. 19.* *f* *Iob. 1. 19.* *g* *Gen. 1. 21. 19.* *h* *Gen. 1. 21. 19.* *i* *Gen. 1. 21. 19.* *k* *Gen. 1. 21. 19.* *l* *Gen. 1. 21. 19.*  
 d *Abraham that was sayd and done,*

2 Though upon them they greatly and earnestly and asic were, printed them in their hearts.

3 That is, the great fear of God, and a singular kind of reverence appeared in him.  
4 In his fear  
5 I have by the authority of the Holy Ghost, I say you to be assured of his office.  
6 That he be a faithful minister of his people, inasmuch as he shall come from heaven himself, to visit us in person, and to redeem us.  
7 Chap. 3. 10. March 1. 1.

8 He had paid the ransom, that is to say, the price of our redemption.  
9 I Gal. 3. 13. 1. 1.  
10 This word *Hore* in the Hebrew tongue signifies might, and is in a Metaphor, taken from brass that fight with their enemies: and by raising up the might of Israel, it means, that the Kingdom of Israel was defended, and their enemies thereof laid on the ground, even when the strength of Israel seemed to be utterly decayed.  
11 Jer. 23. 9. and 30. 10. K Declared in the text to be mind full. \* Jer. 23. 16. Jer. 23. 33. Jer. 9. 17. \* 2. Pet. 1. 1. I to Gods good liking, in though thou be at his present ever so little. O Open the way, O Rejoice in the means which God saveth us. Rom. 7. 4. \* Zach. 3. 8. and 6. 12. mal. 2. p. Or, bud or branch be alledith into the plain Jer. 23. 7. Zach. 3. 8. and 6. 12. and be called a bud from an high, that is, sent from God unto us, and not another bud which bud out of the earth. 9 To the way which leadeth unto our happiness.

66 And all they that heard them, laid them up in their hearts, saying, What manner child had this been, and the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because he hath visited & redeemed his people,

69 & hath raised up for us the horn of salvation unto us, in the house of his servant David.

70 \* As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send us deliverance from our enemies, and from the hands of all that hate us.

72 That he might show mercy towards our fathers: & remember his holy covenant,

73 \* And the oath, which he swore to our father Abraham,

74 Which was, that he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without fear,

75 All the days of our life, in & holiness and righteousness before him.

76 And thou, o babe, shalt be called the Prophet of the most High; for thou shalt go before the face of the Lord to prepare his ways.

77 And to give knowledge of salvation unto his people, by the remission of their innes,

78 Through the tender mercy of our God, whereby \* the day-spring from an high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should have himself unto Israel,

81 And the child grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should have himself unto Israel, & was in the wilderness, till the day came that he should have himself unto Israel.

CHAPTER II.

2 Augustus Caesar was all the world. 7 Christ is born. 13 The angels sing. 21 Christ is circumcised. 22 Mary purified. 23 Simeon catcheth Christ in his arms. 29 His song. 35 Anna the Prophetess. 40 The child Christ. 35 Jesus disputeth with the doctors.

And it came to passe in those days, that there came a decree from Augustus Cæsar, that all the world should be taxed.

2 (This first taxing was made when Cyrenus was governour of Syria.)

3 Therefore went all to be taxed, every man to his owne cite.

4 And Ioseph also went up from Galilee out of a cite called Nazareth, into Iudea, unto the cite of David, which is called Beth-leem (because he was of the house and lineage of David.)

5 To be taxed with Mary that was given him to wife, which was with child.

6 And so it was, that while they were there, the dayes were accomplished, that she should be delivered.

7 And she brought forth her first begotten sonne, and wrapped him in swaddling clothes, and laid him in a cratch, because there was no room for them in the Inne.

8 ¶ And there were in the same country shepherds, abiding in the fields, and keeping watch by night over their focke.

9 And loe, the Angel of the Lord came upon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel said unto them, Be not afraid: for behold, I bring you glad tidings of great joy, that shall be to all the people,

11 That is, that unto you is borne this day in the cite of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe unto you, You shall finde the babe swaddled, and laid in a cratch.

13 And straightway there was with the Angel a multitude of heavenly ioudiers, praising God, and saying,

14 Glory be to God in the high heavens, and peace in earth, and towards men of good will.

15 And it came to passe when the Angels were gone away from them into heaven, that the shepherds laid one to another, Let us go then unto Beth-leem, and see this thing that is come to passe, which the Lord hath shewed unto us.

16 So they came with haste, and found both Mary and Ioseph and the babe lay in the cratch.

17 And when they had seene it, they published abroad the thing that was tolde them of that child.

18 And all that heard it, wondered at the things which were tolde them of the shepherds,

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepherds returned glorifying and praising God, for all that they had heard and seene, as it was spoken unto them.

21 ¶ 3 And when the eight dayes were accomplished, that they should circumcise the child, his name was then called \* Iesus, which was named of the Angel, before he was conceived in the wombe,

22 And when the dayes of her purification, after the Law of Moyses, were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Law of the Lord, \* Every man child that first openeth the wombe, shall be called holy to the Lord.)

24 And to give an oblation, \* as it is commanded in the Law of the Lord, a paire of turtle doves, or two young pigeons.

25 ¶ And beholde, there was a man in Hierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before he had seene that Anointed of the Lord.

27 And he came by the motion of the Spirit into the Temple, and when the x parents brought in the babe Iesus, to doe for him after the custome of the Law,

28 Then he tooke him in his armes, and praised God, and said,

29 Lord, now I leave thee thy servant depart in peace, according to thy word,

30 For mine eyes have seene thy salvation,

1 The Angels themselves declare to the shepherds (noble regarding the pride of the multitude) the office of the child, who is the child.  
2 Lodging without doors - and open to the aire.  
3 Came suddenly upon them, when they thought of no such matter.  
4 Whole armies of Angels, which compelle the Majesty of God round about, as it were soldiers.  
5 God ready, good, infinite, and gracious favour towards men.

6 God ready, good, infinite, and gracious favour towards men.  
7 God ready, good, infinite, and gracious favour towards men.  
8 God ready, good, infinite, and gracious favour towards men.

9 God ready, good, infinite, and gracious favour towards men.  
10 God ready, good, infinite, and gracious favour towards men.  
11 God ready, good, infinite, and gracious favour towards men.  
12 God ready, good, infinite, and gracious favour towards men.  
13 God ready, good, infinite, and gracious favour towards men.  
14 God ready, good, infinite, and gracious favour towards men.  
15 God ready, good, infinite, and gracious favour towards men.  
16 God ready, good, infinite, and gracious favour towards men.  
17 God ready, good, infinite, and gracious favour towards men.  
18 God ready, good, infinite, and gracious favour towards men.  
19 God ready, good, infinite, and gracious favour towards men.  
20 God ready, good, infinite, and gracious favour towards men.  
21 God ready, good, infinite, and gracious favour towards men.  
22 God ready, good, infinite, and gracious favour towards men.  
23 God ready, good, infinite, and gracious favour towards men.  
24 God ready, good, infinite, and gracious favour towards men.  
25 God ready, good, infinite, and gracious favour towards men.  
26 God ready, good, infinite, and gracious favour towards men.  
27 God ready, good, infinite, and gracious favour towards men.  
28 God ready, good, infinite, and gracious favour towards men.  
29 God ready, good, infinite, and gracious favour towards men.  
30 God ready, good, infinite, and gracious favour towards men.

1 Christ is the Sonne of God, taking up on him the forme of a servant, and making himselfe of no reputation, is poorly borne to a stable: and by the means of Augustus the mightiest prince in the world (thinking nothing less) hath his cradle prepared in Beth-leem as the Prophets foretold.  
2 So farre as the Empire of the Romanes did stretch.  
3 That is, the inhabitants of every cite should have their names taken, and their goods rated to a certaine value, that the Emperour might see whether, how rich every country, cite, family, and house was. 4 Which David was borne, and brought up in. 5 Iohn 7. 42.

1 speaketh as it were commonly taken. 2 I leave thee depart out of thy life to be enjoyed to my fathers. m Anshou promised me. n This is, for I have seene with my very eyes: for he saw before in minde, as it is said of Abraham. He saw my day, and joyced. o That, wherein thy salvation is contained.



voiced from heaues, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirte yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Levi, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Matthatias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagee,

26 The sonne of Maah, the sonne of Matthatias, the sonne of Sumei, the sonne of Ioseph, the sonne of Iuda.

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Colam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iosef, the sonne of Eliczer, the sonne of Iotim, the sonne of Matthat, the sonne of Levi,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacin,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of David,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salomon, the sonne of Naalton,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Ekron, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Iara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Ihalce, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathulefa, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IV.

¶ Of Christes temptation, and fasting. 15 He teacheth in Nazareth to the great admiration of all. 26 A Prophet that teacheth in his owne country is contemned. 33 One possessed with the devill is cured. 38 Peter's mission in layne revealed. 40 and divers sicke persons are restored to health. 41 The devill acknowledgeth Christ.

¶ And Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wilderness.

¶ And was there fourtie dayes tempted of the devill, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

¶ Then the devill sayd unto him, If thou be the sonne of God, command this stone, that it be made bread.

¶ But Iesus answered him, saying, It is written, ¶ That man shall not live by bread only, but by every word of God.

¶ Then the devill tooke him up into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

¶ And the devill sayde unto him, All this a power will I give thee, and the glory of these kingdomes: for that is delivered to me: and to whomsoever I will, I give it.

¶ If thou therefore wilt worship mee, they shall be thine.

¶ But Iesus answered him, and sayd, Hence from me, Satan: for it is written, ¶ Thou shalt worship the Lord thy God, and him alone thou shalt serve.

¶ Then he brought him to Hierusalem, and set him on a pinnacle of the Temple, and sayd unto him, If thou be the Sonne of God, cast thy selfe downe from hence,

¶ For it is written, ¶ That hee will give his Angels charge over thee to keepe thee:

¶ And with their handes they shall lift thee up, leaust at any time thou shouldest dash thy foote against a stone.

¶ And Iesus answered, and sayd unto him, It is sayd, ¶ Thou shalt not tempt the Lord thy God.

¶ And when the devill had ended all the tentations, he departed from him for a litle season.

¶ And Iesus returned by the power of the spirit into Galilee: and there went a multitude of him throughout all the region round about:

¶ For hee taught in their Synagogues, and was honoured of all men.

¶ And he came to Nazareth where hee had bene brought up, and (as his custome was) went into the Synagogue on the Sabbath day, and stood up to reade.

¶ And there was delivered unto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place, where it was written,

¶ The Spirit of the Lord is upon mee, because he hath anoynted mee, that I should preach the Gospell to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blinde: that I should set at libertie them that are bruised:

¶ And that I should preach the acceptable yeere of the Lord.

¶ And hee closed the booke, and gave it againe to the minister, and fate downe: and the eyes of all that were in the Synagogue were fastened on him.

¶ Then hee began to say unto them, This day is this Scripture fulfilled in your eares.

¶ And all a bare him witness, and wondered at his gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

¶ Then he sayd unto them, Ye will surely say unto me this Proverbe, ¶ Physician, heale thy selfe: whatsoever we have heard done in Capernaum, doe it here likewise in thine owne country.

¶ And hee sayd, Verely I say unto you, ¶ No Prophet is accepted in his owne country.

¶ But I tell you of a truth, many widowes were in Irael in the dayes of ¶ Elias, when heaven was shut three yeeres and sixe moneths, when great famine was throughout all the land:

¶ But unto none of them was Elias sent, save into Sarepta, a cite of Sidon, unto a certaine widowe.

¶ Also many lepers were in Irael, in the time

of The stocke of Christ according to the flesh, is brought by order first to Adam, and then to God, that his misapprehence, that be only: was, whom God vouchsafed to Abraham and David, and appointed from everlasting to his Church, which is gathered together of all soules of men.

By this word power, as the King James himselfe means, which have the power: and for this reason by the force of the Gospell. ¶ That is surety, for he is prince of the world, yet not absolutely, and as the scripture open is, but by justification, and way of imputation, as there fore he hath not test, that he can give it to whom he will. ¶ Out of an high place which had a goodly champaign country underneath it, he shewed him the situation of all countreys. ¶ Deut. 6. 12, and 10. 20. ¶ Psal. 9. 12, 13. ¶ Deut. 6. 16. ¶ Matth. 13. 14, 15, 16, 17, 18, 19. ¶ Who Christ is, and wherefore he came, he sheweth out of the Prophet Esai. ¶ Their bookes in these dayes were rolled up as scrolls upon a roll: and ¶ Christ unworled, as unfolded, which is here called ¶ Matth. 6. 17. ¶ Familiaritie causeth Christ to be contemned, and therefore he often times goeth to strangers. ¶ He approached these things, which he spake, with common consent and voice: for the word, witness, signifieth in this place and many other places, to approve a thing with open confession. ¶ Not only the auditors, but also the common people were present at this conference of the Scriptures: and Esaiates that their tongue was unloosed, for he how could the people have wondered? ¶ And he shewed the same order in the Church at Corinth. 1. Cor. 14. ¶ Words full of the mighty power of God, which appeared in all his workings. ¶ The power of the Spirit. ¶ 1. Thim. 4. 14. ¶ 2. Thim. 3. 17. ¶ Lord of Iffrael, Luke Marke 13. 35. ¶

Christ being called every soule out of the world, into the deliv'rance full of fourtie dayes, and be overcomeing of Satan himselfe, coming as it were suddenly from heaven, argueth his divinitie. ¶ Mat. 4. 12, 13. ¶ Christ being lifted up by Sa. 12, shall be distributed to the desire of riches and honour, and lilly to a vaine confidence of himselfe, overcomeing him through the word of God. ¶ Deut. 10. 14, 15, 16.

as well, and allured men marvelously unto him. ¶ Psal. 46. 12. ¶ The power of the Spirit. ¶ 1. Thim. 4. 14. ¶ 2. Thim. 3. 17. ¶ Lord of Iffrael, Luke Marke 13. 35. ¶

2 King. 1. 14.

of 6 Elifues the Prophet: yet none of them was made clean, saving Naaman the Syrian.

9 The more sharply the word is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

18 Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose up, and thrust him out of the citie, and led him unto the edge of the hill, whereon their citie was built, to cast him down headlong.

30 But he passed through the mids of them, and went his way,

31 \* And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 \* And they were astonied at his doctrine: for his word was with authoritie.

33 \* And in the Synagogue there was a man which had a spirit of an unclean devill, which cried with a loud voyce,

34 \* Saying, Oh, what have we to doe with thee, thou Iesus of Nazareth art thou come to destroy us? I know who thou art, even the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the devill throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselves, saying, What thing is this: for with authoritie and power hee commaundeth the foule spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 \* And he rose up, and came out of the Synagogue, and entred into Simons house. And Simons wives mother was taken with a great fever, and they required him for her.

39 Then hee stood over her, and rebuked the fever, and it left her, and immediately shee arose, and ministred unto them.

40 Now at the Sunne setting, all they that had sicke felles of divers diseases, brought them unto him, and he layd his hands on every one of them, and healed them.

41 \* And devils also came out of many, crying, and saying, Thou art that Christ Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 \* And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said unto them, Surely I must also preach the kingdom of God to other cities: for therefore I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fishes. 12 The Lepre. 16 Christ preacheth in the desert. 18 One sicke of the palse. 27 Levi the Publicane. 34 The feasting and afflictions of the Apostles after Christs ascension. 35, 37, 38 Faint hearted and weak disciples are signed to old debts and worse garments.

1 Then \* hee came to paffe, as the people \* preached upon him to heare the word of God, that he stood by the lake of Genesareth.

2 And sawe two ships stand by the lakes side, but the fisher men were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which

\* Math. 8. 14. Marke 1. 30. It is that, that Christ healeth the diseases of the body with his word onely, hee proveeth that he is God Almighty, sent for mans salvation.

\* Marke 1. 35. Satan, who is a continual enemye ought not to be heard, no not then, when hee speaketh the truth. 9 No colour of teale ought to hinder in the race of our vocation.

1 Christ advertised the foure disciples, which he had taken unto him as the office of the Apostles: ship, which should be a greater benefit unto them. \* Math. 4. 18. Marke 1. 16. I did as it were lie upon him, so disciples they were to see him and heare him, and therefore hee laid his hand on it of a ship.

was Simons, and required him that he would thrust off a little from the land: and hee laye downe, and taught the people out of the ship.

4 \* Now, when hee had left speaking, hee saide unto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said unto him, Master, we have travelled for all night, and have taken nothing: nevertheless at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship: that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinful man.

9 For hee was utterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said unto Simon, Feare not: for from henceforth thou shalt catch men.

11 And when hee had brought the ships to land, they forsooke all, and followed him.

12 \* \* Now it came to passe, as hee was in a certaine citie, beholde, there was a man full of leprosie, and when hee saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So hee stretched forth his hand, and touched him, saying, I will be thou cleane. And immediately the leprous departed from him.

14 And he commaunded him that he should tell it no man: but, hee, *saith hee*, and shew thy selfe to the Priest, and offer for thy cleansing, as \* Moses hath commaunded, for a witness unto them.

15 \* But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wilderness, and prayed.

17 \* And it came to passe, on a certaine day, as hee was teaching, that the Pharises and doctors of the Lawe came by, which were come out of every towne of Galile, and Iudea, and Hierusalem, and the power of the Lord was in him, to heale them.

18 \* Then beholde, a man brought a man lying in a bed, which was taken with a palse, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the people, they went up on the houfe, and let him downe through the ryling, bed and all, in the mids before Iesus.

20 And when hee saw their faith, hee said unto him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies: Who can forgive finnes, but God onely?

22 But when Iesus perceived their reasoning, hee answered, and said unto them, What reason ye in your hearts?

23 Whether is easer to say, Thy finnes are forgiven thee, or to say, Rise and walke?

The word speake hee him that hath rule over any thing.

\* Marke 1. 40. A Christ by beeing the leper with his ownely touch, and sending him to the Priest, to witness that it is he, through whom and by whom apprehended by faith, all which are unclean, according to the Lawe, by the witness of God himselfe, are pronounced to be pure and cleane. \* Levit. 14. 9. Christ had rather be famous by his doctrine, then by miracles, and therefore hee departs from them that sicke him, as a physician of the body, and not as the author of salvation. \* Christ, in healing him that was sicke of the palse, sheweth the cause of all diseases, and how to be remedied. \* The mighty power of Christs Godhead, sheweth it selfe on him, at that time. \* Math. 9. 34. Marke 2. 23.

24 But that yee may knowe that the Sonne of man hath authoritie to forgive finnes in earth, (he said unto the sicke of the palfie) I say to thee, Arise: take up thy bed, and goe into thine house.

25 And immediatly hee rose up before them, and tooke up his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee have seene strange things to day.

27 ¶ And after that, he went forth and saw a Publicane named Levi, sitting at the receipt of custome, and said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 Then Levi made him a great feast in his owne house, where there was a great company of Publicanes, and of other that fare at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and saide unto them, They that are whole, neede not the Physician, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said unto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 ¶ And hee sayd unto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, even when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again hee spake also unto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

38 But new wine must be powred into new vessels: for both are preferred.

39 Also no man that drinketh olde wine, straightway desireth new: for hee saith, The olde is more profitable.

CHAPTER VI.

1 The disciples put the carres of corne on the Sabbath. 6 of him that had a withered hande. 13 The election of the Apostles. 20 The blessing and curse. 27 Wecmüst love our enemies. 46 With what fruit the word of Gods is preached.

¶ And ¶ it came to passe on a second solemne Sabbath, that he went through the cornefields, and his disciples a plucked the carres of corne, and did eate, and rub them in their hands.

2 And certaine of the Pharises said unto them, Why doe ye that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and said, Have yee not read this, that David did when hee himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and

tooke, and ate the shewbread, and gave also to them which were with him, which was not lawfull to eate, but for the Priests onely?

5 And he said unto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ¶ It came to passe also on another Sabbath, that hee entered into the Synagogue, and taught, and there was a man, whose right hand was dried up.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and saide to the man which had the withered hand, Arise, and stande up in the middes. And hee arose, and stood up.

9 Then said Iesus unto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do evill: to save life, or to destroy?

10 And hee behelde them all in compassion, and said unto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, hee called his disciples, and of them hee chose twelve which also hee called Apostles:

14 (Simon whom hee named also Peter, and Andrew his brother, James and Iohn, Philip and Bartlemew,

15 Mathew and Thomas: James the sonne of Alphaeus, and Simon called Zelous,

16 Iudas James brother, and Iudas Iscariot, which also was the traitour.)

17 Then hee came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudaea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude fought to touch him: for there went vertue out of him, and heealed them all:

20 ¶ ¶ And hee lifted up his eyes upon his disciples, and saide, Blessed be yee poore: for yours is the Kingdome of God.

21 ¶ Blessed are yee that hunger now: for yee shall be satisfied: ¶ blessed are yee that weepe now: for yee shall laugh.

22 ¶ Blessed are yee when men hate you, and when they separate you, and revile you, and put out your name as evill, for the Sonne of man sake.

23 Reioyce ye in that day, and be glad: for beholde, your reward is great in heaven: for after this manner their fathers did to the Prophets:

24 ¶ ¶ But woe be to you that are rich: for yee have received your consolation.

25 ¶ Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall waile and weepe.

26 ¶ Woe be to you when all men speak well of you: for so did their fathers to the false prophets.

¶ Exod. 16. 22, 23, 24. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Math. 9. 9. Marke 1. 18. ¶ The Carthib is a compnie of Ecclesiasticall the Ecclesiast of Christ reportant, which belongs with him, to be great of fence of the proud and envious. ¶ 2. Tim. 1. 13.

¶ Math. 9. 14. Marke 2. 18. ¶ It is the point of hypocrites and ignorant men to give an holier in falling, and in things indifferent. ¶ Lutes generally, without any consideration of circumstances, for fasting and other things of like fort, are not one by themselves, but very hurtfull in the Church.

¶ Math. 13. 43. Marke 9. 33. ¶ The Elders were against the Pharisees, who were against the Law of the very Sabbath, was not given to be kept without exception: much lesse that the salvation of man should consist in the observance keep. ¶ 1. ¶ 2. ¶ 3. ¶ 4. ¶ 5. ¶ 6. ¶ 7. ¶ 8. ¶ 9. ¶ 10. ¶ 11. ¶ 12. ¶ 13. ¶ 14. ¶ 15. ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

† Math. 5. 44.   
 † Christe charitie, which differeth much from the world, doch not only not revenge injuries, but comprehend even our most grievous enemies, and that for our Fathers sake, which is in heaven, to be faine in you, for seeking it owne profit in doing well.   
 † Math. 5. 39.   
 † 1. Corin. 6. 7.   
 † Math. 7. 12.   
 † Mat. 13. 46.   
 † What is there in this yowes works, that is to be accounted of for if you looke to have commodity by loving, seeke those commodities which are commodities to desire: love your enemies, and so you shall shewe to the world that you looke for those commodities, which come from God.   
 † Math. 1. 42. deut. 17. 8.   
 † When you will lend doe it onely to benefit and pleasure, and not for hope to receive the principall againe.   
 † Math. 5. 47.   
 † Math. 7. 1.   
 † Brotherly reprehension must be received of cattierior nor charitable, nor malice, but they must be just, moderate, and loving.   
 † If he speaketh here of civill judgments, and therefore by the words, forgive, is meant that goe due, where the Civill use in suffering and forgiving wrongs.   
 † Math. 7. 2.   
 † Mat. 13. 44.   
 † These are howev' of the world, which use to measure dry things, as corne, and such like, who use a franke kind of dealing therein, and thrust it downe and shake it together, and presse it and beate it.   
 † You shall full re- prehenders butt both themselves and other: for such as the master is, such is the schooller. † Mat. 17. 24.   
 † Math. 10. 24. Ioh. 13. 16. and 13. 20.   
 † Mat. 7. 3.   
 † Hypocrites which are very severe reprehenders of other, are very quicke sighters to speake other mens faults, but very blind to see their owne.   
 † Mat. 7. 17.   
 † He is a good man, not that is skillfull to keepe his mouth shut, but that is uprightnes in word and dede.   
 † Math. 23. 33.   
 † Math. 7. 16.   
 † Math. 7. 21. rom. 2. 13. Iam. 1. 25.

27 ¶ But I say unto you which heare, Love your enemies: doe well to them which hate you.

28 Bless them that curse you, and pray for them which hurt you.

29 ¶ And unto him that smiteth thee on the one cheeke, offer also the other, \* and him that taketh away thy cloake, forbid not to take thy coate also.

30 Give to every man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.

31 ¶ And as ye would that men should doe to you, so doe ye to them likewise.

32 \* For if ye love them which love you, what thanke shall ye have: for even the sinners love those that love them.

33 And if ye doe good for them which doe good for you, what thanke shall ye have: for even the sinners doe the same.

34 \* And if ye lend to them of whom ye hope to receive, what thanke shall ye have: for even the sinners lend to sinners, to receive the like.

35 Wherefore love yee your enemies, and doe good, and lend, hoping for nothing againe, and your reward shall be great, and ye shall be the children of ¶ the most high: for he is kind unto the unkind, and to the evill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ Judge not, and ye shall not be judged: condemn not, and yee shall not be condemned: forgive, and ye shall be forgiven.

38 Give, and it shall be given unto you: \* a good measure, shall men give unto you: shaken together and running over, shall men give into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 ¶ And he spake a parable unto them, \* Can the blind lead the blind? shall they not both fall into the ditch?

40 \* The discipule is not above the master: but whosoever will be a perfect discipule, shall be as his master.

41 ¶ \* And why seekest thou a mote in thy brothers eye, and considerest not the beam that is in thine owne eye?

42 Either how canst thou say to thy brother, let mee pull out the mote that is in thine eye, when thou seest not the beam that is in thine owne eye? Hypocrite, cast out the beam out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ \* For if is not a good tree that bringeth forth evill fruit: neither an evill tree, that bringeth forth good fruit.

44 ¶ For every tree is known by his owne fruit: \* for neil or of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good: and an evill man out of the evill treasure of his heart bringeth forth evill: for of the abundance of the heart his mouth speaketh.

46 ¶ \* But why call ye me Lord, Lord, and doe not the things that I speake?

47 ¶ Whosoever cometh to mee, and heareth my words, and doth the same, I will shew you to whom he is like:

48 He is like a man which buildeth a house, and digged deepe, and layd the foundation on a rocke: and when the waters arose, the flood beat upon that house, and could not shake it: for it was grounded upon a rocke.

49 But hee that heareth and doeth not, is like a man that buildeth a house upon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions servant. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 17 Iohn sendeth his disciples to Christ. 33 His peculiar kind of living. 37 The fullow woman was faith lesse faite.

¶ When ¶ he had ended all his sayings in the audience of the people, hee entred into Capernaum.

2 And a certaine Centurion was sicke and ready to die, which was deare unto him.

3 And when he heard of Iesus, he sent unto him the Elders of the Iewes, beseeching him that he would come, and heale his servant.

4 So they came to Iesus, and besought him intently, saying that he was worthy that he should doe this for him:

5 For he loveth, sayd they, our nation, and he hath built us a Synagogue.

6 Then Iesus went with them: but when hee was now not farr from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter under my roofe:

7 Wherefore I thought not my selfe worthy to come unto thee: but say the word, and my servant shall be whole.

8 For I likewise am a man set under authority, and have under mee souldiers, and I say unto one, Goe, and hee goeth: and to another, Come, and he cometh: and to my servant, Doe this, and hee doeth it.

9 When Iesus heard these things, he marvelled at him, and turned him, and sayd to the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the servant that was sicke, whole.

11 ¶ And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, he beheld, there was a dead man carried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and sayd unto her, Weepe not:

14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speake, and he delivered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among us, and God hath visited his people.

17 And this rumour of him went forth throughout

10 Affliction doth at the length decrease true godlines, from faile and faied.

† Math. 8. 1.   
 † Christ admitteth the Iewes, by lifting before them the example of the Centurion, that for their obstinate and rebellion, he will goe to the Gentiles.

† Christ avoucheth openly his power over death.   
 † Nain is the name of a towne in Galilee, which was situate upon the other side of Kilon, which falleth into the sea of Galilee.

rowout all Iudea, and thorowout all the region round about.

18 And the disciples of Iohn shewed him of all these things.

19 So Iohn called unto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come unto him, they sayd, Iohn Baptist hath sent us unto thee, saying, Art thou he that should come, or shall wee wait for another?

21 And b at that time, he cured many of their sicknesses, and plagues, and of euill spirits, and unto many blind men he gaue sight freely.

22 And Iesus answered, and sayd unto them, Goe your wayes and shew Iohn, what things yee haue seene and heard, that the blind see, the halt goe, the lepers are cleauid, the deafe heare, the dead are rised, and the poore receive the Gospel.

23 And blesid is he, that shall not be offended in mee.

24 And when the messengers of Iohn were departed, hee began to speake unto the people of Iuda. What went ye out into the wilderness to see? A reede shaken with the wind?

25 But what went ye out to see? A man clothed in soft raiment? behold, they which are gorgeously appareled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, there is no greater Prophet then Iohn, among them that are begotten of women; nevertheless, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes, confessed God, being baptized with the baptesme of Iohn.

30 But the Pharises and the expounders of the Law despite to the counsell of God against themselves, and were not baptized of him.

31 And the Lord sayd, Whereunto shall I liken the men of this generation? and what thing are they like unto?

32 They are like unto little children sitting in the market place, and crying one to another, and saying, We haue piped unto you, and yee haue not danced: we haue mourned to you, and yee haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the devill.

34 The Sonne of man is come, and eateth, and drinketh: and yee say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdome is iustificd of all her children.

36 And one of the Pharises desired him that he would eat with him: and he went into the Pharises house, and sat downe at table.

37 And behold, a woman in the cite, which was a sinner, when she knew that Iesus sat at table in the Pharises house, shee brought a boxe of ointment.

38 And shee stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haire of her head,

and kissed his feete, and anointed them with the ointment.

39 Now when the Pharises which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowne who, and what manner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered and sayd unto him, Simon, I haue somewhat to say unto thee. And hee said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, telle me will love him most?

43 Simon answered, and said, I suppose that hee to whom hee forgave most. And he said unto him, Thou hast truly iudged.

44 Then he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, and thou gavest me no water to my feet: but shee hath washed my feete with teares, and wiped them with the haire of her head.

45 Thou gavest me no kisse: but she, since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say unto thee, many finnes are forgiven her: for for the loved much, To whom a little is forgiven, hee doth love a little.

48 And he sayd unto her, Thy finnes are forgiven thee.

49 And they that were at table with him, began to say within themselves, Who is this that even forgiveth finnes?

50 And he sayd to the woman, Thy faith hath saved thee: goe in peace.

51 And he sayd to the Pharises, that she was a sinner, but he hath kept silence: that the signes of her life past are for her witness. Hee confirmeth the blessing which hee had before d with a blessing.

CHAP. VIII.

1 Women that minister unto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Iesus maketh and breake. 23 He rebuketh the winds. 26 Of Legion. 37 The Gadarenes reuel. 41 Iesus maketh her healed. 43 The woman delivered from the house of blood. 52 Weeping for the dead.

And it came to passe afterward, that he himselfe went through every cite and to vnc preaching and publishing the kingdome of God, and the twelve were with him.

2 And certaine women, which were healed of euill spirits, and infimities, as Mary which was called Magdalene, out of whom went seven devils,

3 And Iozna the wife of Chuza Herods steward, and Susanna, and many other, which ministered unto him of their substance.

4 Now when much people were gathered together, and were come unto him out of all cities, he spake by a parable.

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden under teete, and the fowles of heaven devoured it up.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moistsche.

7 And some fell among thornes, and the thornes sprang up with it, and choaked it.

8 And some fell on good ground, and sprang up.

John sendeth his disciples to Christ himselfe, to be certified.

John Iohnes of the Gospel is for the most part in vncertainty.

That which the Prophet foretold Iohn, before Iohn himselfe did, present in the Gospel is for the most part in vncertainty.

Said that he was a sinner, but he hath kept silence.

Math. 13. 16. What way have we God? I knowe nothing of the most part of the practice of Moses among themselves: yet now with hearing four Churches gathered together.

Proud men desire themselves of the blessing of Christ, even then when he is at home with them in their houses, which the humble and safe do enjoy.

Rubricke is the fellowe of Iude. The Pharisees fulfill the Lawe, which hideth them selfe, as the deild. To love Christ, is a sure and presently way, to be of the number of the elect. That is, faith Theophyl. The hath flourisheth faith abundantly: and Paul in his first monition of Iesus faith. He that loveth me, hath much fruit: and therefore Christes saying: so plaineth the fruit, that it is a way to see the enemies of the truth: and make this up so fondly to establish their meritorious works: for the greater sinners are more hath for, then him, the more he loveth him: And this woman sheweth the fruit of her love, because shee had received, and therefore the change that shee spoken off, is not to be aspen for the same, but as a signe: for Christ sayeth as the Pharises did, that she was a sinner, but he hath kept silence: that the signes of her life past are for her witness. Hee confirmeth the blessing which hee had before d with a blessing.

Mark 16. 9.

Math. 13. 9. make 4. 1. The lesse fame Gospel is lower every where, but not with like fruit: and that through the onely faith of ones themselves.



up, and bare fruites, an hundreth folde, And as he said these things, he cried, Hee that hath eares to heare, let him heare,

9 Then his disciples asked him, demaunding what parable that was.

10 And he sayd, Unto you it is given to knowe the secrets of the kingdom of God, but to other in parables, that when they see, they should not see, and when they heare, they should not understand.

¶ The parable is this, The feede is the word of God.

12 And they that are beside the way, are they that heare: afterward cometh the devill, and taketh away the word out of their hearts, lest they should beleve, and be saved.

13 But they that are on the stones, are they which when they have heard, receive the word with joy: but they have no rootes: which for a while beleve, but in the time of temptation go away.

14 And that which fell among thornes, are they which have heard, and after their departure are choked with cares and with riches, and voluptuous living, and being without fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, covereth it under a vessel, neither putteth it under the bed, but setteth it on a candlestick, that they that enter in, may see the light.

17 ¶ For nothing is secret, that shall not be evident: neither any thing hidde, that shall not be knowne, and come to light.

18 ¶ Take heed therefore how ye heare: for whosoever hath, to him shall be given: and whatsoever hath not, from him shall be taken even that which it seemeth that he hath.

19 ¶ Then came to him his mother and his brethren, and could not come neere to him for the presse.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said unto them, My mother, and my brethren are these which beare the word of God, and doe it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said unto them, Let us goe over unto the other side of the lake. And they lunched forth.

23 And as they sailed, he fell a sleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in jeopardy.

24 Then they went to him, and awoke him, saying, Master, Master, we perishe. And he aroose, and rebuked the winde, and the waves of water: and they ceased, and it was calme.

25 Then he saide unto them, Where is your faith? and they feared, and wondered among themselves, saying, Who is this that commandeth both

the windes and water, and they obey him?

26 ¶ So they sailed into the region of the Gadarenes, which is over against Gallile.

27 ¶ And as hee went out to land, there met him a certaine man out of the citie, which had devils long time, and he wore no garment, nother abode in house, but in graves.

28 And when he saw Iesus, hee cried out, and fell downe before him, and with a loud voice said, What have I to doe with thee, Iesus the sonne of God the most High? I beseech thee torment me not.

29 For hee commanded the foule spirit to come out of the man: (for oft times hee had caught him): therefore hee was bound with chaines, and kept in fetters: but he brake the bands, & was carried of the devill into wilderness.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many devils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was therein an heard of many swine feeding on an hill: and the devils besought him, that hee would suffer them to enter into them. So hee suffered them.

33 Then went the devils out of the man, and entred into the swine: and the heard was carried with violence from a sleepe downe place into the lake, and was choaked.

34 When the herdman saw what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the devils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, tolde them by what meanes he that was possessed with the devill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the devils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached I throughout all the citie, what great things Iesus had done unto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people received him: for they all waited for him.

41 ¶ And behold, there came a man named Iairus, and hee was the ruler of the Synagoge, who fell downe at Iesus feete, and besought him that hee woulde come into his house.

42 For hee had but a daughter onely, about twelve yeeres of age, and she lay dying (and as he went, the people thronged him).

43 And a woman having an issue of blood, twelve yeeres long, which had spent all her substance upon physicians, and could not be healed of any:

44 When she came behinde him, she touched the hemme of his garment, and immediately her

a These things are said by Iesus, which may not be understood for the word used here, as much as usually is, to hold a man's peace.  
b Matth. 13. 10. Matt. 23. 14. Mat. 4. 12. Ioh. 1. 40.  
c Mat. 13. 26. Rom. 11. 18.  
d Matth. 4. 13. Mark. 6. 11.  
e These are the words, they see as they have heard, they see about their business, c. 7. they bring not forth perfect, and fall finally into the temptation, but they begin, but they bring not to an end.  
f The high feeleth not easy to receive such a one, but is so tender, as that they will not receive it. At the outward life, and the word, good is referred to the good gifts of the minde.  
g With much advice, Iesus doth advise, and the Spirit, fight against the spirit of evil, which is a new gift.  
h Chap. 13. 33. Mark. 4. 25.  
i That which every man hath received in privy, he ought to bestow to the use and profit of all men.  
k Matth. 23. 36. Mark. 4. 24. Chap. 13. 12.  
l Heavenly gifts are lent with obligation: and encrease with liberality.  
m These, which come to leave the word, and hope, behold your selves when ye make heard it.  
n Matth. 13. 12. Mat. 23. 19. Mark. 4. 24. Chap. 19. 26.  
o Either to himselfe, or to other, or to both: for there are none so proud, as those followers of Iesus, that they think that they cleave neither are they able to follow me when they see.  
p Matth. 13. 32. 4 There is no knot of Redd, and blood, among men, though it be, as the band which is betwene Christ, and them who embrace him with a true faith.  
q Matth. 8. 23. Mark. 4. 36. It is expedient for us sometime to come into extreme danger, as though Christ called not for us, that we may have a better thing to hope, and also of our weakness.  
r Iesus fell on sleepe, and it appears, that he was very full on sleepe, because they called him before he awoke.  
s Not the disciples, but the ship.

Mark. 8. 28. make 51.  
Christ theeveth by calling out a Legion of devils by his word onely, that his heavenly vertue was appointed to devest men from the slavery of the devill: but foolish men will not see the moil precedence to this for excellent grace freely offered unto them, with the least loss of their perling pelle  
k Ex. 30. and 25. Hence, as a hope when he is perred.

I To wit, the title of the Gadarenes, although I have seen these predictions, especially they that meet for I think receive deathly, s. chap. 18. that was it a term of it, resolve, for I saw his son, as he was the ruler of the Synagoge, and returned greatly. Mark. 9. 18. make 52.  
Christ theeveth by a double miracle: that he is Lord both of life and death  
I saw these things, and immediately her

issue of blood touched.

45 Then Iesus said, Who is it that hath touched me? When every man denied, Peter said and they that were with him, Master, the multitude thrust thee, and I reade on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceive that vertue is gone out of me.

47 When the woman sawe that there was not hid, she came trembling, and fell down before him, and tolde him before all the people: for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath saved thee: goe in peace.)

49 While he yet spake, there came one from the ruler of the Synagogs house, which saide to him, Thy daughter is dead: discafe not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeve onely, and shee shall be saved.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and James, and Iohn, and the father and mother of the maide.

52 And all wept, and is flowered for her: but he said, Weepe not: for she is not dead, but sleepech.

53 And they laugh him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maide, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to give her meat.

56 Then her parents were astonished: but hee commanded them that they should tell no man what was done.

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The tempest is stilled. 25 The apostles confession. 28 To lift the life. 31 We must leave Christ. 37 The possessed of a spirit. 40 One cast out by devils in Christs Name. 52 The Samaritans will not receive Christ. 55 Revenge forbidden. 57, 59. 61 Of three that would follow Christ, but in divers conditions.

Then he called hee his twelve disciples together, and gave them power and authoritie over all devils, and to heale diseases.

2 And hee sent them forth to preach the kingdome of God, and to cure the sicke.

3 And hee saide to them, \* Take nothing to your journey, neither shooes, nor scrippe, neither bread, nor silver, neither yet two coates a piece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many soever will not receive you, when ye goe out of that citie, \* shake off the verie dust from your feete for a testimonie against them.

6 And they went out, and went through every towne preaching the Gospel, and healing every where.

7 \* A Now Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod saide, Iohn have I beheaded: who then is his of whom I heare such things? and he desired to see him.

10 \* And when the Apostles returned, they tolde him what great things they had done.

\* Then hee tooke them to him, and went aside into a solitary place, neere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and received them, and spake unto them of the kingdome of God, and healed them that had neede to be healed.

12 \* And when the day began to weare away, the twelve came, and said unto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But hee said unto them, Give ye them to eate. And they saide, Wee have no more but five loaves and two fishes, \* except we should goe and buy meate for all this people.

14 For they were about five thousand men. Then hee saide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the five loaves, and the two fishes, and looked up to heaven, and blessed them, and brake, and gave to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken up of that remained to them, twelve baskets full of broken meate.

18 \* And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And hee said unto them, But whom say ye that I am? Peter answered, and saide: That Christ of God.

21 And he warned and commanded them, that they should tell that to no man,

22 \* Saying, \* The sonne of man must suffer many things, and be reprooved of the Elders, and of the hie Priestes and Scribes, and be kilde, and the third day arise againe.

23 \* And hee said to them all, If any man will come after mee, let him denye himselfe, and take up his crosse daily, and follow me.

24 \* For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall save it.

25 \* For what advantageth it a man, if he win the whole world, and destroy himselfe, or lose himselfe?

26 \* For whosoever shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and in the glorie of the Father, and of the holy Angels.

27 \* And I tell you of a suretie, that there is some standing here, which shall not taste of death, till they have seene the kingdome of God.

28 \* And

againe from the dead:

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25 \* For what advantageth it a man, if he win the whole world, and destroy himselfe, or lose himselfe?

26 \* For whosoever shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and in the glorie of the Father, and of the holy Angels.

27 \* And I tell you of a suretie, that there is some standing here, which shall not taste of death, till they have seene the kingdome of God.

28 \* And

o The word signifieth to beare and like, and it is transferred to the mourning and lamentations that are at buriall, as at which times men use such kind of behaviour. y The cost was laid out, and the watch received life, and rose out of the bed, that all the world might see, he was not onely risen to life, but also to the end of all sickness.

Math. 10.1. mar. 3.13. and 6.7. 2 The twelve Apostles are sent forth as the onely commandment of Christ, and furnished with the power of the holy Ghost: both that none of the Brethren might pretend ignorance, and also that they might be better prepared to their generall ambassage.

Math. 10.7. Math. 20.9. marke 6.8. 3 When ye depart out of any citie, depart from thence where ye first tooke up your lodging: so that in few words the Lord forbidden them to change their lodgings: for this publishing of the Gospel, was at that were throned passage, that none of Iudas might pretend ignorance, as though he had not heard that Christ was come. \* Chap. 10. 21. mat. 10.14. marke 6.11. 28. 13. 51. \* Math. 14.1. mar. 6.14. 2. So I suppose as the world was divided into divers opinions, and the tyrants especially are a hind, h Hee saide that it were full to the myere.

\* Marke 6.30 3 This is Iesus, the same that was called Christ: no not in the wilderness. \* Math. 14. 13. marke 6. 32 4 The word signifieth a desire to see, that was to be done at Bethsaida, but part of the fields belonging to the towne. \* Math. 14. 15. mar. 6. 33. ioh. 6. 7. 4 This is undoubtedly spoken, and therefore we must understand something as this, we cannot give them to eate, unless we goe and buy, &c. 5 The word shakes for these loaves and fishes, and which prayed him to feede this great multitude with so small a quantity, and to be blowne into this whole basket might be to the glory of God. \* Math. 16.13. marke 8.27. 6 Although the word is used up and downe, betwixt divers persons yet we ought not to contemne the truth, but be to much to move the crowd to knowe it, and be more constant to knowe it. f Alone from the people. 7 Christ himselfe attained to the heavenly glory by the crosse and invincible patience. \* Math. 17.22. marke 8.31. \* Chap 14.27. mat. 10.35. and 16.24. mar. 9.34. 8 Even more day followed another, for doth one crosse follow another, and the crosse is by the figure Measomye, taken for the misery of his life: for to be hated, and the sore and cruel punishment that was amongst the Jewes. \* Chap 17.33. mat. 16.39 and 16.9. 25. 27. mar. 8.27. \* Math. 16.26. marke 8.36. \* Chap. 12.9. mat. 10.33. marke 13. 28. 2. Tim. 2.12. \* Math. 16.28. marke 9.1.

¶ Mat. 17. 2. make 9. 2. 6 Leall the disci- ples of Christ should be offered as the oblation himselfe in his fl-ib. he teacheth them that it is voluntarie, shewing therefor shall for a space the brightness of his glorie. k What death he should die in Hierusalem.

¶ 1. Peter 1. 17. i Vnill Christ was risen againe from the dead. 7 Christ is offered with nothing so much as with incredulitie, although he be true with it for a time. ¶ Mat. 17. 14. marke 9. 27. k As it is said in the falling he keafte.

¶ We have no cause to promise our selves self and quietnes in this world, seeing that they themselves which seemed to fauore upon Christ, are shortly after crucified him. I Give diligent care unto our- selues, and when you haue once heard them, see that you keepe abeyn.

¶ Mat. 17. 23. make 9. 21. ¶ Mat. 13. 1. marke 9. 35. ¶ The end of ambition is ignominie, but the end of modest obedience is glory. ¶ Marke 9. 38. ¶ To Exhortatorie things are neither truthly to be allowed, nor condempned.

28 ¶ 6 And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and James, and went up into a mountaine to pray. 29 And as he prayed, the fashion of his con-ter-nance was changed, and his garment was white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias :

31 Which appeared in glorie, and tolde of his departing, which hee should accomplish at Hierusalem.

32 But Peter and they that were with him, were heaue with sleepe, and when they awoke, they saw his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said unto Iesus, Master, it is good for us to be here: let us therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles hee thus spake, there came a cloude and overshadowed them, and they feared when they were entering into the cloude.

35 ¶ And there came a voice out of the cloude, saying, This is my beloved Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of the things which they had seene.

37 ¶ 7 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 ¶ And beholde, a man of the companie cryed out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he crieth, and he teareth him, that hee cometh, and hardly departeth from him, when hee hath crucified him.

40 Nowe I haue befought thy discipules to call him out, but they could not.

41 Then Iesus answered and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? being thy sonne hither.

42 And whiles hee was yet comming, the deuil rent him, and rare him: and Iesus rebuked the unclean spirit, and healed the childe, and delivered him to his father.

43 ¶ 8 And they were all amazed at the mightie power of God: and while they all wondered at all things which Iesus did, hee said unto his discipules, 44 ¶ 1 Marke these wordes diligently: for it shall come to passe, that the sonne of man shall be delivered into the hands of men.

45 But they understood not that worde: for it was hid from them, for that they could not perceiue it: and they feared to aske him of that worde.

46 ¶ 9 Then there arose a difputation among them, which of them should be the greatest.

47 When Iesus saw the thoughts of his hearts, he tooke a little child, and set him by him,

48 And said unto them, Who soeuer receiveth this little child in my Name, receiveth mee: and whoeuer shall receive mee, receiveth him that sent me: for he that is least among you all, hee shall be great.

49 ¶ 10 And Iohn answered and sayde, Master, we faue one calling out deuis in thy Name, and we forbid him, because hee followeth thee not with us.

50 Then Iesus saide unto him, Forbid ye him not: for he that is not against us, is with us.

51 ¶ 11 And it came to passe, when the dayes were accomplished: that hee should be received up he himselfe himselfe fully to goe to Hierusalem,

52 And sent messengers before him, and they went and entered into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receive him, because his behiour was as though he would goe to Hierusalem.

54 ¶ 12 And when his discipules, James and Iohn saw it, they said, Lord, wilt thou that we command, that fire come downe from heaven, and consume them, even as Elias did?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what spirit ye are.

56 For the Sonne of man is not come to destroy mens lives, but to save them. Then they went to another towne.

57 ¶ 13 And it came to passe that as they went in the way, ¶ a certaine man saide unto him, I will follow thee, Lord, whither soeuer thou goest.

58 And Iesus saide unto him, The Foxes have holes, and the birdes of the heauen nestes, but the Sonne of man hath not wher to lay his head,

59 ¶ 14 But hee had said unto another, Followe mee. And the same said, Lord, suffer me first to goe and burie my father.

60 And Iesus saide unto him, Let the dead burie their dead: but goe thou, and preach the kingdom of God.

61 ¶ 15 Then another said, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus saide unto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdom of God.

¶ Marke 8. 19. ¶ The calling of God ought to be preferred without all controversie before the duties that we owe to men. ¶ Who notwithstanding that they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly. ¶ Such as follow Christ, must stroke renounce all worldly cares.

C H A P. X.

1 The twelve disciples. 10 The thankfull civiles charged with impietie. 17 The disciples returning home, are warned to be humble. 30 Who issue neighbours. 38 Of Martha and her sister Marie.

After these things, the Lord appointed other sevenie also, and sent them, two and two before him into euerie citie and place, whither hee would: that he himselfe should come.

2 And hee said unto them, ¶ The harvest is great, but the labourers are fewe: pray therefore the Lord of the harvest to sent forth labourers into his harvest.

3 ¶ 4 Goe your wayes: beholde, I sende you forth as lambs among wolves.

4 Bearer no bagge, neither scrip, nor shoes, and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the sonne of peace be there, your peace shall returne upon him, if not, it shall turne to you againe.

¶ Christ teach willingly, but unwillingly to be rebarded his face, that is, he resolved with himselfe to die, and therefore went upon his journey, and call away all feare of death, and went on.

¶ We must take heed of the immoderate use of zeale, and fond imitation, even in good causes, that whatsoever we doe, we doe it to Gods glory, and the praise of our neighbour.

¶ Kings, 10. 12. 13. ¶ So speake the Hebrewes, that is, you know not what will minde, and counsell you are of: for the gifts of God are called the spirit, because they are given of Gods Spirit, and so are they, and are considered to be those which proceed of the wicked spirit, as the spirit of covetousnes, of pride, and madnesse.

¶ Such as follow Iesus, must suffer themselves to suffer all commodities.

¶ The calling of God ought to be preferred without all controversie before the duties that we owe to men. ¶ Who notwithstanding that they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly. ¶ Such as follow Christ, must stroke renounce all worldly cares.

¶ Marke 10. 7. ¶ The sevenie are sent at the second foretelling of Christ.

¶ Mat. 9. 37. ¶ Mat. 10. 16. ¶ The first eleven ministers of the word are in this world as lambs among wolves, but if they be diligent, they doe their duty: the first eleven that will also preserve

¶ 1. King. 4. 25. ¶ This is spoken after the manner of a figure, which means, when they put downe more in wordes, then is meant: vnill among the Hebrewes when they command a thing to be done freely without delay. ¶ 1. King. 4. 29. for hee is courteous and gentle salutations, are points of Christian duty: at the calling it was but here a feate. ¶ Mat. 10. 12. marke 6. 10. ¶ So speake the Hebrewes: that is, hee that favoureth the doctrine of peace and imbecility,



you shall have a friend, and shall goe to him at midnight, and say unto him, Friend, lend mee three loaves?

6 For a friend of mine is come out of the way to mee, and I have nothing to set before him:

7 And hee within should answer, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and give them to thee.

8 I say unto you, Though he would not arise and give him, because he is his friend, yet doubtles because of his importunitie, hee would rise and give him as many as hee needeth.

9 And I say unto you, Aske, and it shall be given you: seeke, and ye shall finde: knocke, and it shall be opened unto you.

10 For every one that asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a sonne shall aske bread of any of you that is a father, will he give him a stone? or if hee aske a fish, will hee be for a fish give him a serpent?

12 Or if he aske an egge, will hee give him a scorpion?

13 If ye then which are evil, can give good giftes unto your children, how much more shall your heavenly Father give the holy Ghost to them that desire him?

14 For when hee cast out a devill which was dumbe: and when the devill was gone out, the dumbe spake, and the people wondered.

15 But foure of them say, \* Hee casteth out devils through Beelzebub the chiefie of the devils.

16 And others tempted him, seeking of him a signe from heaven.

17 But he knewe their thoughts, and sayd unto them, \* Every kingdome divided against it selfe, shall be detolate, and an house divided against an house, shall.

18 So if sathan also be divided against himselfe, how shall his kingdome stand, because ye say that I cast out devils through Beelzebub?

19 If I through Beelzebub cast out devils, by whom doe you children cast them out? Therefore shall they be your iudges.

20 But if I by the finger of God cast out devils, doubtles the kingdome of God is come unto you.

21 When a strong man armed keepeth his place, the things that hee spoileth, are in peace.

22 But when a stronger then hee cometh upon him, and overcomeeth him: hee taketh from him all his armour wherein hee trusted, and divideth his spoiles.

23 He that is not with me, is against me: and hee that gathereth not with me, scattereth.

24 For when the wicked spirit is gone out of a man, hee waiketh through dry places, seeking rest: and when hee findeth none, he sayth, I will returne unto my house whence I came out.

25 And when he cometh, the findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits worse then himselfe: and they enter in, and dwell there: so to the last state of that man is worse then the first.

27 For I and it came to passe as hee said these things, a certaine woman of the company raised up her voyce, and saide unto him, Blessed is the

wombe that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that heare the word of God, and keep it.

29 For I and when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and theyre shall no signe be given them, but the signe of Ionas the Prophet.

30 For as Ionas was a signe to the Ninevites: so of miracles shall also the sonne of man be to this generation.

31 The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisdom of Salomon, and behold, a greater then Salomon is here.

32 The men of Nineve shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 No man when he hath lighted a candle, putteth it in a privie place, neither under a bushell: but on a candlestick, that they which come in, may see the light.

34 The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie die light: but if thine eye be evil, then thy bodie is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole bodie shall be light, having no part darke, then shall all be light, even as when a candle doth light thee with the brightnesse.

37 And as he spake, a certaine Pharise be sought him to dine with him: and he went in, and sat downe at the table.

38 And when the Pharise saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said to him, Indeede ye Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of ravening and wickednesse.

40 Yee fooles, did not he that made that which is without, make that which is within also?

41 Therefore, give almes of those things the platter be without, which you have, and behold, all things shall be washed.

42 But woe be to you, Pharises: for ye give tithes the mynt and the rew, and all manner herbes, tithing paynt over iudgement, and the love of God: that ye might yet to have done, and not to have left the other undone.

43 Woe be to you, Pharises: for ye love the uppermost seats in the Synagogues, and greetings in the markets.

44 Woe be to you, Scribes, and I haries by tithes: for ye are as graves which appeere not: and the men that walke over them, perceive not.

45 Then answered one of the Lawyers, and said unto him, Master, thus saying thou putteth us to rebuke also.

46 And hee said, Who be to you also, yee Lawyers, for ye yade men with burthens grievous as the same manner. That is to say, that that is right and reason doth not: but the commandements of the scribes and pharisees: and the other words of God, do containe the first. Chap. 10. mat. 23. 13. Hypocrites receive men with an outward shew. I Mat. 23. 17. Hypocrites receive men with an outward shew. I Mat. 23. 17. Hypocrites receive men with an outward shew. I Mat. 23. 17. Hypocrites receive men with an outward shew. I Mat. 23. 17.

Word for word, impudency that invidiose which is spoken of here. It is not to be found fault withall, but it is very commendable for God, for hee liketh well of such importunitie. Mat. 7. 7. and 21. Mat. 11. 14. Iohann. 9. 13. and 16. 3. Mat. 7. 8. Mat. 7. 9. Mat. 9. 31. and 11. 22. An example of horrible blindness, and such as cannot be healed, when as upon an evil confidence, and pretended malice, the power of God is blasphemed. Mat. 23. 14. and 23. Mat. 23. 24. The true way to know the true Cause, is this, that the true Christ be acknowledged and agreed unto: which Satan: And if remembrance that after we know him, we acknowledge him. Mat. 12. 41. Mat. 23. 19. By the name and power of Beelzebub. That is, by the power of God: he is it selfe. Exod. 8. 19. The word of his mouth properly open, and his voice come before an house, and by the word of his mouth hee is taken for nobles benefits. As an indifferent man: and such as love to have a measure which seeke means to reconcile Christ and Satan together. Mat. 23. 43. 6. He that doeth not continue in a voice case, then hee is never begun. He is it selfe. Christ is hee that is in himselfe, but in our opinion.

Mat. 23. 35. 39. They that are fond deliters of miracles, in stead of the punishment. Ios. 1. 11. 1. King. 10. 1. Cron. 9. 1. Ios. 2. 1. Chap. 3. 16. Mat. 5. 15. Mat. 4. 21. 9. Our mind are therefore lightened with the knowledge of God: that we knowe his light unto others, and therefore our civill behaviour ought to be so pray for that light. Mat. 6. 22. The service of God consisteth in cleanness and cleanliness, and devised rites or ceremonies, but in the spiritual righteousness of the heart, and charitie. Mat. 23. 23. That is according to your abilities as ye would say, in stead of your extortion, which bringeth cleanness of conscience, and accordingly as your abilities shall serve you, be good to the poore, and do that which is within the platters, be sanctified through the properie of hypocrites, to finde ready for him that is ready for the greater matter. Your duties by Gods Law that the tent, are in due order of kind. Of all kind of heresies, the most guilt expoundeth in his Enchiridion to Laurentius. cap. 99. were the which in like sort was the place Paul. Tim. 4. 10. He will have a law to be saved, is to be expounded after the same way Iudgement. For this would judgement consisteth in the service of God: and the other words of God, do containe the first. Chap. 10. mat. 23. 13. Hypocrites receive men with an outward shew. I Mat. 23. 17. Hypocrites receive men with an outward shew. I Mat. 23. 17. Hypocrites receive men with an outward shew. I Mat. 23. 17.

17 Hypocrites ha-  
 ven'teufes us  
 when they a e  
 dead whome they  
 most cruelly per-  
 secute, when they  
 were alive.  
 \* Math. 23. 29.  
 K When you per-  
 secute Gods fer-  
 vants, like mad men  
 even as your father  
 did, though you co-  
 ver them with a pi-  
 eties word of godline,  
 yet cover their  
 blood: in that you  
 bewaite the feup-  
 ches of the Pro-  
 phets, wdoe you  
 know what in your  
 fathers wraide, and  
 set up monuments  
 (as it were in glory  
 and triumph) of  
 it. They shall fe-  
 ve them, and they  
 shall curse them, as  
 though they had  
 banished them.  
 m They you my  
 be called to anac-  
 count for it, ye are  
 be punished for the shedding of that blood of the prophet. \* Gen. 9. 8. \* 1 Chron.  
 29. 21. \* 16. They have of long time cruelly hated the people, from their going into  
 the knowledge of God, which ought to be doore keepers of the Church.  
 n You have bidden and taken away, for as can never be found an where. 17 The  
 more the world is reprobate, the worse it is, and yet more we do betray the true G.  
 o They prof of many questions to him, to draw some thing out of his mouth, which  
 they might afterwards charge on.

CHAP. XIII.

1 The leaven of the Pharises. 5 Who is to be feared. 8 To  
 confesse Christ. 17 The parable of the rich man whose  
 land was very fertile. 31 Not to care for earth things.  
 32 Not to judge the kingdoms of this world. 39 Their sin to  
 the night. 51 Debate for the Gospel's sake.

¶ N + ; the meane time, they gathered together  
 an innumerable multitude of people, so that  
 they trode one another: and he began of y unto  
 his disciples first, Take heed to your selves of the  
 leaven of the Pharises, which is hypocisie.  
 2 \* For there is nothing covered, that shall  
 not be revealed: neither hidde, that shall not be  
 known.  
 3 Wherefore whatsoever ye have spoken in  
 darkness, it shall be heard in the light: and that  
 which ye have spoken in the eare, in secret places,  
 shall be preached on the houles.  
 4 \* And I say unto you, my friends, be not  
 afraid of them that kill the bodie, and after that  
 are not able to doe any more.  
 5 But I will b forewarn you, whom ye shall feare  
 feare him which after he hath killed, hath power  
 to call into hell: yea, I say unto you, him feare.  
 6 Are not five sparowes bought for two far-  
 things, and yet not one of them is forgotten be-  
 fore God?  
 7 \* Yea, and all the haire of your head are  
 numbered; feare not therefore: ye are more of va-  
 lue then many sparowes.  
 8 \* Also I say unto you, Whosoever shall

confesse me before men, him shall the Sonne of  
 man confesse also before the Angels of God.  
 9 But he that shall deny me before men, shall  
 be denied before the Angels of God.  
 10 \* And whosoever shall speake a worde  
 against the Sonne of man, it shall be forgiven him,  
 but unto him that shall blaspheme the holy Ghost,  
 it shall not be forgiven.  
 11 \* + And when they shall bring you unto the  
 Synagoges, and unto the rulers and Princes, take  
 no thought how, or what thing ye shall answer,  
 or what ye shall speake.  
 12 For the holy Ghost shall teach you in the  
 same hour, what ye ought to say.  
 13 And one of the company said unto him,  
 Master, bid my brother divide the inheritance  
 with me.  
 14 And he said unto him, Man, who made mee  
 a Judge, or a divider over you?  
 15 Wherefore he said unto them, Take heed, and  
 beware of covetousnesse: for though a man have  
 abundance, yer his life standeth not in his riches:  
 16 And he put fourth a parable un to them,  
 saying, I he ground of a certaine rich man brought  
 forth fruits plentifully.  
 17 Therefore hee thought with himselfe, say-  
 ing, What shall I doe, because, I have no room  
 where I may lay up my fruites?  
 18 And he said, This will I do, I will pull down  
 my barnes, and builde greater, and therein will  
 gather all my fruites, and my goods.  
 19 And I will say to my Gode, Soule, thou hast  
 much goods laid up for many yeeres, live at ease,  
 eate, drinke, and take thy pasture.  
 20 But God said unto him, O foole, this night  
 will thy fetch away thy soule from thee: then whose  
 shall those things be which thou hast provided?  
 21 So hee that gathereth riches h to himselfe,  
 and is not rich in God.  
 22 7 And he spake unto his disciples, Therefore  
 I say unto you, \* Take no thought for your life,  
 what ye shall eat: neither for your bodie, what ye  
 shall put on.  
 23 The life is more then meat: and the bodie  
 more then the rayment.  
 24 Consider the ravens: for they neither sowe  
 nor reape; which neither have storehouse nor  
 barn, and yet God feedeth them: how much more  
 are ye better then fowles?  
 25 And which of you with taking thought, can  
 add to his stature one cubite?  
 26 If ye then be not able to doe the least thing,  
 why take ye thought for the remanent?  
 27 Consider the lillies how they grow: they la-  
 bour not, neither spin they: yet I say unto you, that  
 Salomon himselfe in all his royaltie was not clothed  
 like one of these.  
 28 If then God do cloath the grasse which is to  
 day in the field, and to morrow is cast into the oven,  
 how much more will hee cloath you, O ye of lit-  
 tle faith?  
 29 Therefore aske not what ye shall eate, or  
 what ye shall drinke, neither hang you in suspence:  
 30 For for all such things the people of the world  
 seeke for: and your Father knoweth that ye have  
 need of these things.  
 31 Take care therefore of your life, what ye shall  
 eate, and what ye shall drinke, and how ye shall  
 stand: for the life of the bodie consisteth in these  
 things. \* Math. 6. 25. \* 1 pet. 5. 7. \* 1 pet. 2. 11. \* 1 Peter  
 taken of things that hang in the ayre, for they that care careful for this worldly  
 life, and hang upon the same of man, have always wavering and doubtful minds,  
 wavring sometimes this way, and sometimes thereby.

Mat. 17. 33.  
 make 3. 28.  
 1 John. 5. 17.  
 \* Math. 10. 19.  
 mark 13. 11.  
 It is a great and  
 hard conflict to  
 confesse the truth,  
 yer he that can  
 doe all things, and  
 it almightie, will  
 be the waiting to  
 be needed which  
 arrive and contend  
 in his appointed  
 time.  
 \* Christ would  
 not for three ceas-  
 ure be a Judge to  
 be a Judge to  
 an infinite  
 space. First, for  
 that he would not  
 suffer up and con-  
 fite the fleshy  
 opinion that of Mas-  
 ius: Secondly for  
 he needed not dis-  
 tinguish with the civil  
 Governours, was  
 the Ecclesiasticall:  
 Thirdly, to teach  
 us to beware of  
 them which abuse  
 the law of the  
 Gospel: and in all  
 the same of mis-  
 sions to their  
 owne pervert  
 e mindes.  
 \* By covetousnesse  
 means that greedy  
 desire to get more,  
 than one can enjoy  
 in his own life.  
 \* God is the author  
 and preserver of  
 mans life, goods are  
 not.  
 Therefore none  
 more mad, than  
 rich men which  
 hang upon their  
 riches.  
 \* O father con-  
 tinue for here is  
 fer. 29. a man that  
 p. 10. of ground on  
 which hee buildeth  
 his house, and an  
 owle  
 cometh up as by de,  
 which by one hou-  
 se to haue and held  
 to field. Eccl. 5. 8.  
 \* Made his reckon-  
 ing within him-  
 selfe, that hee  
 prospered in his  
 prosperie of covet-  
 ousnesse, but that  
 depend therein  
 upon the  
 the earth.  
 \* Bemoerly &  
 make good cheer,  
 & bring forth  
 man out of him-  
 selfe, and making  
 in within himselfe.  
 \* Ananias thin-  
 king upon the  
 world of God, is  
 a present reme-  
 dy against the  
 foolish and pinning  
 upon the  
 world of God, is  
 a present reme-  
 dy against the  
 foolish and pinning

8 They shall lacke nothing, which are careful for the Kingdom of heauen.

9 It is a foolish thing not to looke for small things at his hands, which giveth us freely the great things.

10 A godly bountifull man is a ready way to get true riches.

11 This is the figure of the same, for by his word, which he meant that company and friendship of an heart that tendereth the miserie and poore estate of man, and loveth forth it selfe by the gifts, and hath the same given in the Greeke tongue, of mercie and compassion: and therefore he is sayd to give almes, who giveth with some thing to another, and giveth to the poore, shewing thereby, that he pitheth their poore estate.

12 Pet. 4. 9. The life of the faithfull servants of God, is in this world, is a certaine watchfull peregrination, having the light of the word going before it.

13 Math. 24. 42. Revel. 16. 15. and 3.

14 None have more neede to watch, then they that have some degree of honour in the houlden of God.

1 That is every moment, in such manner as was appointed them.

15 More then of him to whom so much was not given.

16 The Gospel is the only case of ones betwene the goodly: and so is the occasion of great trouble and mourning the wicked.

17 Math. 10. 33.

8 But rather seeke ye after the kingdom of God, and all these things shall be cast upon you.

9 Feare not, little flocke: for it is your Fathers pleasure to give you the kingdom.

10 Sell that ye have, and give it almes: make you bagges which waxe not olde: a treasure that can never faile in heauen, where no thiefe cometh, neither moth corrupteth.

11 For where your treasure is, there will your hearts be also.

12 Let your loines be girded about, and your lights burning.

13 And ye your selves like unto men that wait for their master, when hee will returne from the wedding, that when he cometh and knocketh they may open unto him immediately.

14 Blessed are those servants, whom the Lord when hee cometh shall finde waking: verely I say unto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serve them.

15 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those servants.

16 Now understand this, that if the good man of the house had knownen at what houre the thiefe would have come, he would have watched, and would not have suffered his house to be diggall thorow.

17 Be ye also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

18 Then Peter sayd unto him, Master, telleth thou this parable unto us, or even to all?

19 And the Lord sayd, Who is a faithfull steward and wife, whom the master shall make ruler over his houlden, to give them their portion of meat in season?

20 Blessed is that servant, whom his master when he cometh, shall finde so doing.

21 Of a truth, I say unto you, that hee will make him ruler over all that he hath.

22 But if that servant say in his heart, My master doth deferre his coming, and shall begin to finite the servants, and maidens, and to eat and drinke, and to be drunken.

23 The master of that servant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and give him his portion with the unbelievers.

24 And that servant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

25 But he that knew it not, and yet did commit things worthe of stripes, shall be beaten with few stripes: for unto whomsoever much is given, of him shall be much required, and to whom men much commit, the more of him will they aske.

26 I am come to put fire on the earth, and whatis my desire, if it be already kindled?

27 Notwithstanding I must be baptized with a baptisme, and how am I grieved till it be ended?

28 Think ye that I am come to give peace on earth? I tell you, nay, but rather debate.

29 For from henceforth there shall be five in one house divided, three against two, and two against three.

30 The father shall be divided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the

mother: the mother in law against her daughter in law: and the daughter in law against her mother in law.

31 Then sayd he to the people, When ye see a cloud arise out of the West, straightway ye say, A thowre cometh: and it is so.

32 And when ye see the South winde blow, ye say, that it will be hote: and it cometh to passe.

33 Hypocrites, ye can discerne the face of the earth, and of the heave: but why discern ye not this tyme?

34 And why judge ye not of your selves what is right?

35 Whilte thou goest with thine adversarie to the ruler, as thou art in the way, give diligence in the way, that thou mayest be delivered from him, lest he draw thee to the iudge, and the iudge deliver thee to the sayer, and the sayler cast thee into prison.

36 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite,

37 The amendment which they were condemned unto that had wrongfully troubled men: moreover the magistral officers make them which are condemned, pay that they owe, yet, and for time, if they be arbitrary, they do not only take the capt and changes of them, but also imprisonment.

1 Of the Galileans. 4 And these that were saine under Siloam. 6 The figge tree that bare no fruit. 11 The woman vexed with the spirit of infirmitie, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graine of mustard seed. 21 Of leaven. 23 How poor should I have been. 33 Here that Fear.

Here were certain men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Iesus answered, and sayd unto them, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they have suffered such things?

3 I tell you, nay: but except ye amend your lives, ye shall all likewise perish.

4 Or thinke you that those eightene, upon whom the tower in Siloam fell, and slew them, were sinners above all men that dwell in Hierusalem?

5 I tell you, nay: but except ye amend your lives, ye shall all likewise perish.

6 I the speake also this parable, A certaine man had a figge tree, planted in his vineyard: and hee came and sought fruit thereon, and found none.

7 Then sayd he to the dresser of his vineyard, Beholde, this three yeeres have I come and sought fruit of this figge tree: and find none: cut it downe; why keepeth it also the ground so barren?

8 And he answered, and sayd unto him; Lord, let it alone this yeere also, till I digge round about it, and dung it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmitie eightene yeeres, and was bowed together, and could not lift up her selfe in any wise.

12 When Iesus saw her, hee called her to him, and sayd her, Woman, thou art loosed from thy disease.

13 And he layed his hands on her, and imme-

14 Math. 12. 2. 15 Men which are without are full of wicked things, which perceive into the heavenly life, and live through their own malice. 16 With apparel, and gathered it selfe together in that part of the attire.

17 Men that are blued with the love of themselves, and therefore are detestable and filthy, shall beare the reward of their follie.

18 Math. 23. 25. 19 It is him that had to demand and pay more than was rightfully troubled men: moreover the magistral officers make them which are condemned, pay that they owe, yet, and for time, if they be arbitrary, they do not only take the capt and changes of them, but also imprisonment.

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4 A lively image of hypocrite, and reward thereof.

1 One of the names for the Synagogue.

2 Mark 6: 12 and 4: 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 The Law of the very Sabbath ought not to hinder the office of charity.

2 Either one of the Elders, whom they called the Sanhedrin, or one of the chief of the Synagogue, John 7: 48. for his word Pharise was the name of a sect, thought appear by the whole history that the Pharise were in great credit.

3 The reward of pride is ignominy, and the reward of true modesty is glory.

4 Chap. 28: 14. Mark 13: 12.

5 Against them which layd out their goods either ambitiously, or for hope of recompense, where as Christian charity respecteth only the glory of God, and the profit of our neighbour.

6 Prov. 3: 27. Job. 4: 7. Mat. 23: 8. Rev. 1: 9.

7 The most part agree of them to whom God hath revealed himselfe are for a, that such help as they have received of God, they willingly give to others, and hindrance.

8 As of self purpose, and a thing agreed upon before, for though they could see for all almes, yet all of them agree in that they have their own ends, that they may not come to supper.

9 Matt. 13: 27.

diary she was made flaight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and sayd unto the people, There are five dayes in which men ought to worke : in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doth not each one of you on the Sabbath day looke his ox or his asse from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteen yeeres, be loosed from this bond on the Sabbath day?

17 And when he sayd thes things; all his adversaries were ashamed: but all the people reioycied at all the excellent things that were done by him.

18 ¶ Then saye he, What is the kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heaven made nests in the branches thereof.

20 ¶ And againe he sayd, Whereunto shall I liken the kingdome of God?

21 It is like leaven, which a woman tooke, and hid in three pecks of flour, till all was leavened.

22 ¶ And hee went thorow all cities and townes, teaching, and iourneying toward Hierusalem.

23 Then sayd one unto him, Lord, are there few that shall be saved? And he sayd unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen up, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are.

26 ¶ Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets.

27 ¶ But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.

28 ¶ There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdome of God, and your selves thrust out at doores.

29 ¶ Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 ¶ And beholde, there are last, which shall be first, and there are first, which shall be last.

31 ¶ The same day there came certaine Pharises, and sayd unto him, Depart and go hence: for Herod will kill thee.

32 ¶ Then sayd he unto them, Goe ye, and tell that foxe, Behold, I cast out devils, and will heale still 1 day, and to morrow, and the third day I shall be perfected.

33 ¶ Nevertheless I must walke to day, and to morrow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 ¶ O Hierusalem, Hierusalem, which killest the Prophets, and dostest them that are sent to thee, how often would I have gathered thy chil-

dren together, as the henne gathereth her brood under her wings, and ye would not.

35 Beholde, your house is left unto you desolate: and verely I tell you, ye shall not see me until the time come that ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XIII.

1 The droffie healed on the Sabbath. 2 The chiefe places at banquets. 3 The poore must be called to our feasts. 4 Of thee that were bid to the great supper. 5 Some compelled to come in. 6 One assed to build a tower.

¶ And it came to passe that when hee was entered into the house of one of the chiefe Pharises on the Sabbath day, to eat bread, they watched him.

2 And beholde, there was a certaine man before him, which had the droffie.

3 Then Iesus answering, spake unto the Lawyers and Pharises, saying, Is it lawful to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall have an asse, or an ox fallen into a pit, and will not straightway pull him out of the pit?

6 And they could not answer him againe to those things.

7 ¶ Then spake also a parable to the guests, when hee marked how they chose out the chiefe rooms, and sayd unto them,

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, lest a more honourable man then thou be bidden of him,

9 And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with shame to take the lowest room.

10 ¶ But when thou art bidden, goe and sit downe in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

12 ¶ Then said he also to him that had bidden him, ¶ When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame and the binde.

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sat at table heard these things, he sayd unto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him, ¶ A certaine man made a great supper, and bade many,

17 And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready.

18 ¶ But they all with one minde began to make excuse. The first said unto him, I have bought a farme, and I must needs go out and see it: I pray thee have me excused.

19 And another sayd, I have bought five yoke of oxen, and I go to prove them; I pray thee have my excused.

1 Word for words, the selfe: not the bread of thinking in the selfe.

2 The Lawe of the very Sabbath ought not to hinder the office of charity.

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10 The most part agree of them to whom God hath revealed himselfe are for a, that such help as they have received of God, they willingly give to others, and hindrance.

11 As of self purpose, and a thing agreed upon before, for though they could see for all almes, yet all of them agree in that they have their own ends, that they may not come to supper.



20 And another sayd, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the goodman of the house angry, and sayd to his servant, Goe out quickly into the streets and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the servant said, Lord, it is downe as thou hast commanded, and yet there is room.

23 Then the master said to the servant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and he returned and said unto them,

26 \* If any man come to me, and desire not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

27 And whosoever beareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you minding to build a towre, sitteth not downe before, and counteth the cost, whether he have sufficient to performe it.

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what King going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that cometh against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, hee cannot be my discipule.

34 \* Salt is good: but if salt have lost his favour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath cares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe. 8 Of the graine. 13 And of the figgall sonne.

Then \* returned unto him, all the Publicanes and sinners, to heare him.

2 Therefore the Pharises, and Scribes murmured, saying, Hee receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 \* What man of you having an hundred sheepe, if hee lose one of them, doeth not leave ninetie and nine in the wilderness, and goe after that which is lost, until he finde it?

5 And when he hath found it, hee layeth it on his shoulders with ioy.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Reioyce with mee: for I have founde my sheepe which was lost.

7 I say unto you, that likewise ioy shall be in

heaven for one sinner that converteth, more then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman having tenne groates, if shee loole one groate, doeth not light a candle, and sweep the house, and seeke diligently till she finde it?

9 And when she hath found it, shee calleth her friendes, and neighbours, saying, Reioyce with mee: for I have founde the groat which I had lost.

10 Likewise I say unto you, there is ioy in the presence of the Angels of God, for one sinner that converteth.

11 Hee said moreover, A certaine man had two sonnes.

12 And the yonger of them sayde to his father, Father, give mee the portion of the goods that hath fallen to mee. So hee divided unto them his substance.

13 So not many dayes after, when the yonger sonne had gathered all together, he tooke his journey into a farr country, and there hee wasted his goods with riotous living.

14 Nowe when hee had spent all, there arose a great dearth thorough that land, and hee began to be in needefull.

15 Then hee went and clave to a citizen of that country, and hee sent him to his farme, to feed swine.

16 And hee would faine have filled his bellie with the huskes that the swine ate; but no man gave them him.

17 Then he came to himselfe, and sayd, How many hired servants at my fathers house have bread enough, and I die for hunger?

18 I will rise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee.

19 And am no more worthy to be called thy sonne: make me as one of thine hired servants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 And the sonne said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy sonne.

22 Then the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feet.

23 And bring the fat calfe, and kill him, and let us eat, and be merry:

24 For this my sonne was dead, and is alive againe: and he was lost, but he is found. And they began to be merry.

25 Now the elder brother was in the field, and when he came & drew neere to the house, he heard melodie.

26 And called one of his servants, and asked what those things meant.

27 And he sayd unto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath received him safe and found.

28 Then he was angry, and would not goe in: therefore came his father out, and entreated him.

29 But he answered, and sayd to his father, Lo, these many yeeres have I done thee service, neither brake I at any time thy commandement, and thou never gavest me a kid that I might make merry with my friends,

2 Men by their voluntary falling from God, having spoiled themselves of the benefits which they received of him, cast themselves headlong into infinite calamities: but God of his singular goodness, offering themselves freely to them, whom he called to repentance, through the goodness of their miserie wherewith they were laden, doeth not onely graciously receive them, but also enricheth them with farr greater gifts, and blesteth them with the cheifest blessing.

3 The beginning of acknowledgement is the acknowledging of the mercy of God, which teach us to hope well.

4 Against God because he is sayd to dwell in heaven.

a Wife and bread

3 Even those of feeble wit, which are of themselves worthy of praise, and commendation, must be ruled and ordered, that godliness may have the upper hand and preeminence.

4 If the matter be between God & him, as Timothy's faith: and therefore these words are not spoken simply, but by comparison.

5 The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kind of affliction.

6 A home, and wealth, all his costs before he begin the service.

7 The disciples of Christ must be wise, both for themselves and for others: otherwise they be come the foolishness of all.

8 Draw neere, i. We must not despair of them, which have gone out of the way, but according to the example of Christ, we must take great pains about them.

9 Some Publicanes and sinners came to Christ from all quarters.

10 Math. 18. 11

4 In true repentance there is a feeling of our sinnes, ioyed with sorrow and shame, from whose springing a confession, after which followeth forgiveness.

5 Such as truly love God, desire to have all men to beakers followers.

30 But when this thy sonne was come, which hath devoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said unto him, Sonne, thou art ever with me, and all that I have, is thine. It was meete that we should make merry, and be glad: for this thy brother was dead, and is alive againe: and he was lost, but he is found.

CHAP. XVI.

1 The parable of the fig and accused to his master. 13 To sever two matters. 16 The law and the prophets. 19 Of a rich and Lazarus.

AND he sayd also unto his disciples, ¶ There was a certaine rich man, which had a steward, and he was accused unto him, that hee wold his goods.

2 And hee called him, and sayde unto him, How is it that I heare this of thee? Give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe? for my master taketh away from me the stewardship, I cannot digge, and to begge I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receive me into their houses.

5 Then coked he unto him every one of his masters debtors, and sayd unto the first, How much owest thou unto my master?

6 And he sayd, An hundred measures of oyle. And he saide to him, Take thy writing, and sit downe quickly, and write this.

7 Then said he to another, How much owest thou? And he sayde, An hundred measures of wheate. Then he sayd to him, Take thy writing and write fourscore.

8 And the Lord commended the vniust steward, because he had done wisely. Wherefore the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make you friends with the riches of iniquity, that when ye shall want, they may receive you into everlasting habitations.

10 He that is faithfull in the least, he is also faithfull in much, and he that is vniust in the least, is vniust also in much.

11 If then ye have not bene faithfull in the wicked riches, who will trust you in the true treasure?

12 And if yeec have not bene faithfull in another mans goods, who shall give you that which is yours?

13 ¶ No servant can serue two masters: for either he shall hate the one, and love the other: or els he shall hate the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharisees also which were covetous, and they scoffed at him.

15 ¶ Then hee saide unto them, Ye are they, which iustifie you selves before men, but God knoweth your hearts: for that which is highly

esteemed of men, is abomination in the sight of God.

16 ¶ The Lawe and the Prophets endured until Iohn: and since that time the kingdom of God is preached, and every man presseth into it.

17 ¶ Now it is more easie that heaven and earth should passe away, then that one tittle of the Lawe should fall.

18 ¶ Whofoever putteth away his wife, and marieth another, committeth adulterie: and whofoever marieth her that is put away from her husband, committeth adulterie.

19 ¶ There was a certaine rich man, which was clothed in k purple and fine linnen, and fared well and delicately every day.

20 Also there was a certaine begger named Lazarus, which was layde at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yet, and the dogges came and licked his sores.

22 And it was so that the begger died: and was caried by the Angels into Abrahams bofome. The rich man also died, and was buried.

23 And being in hell in torment, he lift up his eyes, and saw Abraham a faire off, and Lazarus in his bofome.

24 Then hee cried, and sayd, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receivdest thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Beside all this, betweene you and us there is a great gulfe, so that they which would goe from thence to you, cannot: neither can they come from thence to us.

27 ¶ Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I have five brethren) that he may testify unto them, lest they also come into this place of torment.

29 Abraham sayd unto him, They have Moyses and the Prophets: let them heare them.

30 And he sayd, Nay father Abraham: but if one come unto them from the dead, they will amend their lives.

31 Then hee said unto them, If they heare not Moyses and the Prophets, neither will they be persuaded, though one rise from the dead againe.

CHAP. XVII.

1 Offences. 3 We must forgive him that trespasseth against us. 10 We are unprofitable servants. 31 Of the ten lepers. 33 Fall Christ. 35 After what manner Christ commeth againe.

THEN sayd hee to his disciples, ¶ It can not be avoided, but that offences will come, but woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that he should offend one of these little ones.

3 ¶ Take heed to you selves: if thy brother trespass against thee, rebuke him: and if hee repent, forgive him.

4 ¶ And though hee sinne against thee seven times,

March 11, 22. 5 The Pharisee despised the excellent of the new Covenant, in respect of the olde, being ignorant of the perfect rightous.

well of the Lawe, and how far they exceeded the Lawe: Christ declareth by the seventh Commandment.

¶ Math. 5, 31. and 19, 1. 1. cor. 7, 11. ¶ The thing gathered by this place, that a man cannot be married againe after that he hath put away his wife for adultery, which the lawe doth not forbid: for Christ forbiddeth of this duty, which the Lawe doth not: which for we cannot take the displeasure for adultery: for adulterers were put to death by the Lawe.

¶ The end of the poverty and iniquity of the godly, shall everlastingly: as the end of the iniquity, shall everlastingly: and a cruel pride of the rich shall be everlastingly infectious, without all hope of mercy.

¶ Very carefully and compassionately for people committe themselves, and this fine linnen which was a kinde of linnen that came out of Aethiopia, was as deere as gillie.

¶ Hee saith and spirituall things are expressed, and the flesh vnderstandeth and resemblances fit for us to see.

¶ Seeing that we have a more sure rule to live by, sayd forth unto us in the word of God, rather and vainely do we seeke for other revelations.

¶ Math. 18, 7. Marke 9, 44. ¶ The Church is of necessitie subject to offences, but the Lord will not suffer them unpunished, if any of the least be offended.

¶ Our reprehension must be built and proceeded of love and charity.

¶ Math. 18, 22.

1 Seeing that men offend one another freely to themselves by other mens faults, it is thus for us, if with a free and licitall bellowing of the Lord, which gives us to our purpose, we do not please him, nor procure the good will of our neighbour, seeing that by this meanes, riches, which are offences in consciences of many, are turned to another end and purpose.

1 The parable of the fig tree, which is ready to be cut downe, because it beareth not fruit: to signify that we should be ready to be cut downe, if we beare no fruit to the glory of God.

¶ The parable of the fig tree, which is ready to be cut downe, because it beareth not fruit: to signify that we should be ready to be cut downe, if we beare no fruit to the glory of God.

¶ The parable of the fig tree, which is ready to be cut downe, because it beareth not fruit: to signify that we should be ready to be cut downe, if we beare no fruit to the glory of God.

¶ Men that are subject to the presence of the contrary in themselves, when the children of light are set: 5. ¶ Paul saith the fig tree, and the other carnall.

¶ The fig tree is ready to be cut downe, because it beareth not fruit: to signify that we should be ready to be cut downe, if we beare no fruit to the glory of God.

¶ To wit, the poor Christians: for they are the inheritors of the Kingdom of Heaven. ¶ We ought to take heed that for abusing our earthly functions, we do not deprive of heavenly gifts: for howe can we be spiritual if we are not? ¶ What saith heavenly and terrestrial: which are contrary to worldly and fleshly iustice. ¶ In worldly goods, which are called the things of this world, we are committed to our owne hands. ¶ No man can lay his hand to the plow, and look backe: ¶ Our loaves are not builden to God, although they be builden to man, yet although they be builden to them whose faces they see,

times in a day, and seven times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgive him.

3 And the Apostles sayd unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith, as much as is a graine of mustard seed, and should say unto this mulber-tree-tree, Plucke thy selfe up by the rootes, and plant thy selfe in the sea, it should even obey you.

7 ¶ 4 Who is it also of you, that having a servant plowing or feeding cattell, would say unto him by and by, when hee were come from the field, God, and sit downe at table ?

8 And would not rather say to him, Dresse wherewith I may suppe, and gird thy selfe, and serve me, till I have eaten and drunken, and afterward eat thou, and drinke thou ?

9 Doeth hee thinke that servant, because hee did that which was commanded unto him I trust not.

10 s So likewise yee, when yee have done all these things, which are commanded you, say, We are unprofitable servants: we have done that which was our dutie to doe.

11 ¶ 6 And so it was when he went to Hierusalem, that hee passed through the middes of Samaria, and Galilee.

12 And as hee entred into a certaine towne, there mette him ten men that were lepers, which stood a farr off.

13 And they lift up their voices and sayd, Iesus, Master, have mercy on us.

14 And when he saw them, he sayd unto them, Go, show your selves unto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loud voyce played God.

16 And fell downe on his face at his feete, and give him thanks: and he was a Samaritan.

17 And Iesus answered and sayd, Are there not ten cleansed ? but where are the nine ?

18 There is none found that returned to give God prayse, save this stranger.

19 And hee sayd unto him, Arise, goe thy way, thy faith hath saved thee.

20 ¶ 7 And when hee was demanded of the Pharisees, when the kingdom of God should come, he answered them, and sayd, The kingdom of God cometh not with observation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdom of God is within you.

22 And he sayd unto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 ¶ 9 Then they shall say to you, Behold here, or behold there: but goe not thither, neither follow them,

24 For as the lightning that lighteth out of the one part under heaven, shineth unto the other part under heaven, so shall the Sonne of man be in his day.

25 But first must hee suffer many things, and be reproved of this generation.

26 ¶ 10 And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wives, and gave in marriage unto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ¶ Likewise also as it was in the dayes of Lot: They ate, they dranke, they bought, they sold, they plained, they build.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all,

30 After these examples shall it be in the day when the sonne of man revealed,

31 ¶ 11 At that day he that is upon the house, and his fusse in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behind.

32 \* Remember Lots wife.

33 Whosoever will seeke to save his soule, shall lose it: and whosoever shall lose it, shall get it life.

34 ¶ I tell you, in that night there shall be two in one bed: the one shall be received, and the other shall be left.

35 Two women shall be grudging together, the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be received, and another shall be left.

37 ¶ 12 And they answered, and sayde to him, Where, Lord ? And he sayd unto them, Where-soever the body is, thither shall also the egles be gathered together.

CHAP. XVIII.

1 The parable of the unrighteous iudge and the widow. 2 Of the Pharis and the Scribes. 3 Children are of the kingdom of heaven. 4 Tell and give to the poor. 5 The Apostles for sake all. 6 Christ foretelleth his death. 7 The blind man receiveth sight.

¶ 1 hee spake also a parable unto them, so this end, that they ought always to pray, and not to waxe faint,

2 saying, There was a iudge in a certaine city, which feared not God, neither revered man.

3 And there was a widow in that city, which came unto him, saying, Doe mee iustice against mine adversarie.

4 And hee would not of a long time: but afterward he sayd with himselfe, Though I feare not God, nor reverence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last shee come and make me weary.

6 And the Lord sayd, Heare what the unrighteous iudge sayth.

7 Now shall not God avenge his elect, which cry night and day unto him, yea, though hee suffer long for them ?

8 I tell you he will avengethem quickly: but when the Sonne of man cometh, shall hee finde faith on the earth ?

9 ¶ 1 hee spake also this parable unto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went up into the Temple to pray:

and it is a metaphor that of wretches, who hate their adversaries with their hidden grudges: to doe, they take that inopportune beate the wretches are with their crying out, even so. 2 Two things especially make our prayers voyde and of none effect: confidence of our owne righteousness, and the contempt of other: and a humble heart is contrary to both these.

¶ Gen. 7. vj. mat. 24. 38. 1 per. 3. 10. 10 The world shall be taken unawares with the sudden judgement of God: and therefore the faithfull ought to watch continually. ¶ Gen. 19. 12.

¶ We must keepe good heed, that neither drifft, nor the incontinencie of this world, nor any respect of friendship hinder us from the heat that may be.

¶ Gen. 19. 15. ¶ Chap. 9. 24. mat. 10. 39. mar. 8. 35. ioh. 12. 45. ¶ Thos. 11. shall feare, so Matthew expounseth it: for when hee saith, I will save my soule, it is to be taken for, I will save my life, by some saving salvation. ¶ Math. 24. 42. 12 The only way to continue is to cleave to Christ. ¶ Math. 24. 42.

¶ God will save us to continue in prayer, not to waxe out, but to exercise us there, for we must fordrive with impatience, that long delay cause us not to break off of our course of the prayer.

¶ 4 Yeele to assist: ons, and adversities, as they doe which are out of heart.

¶ he doeth not compare things that are equal together, but the lesse with the greater: if a man get his right at a most unrighteous iudge, he doth, much more shall the prayers of the godly prevail before God.

¶ Word for words: beate me downe with her blowes,

for the light hee were absent, but in strength you in the middes of you. ¶ We oftentimes neglect these things when they are present, which we afterward desire when they are gone, but in vaine. ¶ The time will come that you shall seeke for the Sonne of man, with great sorrow of heart, & shall not finde him. ¶ Mat. 24. 33. mar. 13. 21. ¶ Christ foretelleth by this false Christs shall come, and that his glory shall suddenly be spread farre and wide through the world, after that the ignorance of the world is put out and extinguished.

3 God will never be merily lasked to the Godly although he be not so perfitly with them, as they would have in those difficulties, which cannot be overcome by mans reason. ¶ Math. 17. 20. a If you had but the quantity of the graine of mustard seede. ¶ Seing that God may change into him selfe of right, both us and all that are ours, he can for nothing, but for our saking, although we labour manfully even unto death. The most perfit keeping of the Law, which we can performe, deserved no reward. ¶ Christ death will even unto us. ¶ hee shall be untho. ¶ hee shall be untho. ¶ hee shall be untho. ¶ hee shall be untho.

g Although we

confess we are what-  
soever we are we  
have not the glory of  
God as a promise  
and say, and if we  
will never be like  
them in our hearts  
we are before  
God.

10 From the  
Pharisee in a low  
place.

11 Chap 14. 11.  
Matt. 23. 12.  
Mark 10. 13.  
Mar. 10. 13.

12 The children were  
weeping and crying,  
in that they were  
brought, which ap-  
peared more tend-  
erly in that that  
they were orphans,  
which it to be mar-  
ked against them  
and to be a sign to  
the baptizing of  
children.

13 To induce or  
to induce to think of  
Christ as the  
reason of our  
birth is the  
cause of the  
contrition.

14 The children  
also of the faithfull  
are brought in  
the free cove-  
nant of God.

15 The children  
of the children,  
where the disciples  
of the apostles  
of the apostles.

16 Childlike in-  
nocence is an orna-  
ment of Chris-  
tians.

17 Matt. 19. 16.  
Mark 10. 17.  
28. Text. 13. 30.

18 The treasure  
of riches casteth  
away many from  
inheritance.

19 To be rich  
and proud is  
the gift of God.

20 Mar. 19. 27.  
Mark. 10. 18.

21 They become  
the rulers of all,  
which refuse to  
be joined for  
Christians.

22 Mar. 20. 17.  
Mark 10. 32.

23 To desire and cov-  
etousness is the  
glory which re-  
mains for the  
consequents.

24 Hereby we see  
the difference  
between the  
disciples were,

the one a Pharisee, and the other a Publican.

11 The Pharisee stood and prayed thus with himselfe, O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican.

12 I fast twice in the weeke: I give tithes of all that ever I put in.

13 But the Publican standing a farr off, would not lift up so much as his eyes to heaven, but smote his breast, saying, O God, be mercifull to mee a sinner.

14 I tell you, this man departed to his house, justified rather than the other: for every man that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.

15 ¶ They brought unto him also babes that he should touch them. And when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer the babes to come unto mee, and forbid them not: for of such is the kingdome of God.

17 Verely I say unto you, whosoever receiveth not the kingdome of God as a babe, he shall not enter therein.

18 ¶ Then a certaine ruler asked him, saying, Good Master, what ought I to doe, to inherit eternall life?

19 And Iesus sayd unto him, Why callest thou me good? none is good, save one, even God.

20 Thou knowest the commandments, ¶ Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And he sayd, All these have I kept from my youth.

22 Now when Iesus heard that, hee sayd unto him, yet lackest thou one thing, Seill all that ever thou hast, and distribute unto the poore, and thou shalt have treasure in heaven, and come follow me.

23 But when he heard those things, he was very heavy: for he was marvelous rich.

24 ¶ And when Iesus saw him very sorrowfull, he sayd, With what difficultie shall they that have riches, enter into the kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, than for a rich man to enter into the kingdome of God.

26 Then said they that heard it, And who then shall be saved?

27 And he sayd, The things which are impossible with men, are possible with God.

28 ¶ ¶ Then Peter said, Loe, we have left all, and have followed thee.

29 ¶ And he sayd unto them, Verely I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 which shall not receive much more in this world, and in the world to come life everlasting.

31 ¶ ¶ 10 Then Iesus tooke unto him 12 twelve, and sayd unto them, Behold, we goe up to Hierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spitred on.

33 And when they have scourged him, they will put him to death: but the third day hee shall rise againe.

34 But they understood none of these things,

and this saying was hid from them, y blinde perceived they the things, which were spoken.

35 ¶ ¶ 11 And it came to passe, that as he was come neere unto Iericho, a certaine blinde man fate by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they sayd unto him, that Iesus of Nazareth passed by.

38 Then he cried, saying, Iesus the Sonne of David, have mercy on me.

39 ¶ And when they went before, rebuked him that hee should hold his peace, but hee cryed much more, O Sonne of David, have mercy on me.

40 And Iesus stood still, and commanded him to be brought unto him. And when hee was come neere, he asked him,

41 Saying, What wilt thou that I doe unto thee? And hee sayd, Lord, that I may receive my sight.

42 And Iesus sayd unto him, Receive thy sight: thy faith hath saved thee.

43 ¶ Then immediately he received his sight, and followed him, praying God: and all the people, when they saw this, gave prayse to God.

CHAPTER XI.

1 Zaccheus the Publican. 2 Ten pennes of money delivered to the poor to occupy withall. 3 Iesus entred into Hierusalem. 4 Hee foretelleth the destruction of the citie with teares. 5 He casteth the filters out of the Temple.

Now ¶ when Iesus entred and passed through Iericho,

2 he beholde, there was a man named Zaccheus, which was the chiefe receiver of the tribute, and he was rich.

3 And hee sought to see Iesus, who hee should be, and could not for the presse, because hee was of a low stature.

4 Wherefore he ranne before, and climed up into a wilde figge-tree, that he might see him: for hee should come that way.

5 And when Iesus came to the place, hee looked up, and saw him, and said unto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and received him joyfully.

7 ¶ And when all they saw it, they murmured, saying, that hee was gone in to lodge with a sinful man.

8 ¶ And Zaccheus stood forth, and said unto the Lord, Behold, Lord, the halfe of my goods I give to the poore: and if I have taken from any man by forged cavillation, I restore him foure fold.

9 Then Iesus sayd to him, This day is salvation come unto this house, forasmuch as he is also become the sonne of Abraham.

10 ¶ For the sonne of man is come to seeke, and to save that which was lost.

11 ¶ And whiles they heard these things, hee continued and spake a parable, because hee was neere to Hierusalem, and because althey thought that the kingdome of God should shortly appeare.

12 He sayd therefore, ¶ A certaine noble man went into a farr country, to receive for himselfe a kingdome, and hee tooke his servants,

and saying, they cry out the common-wealth is hidred. ¶ A blood of Gods, one that will be in the steps of Abraham: and we gather that salvation came to the house, because they received the blessing of Abraham: and for all of the house should be circumcised. ¶ Mar. 10. 3. 1. ¶ We must patiently waite for the iudgement of God, which shall be revealed in his time. ¶ Much is said

¶ Mar. 10. 39. make 10. 45. ¶ Christ sheweth by a visible miracle, that he is the light of the world.

13 The more they saye then that Saian layeth in our way, even by them which profess to be Christs Name, do much the more ought we to goe forward.

¶ Christ prevented them with his grace especially, which seemed to be sufficient from that time.

¶ The over-seer and head of the Publicans which were these together: for the Publicans were divided into companies: as we may see by many of the names of Cicero his orations.

¶ The world forsaeketh the grace of God, and yet is unwillingly that it should be forsaken upon other.

¶ The example of the presentence, is knowne by the effect.

¶ By falsely accusing any man, and by unrightly multiply to the matter of the customers person: for commonly they have this trade among them when they rob and spoile the common-wealth, they have mourning in their murther, but not, prof of the common-wealth, and under that colour they play the thieves in such sort that it men may not and soe account to redresse these robberies.

¶ A blood of Gods, one that will be in the steps of Abraham: and we gather that salvation came to the house, because they received the blessing of Abraham: and for all of the house should be circumcised.

¶ Mar. 10. 3. 1. ¶ We must patiently waite for the iudgement of God, which shall be revealed in his time.

¶ Much is said

9 There are three  
 fore to man in  
 the Quire: the  
 first is the  
 Christ whom I  
 have sent: the  
 other, which  
 according to  
 their vocacion,  
 below the gates  
 which they have  
 received of God,  
 to his glory with  
 great paines and  
 diligence: the  
 third is I, ye,  
 and do no good.  
 As for the first,  
 the Lord hath  
 cometh will  
 surely punish them  
 in his time: the  
 other he will  
 blisse, according  
 to the paines  
 which they have  
 taken: and as for  
 the floure full and  
 idle, he will  
 punish them  
 at the first.  
 This was a piece  
 of money, which  
 the Grecians use,  
 and was value  
 about an hundred  
 pence: which is  
 about ten crownes.  
 Against them  
 which professed  
 their life idly in deli-  
 berate, and  
 otherwise to con-  
 temptation.  
 e To the bankers  
 and changers.

4. Chap. 3. 18.  
 mat. 13. 44.  
 mat. 23. 49.  
 mat. 4. 45.

f The disciples  
 suggested and  
 said at the matter  
 how  
 couldst thou  
 holdly therefore  
 death were before  
 his eyes.  
 g Mat. 21. 12.  
 to the 11.  
 7 Christ rebuked  
 in his owne jeru-  
 salem, that his king-  
 dome is not of  
 this world.

h Mat. 21. 7.  
 the 12. 14.

13 And he called his ten servants, and deliv-  
 ered them ten pieces of money, and said unto them,  
 Occupy till I come.  
 14 Now his citizens hated him, and sent an am-  
 bassage after him, saying, Wee will not have this  
 man to reigne over us.  
 15 And it came to passe, when he was come  
 againe, and had received his kingdom, that he  
 commanded the servants to be called to him, to  
 whom he gave his money, that he might know  
 what every man had gained.  
 16 Then came the first, saying, Lord, thy piece  
 hath encreased ten pieces.  
 17 And he saide unto him, Well, good servant:  
 because thou hast bene faithful in a very little  
 thing, take thou authoritie over ten cities.  
 18 And the second came, saying, Lord, thy piece  
 hath encreased five pieces.  
 19 And to the same he said, Be thou also ruler  
 over five cities.  
 20 So the other came, and said, Lord, behold  
 thy piece, which I have layd up in a napkin:  
 21 For I feared thee, because thou art a sturte  
 man: thou takest up, that thou laidst not downe,  
 and fearest that thou wilt not lose.  
 22 Then hee said unto him, Of thine owne  
 mouth will I iudge thee, O evil servant. Thou  
 knowest that I am a sturte man, taking up that I  
 laid not downe, and fearing that I did not lose.  
 23 Wherefore then sayest thou my money  
 into the banke, that at my coming I might have  
 required it with vantage?  
 24 And hee said to them that stood by, Take  
 from him that piece, and give it him that hath ten  
 pieces.  
 25 (And they saide unto him, Lord, he hath ten  
 pieces.)  
 26 ¶ For I say unto you, that unto all them that  
 have, it shall be given: and from him that hath not,  
 even that he hath, shall be taken from him.  
 27 Moreover, thofe mine enemies, which would  
 not that I should reigne over them, bring hither,  
 and slay them before me.  
 28 ¶ And when he had thus spoken, he went  
 forth before, ascending up to Iherusalem.  
 29 ¶ And it came to passe, when he was come  
 neere to Bethphage, and Bethania, besides the  
 mount which is called the mount of Olives, he sent  
 two of his disciples,  
 30 Saying, Go ye to the towne which is before  
 you, whereinsoever as ye are come, ye shall find  
 a colt tied, whereon never man fate: loose him,  
 and bring him hither.  
 31 And if any aske you, why ye loose him, thus  
 shall ye say unto him, Because the Lord hath need  
 of him.  
 32 So they that were sent, went their way, and  
 found it as he had said unto them.  
 33 And as they were loosing the colt, the owners  
 thereof said unto them, Why loose ye the  
 colte?  
 34 And they sayd, The Lord hath neede of  
 him.  
 35 ¶ So they brought him to Iesus, and they  
 cast their garments on the colt, and set Iesus there-  
 on.  
 36 And as hee went, they spread their clothes in  
 the way.  
 37 And when hee was now come neere to the  
 going downe of the mount of Olives, the whole

multitude of the disciples began to reioyce, and to  
 praise God with a loud voice, for all the great  
 workes that they had seene,  
 38 Saying, Blessed be the King that cometh in  
 the Name of the Lord: peace in heaven, and glory  
 in the highest places.  
 39 ¶ Then some of the Pharisees of the compa-  
 ny laid unto him, Master, rebuke thy disciples.  
 40 But he answered, and said unto them, I tell  
 you, that if these should holde their peace, the  
 stones would cry.  
 41 ¶ ¶ And when he was come neere, he be-  
 held the Citie, and wept for it,  
 42 ¶ Saying, O if thou haddest even knowen  
 I at the least in this day daye those things, which  
 belong unto thy peace! but now are they hid from  
 thine eyes.  
 43 For the dayes shall come upon thee, that thine  
 enemies shall cast a trench about thee, and com-  
 palle thee round, and keepe thee in on every side.  
 44 And shall make thee even with the ground,  
 and thy children which are in thee, and they shall  
 not leave in thee a stone upon a stone, because thou  
 knowest not at what season of thy visitation.  
 45 ¶ ¶ Hee went also into the Temple, and  
 began to cast out them that sold therein, and them  
 that bought,  
 46 Saying unto them, It is written, \* Mine  
 house is the house of prayer, \* but ye have made  
 it a denne of thieves.  
 47 And he taught daily in the Temple. And the  
 hie Priests, and the Scribes, and the chiefe of the  
 people sought to destroy him.  
 48 But they could not finde what they might  
 doe to him: for all the people hangd upon him  
 when they heard him.  
 ¶ Of so many Prophets, and so oft referring mee the Lord of the  
 Prophets, nowe especially in this my call comming to thee thou hadst had any regard to thy selfe. \* The  
 first and comeliest house is called the day of this cite. I That is, those things whereto  
 thy hope is directed. \* ¶ This is a very instance, wherein God visited thee.  
 \* Mat. 21. 13. ¶ Christ therefore after his coming into Iherusalem by a visible signe,  
 that it in his owne enjoyed him of his Father to purge the Temple. \* Mat. 21. 14.  
 Mat. 21. 14.

8 When they find  
 god which ought  
 to be the chiefe  
 of the church, and  
 firste looke of the  
 kingdom of Gods,  
 he will raise up  
 other extraordinary  
 in despite  
 of them  
 ¶ Chap. 21. 6. num.  
 22. 1. mat. 11. 9.  
 9 Christ is not  
 simply delisted  
 with the destru-  
 ction, no not of  
 the wicked.  
 g Christ breaketh  
 off his speech,  
 which sheweth  
 partly how he was  
 moved with com-  
 passion for the destru-  
 ction of the citie,  
 that was like to  
 endure, and partly  
 to upbraid them  
 for their treche-  
 ricie and stubborn-  
 tie against him, such  
 as hath not lightly  
 been heard of  
 h A chief wife  
 thou O Iherusalem,  
 to whom is this mes-  
 sage was properly  
 sent.  
 i After the say-  
 ing of so many  
 Prophets, nowe  
 especially in this  
 my call comming  
 to thee thou hadst  
 had any regard to  
 thy selfe. \* The  
 first and comeliest  
 house is called the  
 day of this cite. I  
 That is, those things  
 whereto thy hope  
 is directed. \* ¶  
 This is a very in-  
 stance, wherein  
 God visited thee.  
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 Christ therefore  
 after his coming  
 into Iherusalem  
 by a visible signe,  
 that it in his  
 owne enjoyed him  
 of his Father to  
 purge the Temple.  
 \* Mat. 21. 14.  
 Mat. 21. 14.

CHAP. XX.

4 From whence Iohns Baptisme was. 9 The wickednesse of  
 the Ieruzalem is noted by the parable of the vineyard and the  
 husbandmen. 21 The plot to kill our Saviour. 27 He  
 confirmeth the Sadducees denying the resurrection. 41 How  
 Christ is the stone of I. 48.

¶ And ¶ it came to passe, that on one of those  
 dayes, as hee taught the people in the Temple,  
 and preached the Gospel, the hie Priests and the  
 Scribes came upon him, with the Elders,  
 2 And spake unto him, saying, Tell us by what  
 authoritie thou doest these things, or who is hee  
 that hath given thee this authoritie?  
 3 And he answered, and said unto them, I also  
 will aske you one thing: tell me therefore:  
 4 The baptisme of Iohn, was it from heaven,  
 or of men?  
 5 And they reasoned with themselves, saying,  
 If we shall say, From heaven, he will say, Why then  
 believedst ye him not?  
 6 But if we say it was of men, all the people  
 will stone us: for they be persuaded that Iohn was  
 a Prophet.  
 7 Therefore they answered, that they could not  
 tell whence it was.  
 8 Then Iesus said unto them, Neither tell I you,  
 by what authoritie I doe these things.  
 9 ¶ ¶ A Then began he to speake to the people  
 this parable, A certaine man planted a vineyard,  
 and builded  
 a towre  
 and

¶ Chap. 21. 6. num.  
 22. 1. mat. 11. 9.  
 9 Christ is not  
 simply delisted  
 with the destru-  
 ction, no not of  
 the wicked.  
 g Christ breaketh  
 off his speech,  
 which sheweth  
 partly how he was  
 moved with com-  
 passion for the destru-  
 ction of the citie,  
 that was like to  
 endure, and partly  
 to upbraid them  
 for their treche-  
 ricie and stubborn-  
 tie against him, such  
 as hath not lightly  
 been heard of  
 h A chief wife  
 thou O Iherusalem,  
 to whom is this mes-  
 sage was properly  
 sent.  
 i After the say-  
 ing of so many  
 Prophets, nowe  
 especially in this  
 my call comming  
 to thee thou hadst  
 had any regard to  
 thy selfe. \* The  
 first and comeliest  
 house is called the  
 day of this cite. I  
 That is, those things  
 whereto thy hope  
 is directed. \* ¶  
 This is a very in-  
 stance, wherein  
 God visited thee.  
 \* Mat. 21. 13. ¶  
 Christ therefore  
 after his coming  
 into Iherusalem  
 by a visible signe,  
 that it in his  
 owne enjoyed him  
 of his Father to  
 purge the Temple.  
 \* Mat. 21. 14.  
 Mat. 21. 14.

and let it forth to husbandmen : and went into a strange country, for a great time.

10 And at the time convenient hee sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen did beat him, and sent him away empty.

11 Again hee sent yet another servant : and they did beat him, and foule intreated him, and sent him away empty.

12 Moreover he sent the thirde, and him they wounded and cast out.

13 Then said the Lord of the vineyard, What shall I doe ? I will fende my beloved sonne : it may be that they will doe reverence when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heire : come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe unto them ?

16 Hee will come and destroy these husbandmen, and will give out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and sayd, What meane this then that is written, ¶ The stone that the builders refused, that is made the head of the corner ?

18 Whosoever shall fall upon that stone, shall be broken : and on whomsoever it shall fall, it will grind him to powder.

19 Then the high Priestes, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceived that he had spoken this parable against them.

20 ¶ And they watched him, and sent forth spies, which should faime themselves in him, to take him in his talke, and to deliver him unto the power and authoritie of the governour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither dost thou accept any mans person, but teachest the way of God truly.

22 Is it lawfull for us to give Caesar tribute or no ?

23 But he perceived their craftinesse, and said unto them, Why tempt ye me ?

24 Shewe mee a penny. Whose image and superscription hath it ? They answered, and sayde, Caesars.

25 Then hee said unto them, ¶ Give then unto Caesar the things which are Caesars, and to God the things which are Gods.

26 And they could not reprove his saying before the people : but they marvelled at his answer, and held their peace.

27 ¶ Then came to him certaine of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, ¶ Moses wrote unto us, If any mans brother die having a wife, and hee die without children, that his brother should take his wife, and raise up peeple unto his brother.

29 Now there were seven brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and hee died childlesse.

31 Then the thirde tooke her : and so likewise the seven died, and left no children.

32 And last of all, the woman died also,

33 Therefore at the resurrection, whose wife of them shall she be ? for seven had her to wife.

34 Then Iesus answered, and sayde unto them, The children of this world marry wives, and are married.

35 But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, and inasmuch as they are equall unto the Angels, and are the sonnes of God, since they are the children of the resurrection.

37 And that the dead shall live againe, even ¶ Moses shewed it besides the bush, when hee saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of them which live : for all I live unto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ Then said he unto them, How say they that Christ is Davids sonne ?

42 And David himselfe saith in the booke of the Psalmes, ¶ The Lord saide unto my Lord, Sit at my right hand,

43 Till I have made thine enemies thy footstool.

44 Seeing David called him Lord, how is hee then his sonne ?

45 ¶ Then in the audience of all the people, hee sayd unto his disciples,

46 ¶ Beware of the Scribes, which willingly goe in long robes, and love levitations in the markets, and the highest seats in the assemblies, and the chiefe rooms at feasts :

47 Which devoure widowes houses, and in shew make long prayers : These shall receive greater damnation.

¶ We must avoid the example of the ambitious and covetous Pastours, spoken by the figure Metonymie, houses, for the goods and substance.

CHAPTER XXI.

¶ The widowe liberalitic above her riches, ¶ Of the time of the destruction of the Temple, and Hierusalem.

1 ¶ The dayes going before the last judgement.

AND ¶ as he behelde, hee sawe the rich men which cast their gifts in into the treasure.

2 And hee sawe also a certaine poore widowe which cast in thither two maces :

3 And hee saide, Of a truth I say unto you, that this poore widowe hath cast in more then they all.

4 For they all have of their superfluitie cast in to the offerings of God : but shee of her penurie hath cast in all the living that shee had.

5 ¶ Now as some spake of the Temple, how it was garnished with goodly stones, and with consecrate things, hee said,

6 Are these the things that yee looke upon the dayes will come wherein a stone shall not be left upon a stone, that shall not be thrown downe.

7 Then they asked him, saying, Master, but when shall these things be ? and what signe shall there be when these things shall come to passe ?

8 ¶ And hee said, Take heede, that ye be not deceived : for many will come in my Name, saying, I am Christ, and the time draweth neere : follow ye not them therefore.

¶ They are called here in this place, the children of this world, which live in this world, and not they that wholly are given to the world, as before chap. 16. 8. which are contrary to the children of light.

¶ That is, men partakers of the resurrection, that shall live truly, that they shall live indeed, which shall enjoy everlasting blisse, so do they rise in deed, which rise in life, though it be the same resurrection, be taken generally, it belongeth also to the wicked which shall rise to condemnation, which is not properly life, but death.

¶ That is, before him : no such way, the godly doe not die, though they die here on earth.

¶ Matth. 22. 46. 12. 37. ¶ Christ saith of the foons of David according to the flesh, that he is also his Lord, because he is the overruling foone of God according to the spirit.

¶ Exod. 36. ¶ Chas. 12. 3. 22. 6. mat. 12. 38. ¶ This is

¶ Matth. 19. 24. ¶ The poore may exceed in bountie and liberality to the rich, according to Gods judgement.

¶ Chas. 12. 3. 22. 6. mat. 12. 38. ¶ This is

¶ Chas. 12. 3. 22. 6. mat. 12. 38. ¶ This is

¶ Chas. 12. 3. 22. 6. mat. 12. 38. ¶ This is

¶ Chas. 12. 3. 22. 6. mat. 12. 38. ¶ This is

¶ Chas. 12. 3. 22. 6. mat. 12. 38. ¶ This is

¶ Chas. 12. 3. 22. 6. mat. 12. 38. ¶ This is

¶ Chas. 12. 3. 22. 6. mat. 12. 38. ¶ This is

¶ Mat. 23. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 The same Tem-  
ple of God is built  
up even in the  
midst of incre-  
dible humilia, and  
most a large mis-  
eries, through in-  
vincible penitence,  
for that the end  
thereof cannot be  
but most happy.  
\* Mat. 24. 7.  
marke 13. 15.  
c This shall be  
the end of your mis-  
eries and afflictions,  
they shall be victi-  
fied both before God  
and man, sovell of  
the resercher and  
cruell dealing of  
your enemies, as al-  
so of your confon-  
dic: A noble say-  
ing, that the afflic-  
tions of the godly  
and holie mee pre-  
serves to the wiues  
of the iust.  
\* Ch. 12. 12.  
mat. 10. 19.  
marke 13. 11.  
\* Mat. 10. 30.  
d Though you are  
compassed about on  
all sides with many  
persecutors, yet  
withstanding be  
will stand by you  
with an audacious  
and stout courage,  
and beate out  
these things  
manfully.  
\* Dan. 9. 17.  
mat. 14. 12.  
marke 13. 11.  
e The small de-  
struction of the  
whole cite is  
foretold.  
f By wrath, these  
things are meet  
things at meet  
times. God freeth  
whoe he displeas-  
e f Word for word,  
mouth, for the  
Hebrew call hee  
of a sword the  
mouth because the  
edge thereof.  
\* Eza. 23. 10. etek.  
31. 7. mat. 44. 49.  
marke 13. 14.  
g When the times  
are expired ap-  
pointed for the sal-  
uation of the Gen-  
tiles, the punish-  
ment of the Jewes: And  
so be punish from  
the destruction of  
Hierusalem, to the  
biting of the bet-  
ter iudgement.  
h At the times  
remember the Lord  
will at the length  
plainly appeare  
to deliver his  
Church.  
\* Rom. 8. 27.  
i We must be so-  
ber and watchfull  
both day and night  
for the Lords com-  
ing, that we be  
not taken at un-  
wares.  
\* Rom. 13. 13.

9 And when ye heare of warres and seditions,  
be not afraid: for these things must first come, but  
the end followeth not by and by.  
10 Then sayd he unto them, Nation shall rise  
against nation, and kingdome against kingdome,  
11 And great earthquakes shall be in divers  
places, and hunger, and pestilence, and fearefull  
things, and great signes shall there be from heaven.  
12 But before all these, they shall slay their hands  
on you, and persecute you, delivering you up to  
the assemblies, and into prisons, and bring you be-  
fore kings and rulers for my Names sake.  
13 And this shall turne to you, for a testimoniall.  
14 Lay it up therefore what ye shall answer, that ye  
cannot be put to shame what ye shall answer.  
15 For I will give you a mouth, and wisdom  
where against all your adversaries shall not be able  
to speake nor resist.  
16 Yea, ye shall be betrayed also of your parents,  
and of your brethren, and kinsmen, and friends,  
and some of you shall they put to death.  
17 And ye shall be hated of all men for my  
Names sake.  
18 \* Yet there shall not one haire of your heads  
perish.  
19 By your patience possess your soules.  
20 ¶ And when ye see Hierusalem belieged  
with souldiers, then understand that the desolation  
thereof is neere.  
21 Then let them which are in Iudea, flee to  
the mountaines: and let them which are in the  
middles thereof, depart out: and let not them that  
are in the country, enter therein:  
22 For these be the dayes of vengeance, to ful-  
fill all things that are written.  
23 But who be to them that be with child, and  
to them that give sucke in those dayes: for there  
shall be great distresse in this land, and wrath over  
this people,  
24 And they shall fall on the f edge of the  
sword, and shall be led captiue into all nations, and  
Hierusalem shall be troden under foot of the Gen-  
tiles, until the time of the Gentiles be fulfilled.  
25 ¶ Then shall be signes in the sunne, and  
in the moone, and in the starres, and upon the  
earth trouble among the nations, with perplexitie:  
the sea and the waters shall roare.  
26 ¶ And mens hearts shall faile them for feare  
and for looking after those things which shall come  
on the world: for the powers of heaven shall be  
shaken.  
27 And then shall they see the Sonne of man  
come in a cloud, with power and great glory.  
28 And when these things begin to come to  
passe, then looke up, and lift up your heads: for  
your redemption draweth neere.  
29 ¶ And he spake to them a parable, Behold,  
the figtree, and all trees,  
30 When they now shoot forth, ye seeing them  
know of your owne selves, that summer is  
then neere.  
31 So likewise ye, when ye see these things  
come to passe, know ye that the kingdome of God  
is neere.  
32 Verely I say unto you, This age shall not  
passe, till all these things be done:  
33 Heaven and earth shall passe away, but my  
words shall not passe away.  
34 ¶ Take heed to yourselves, lest at any time

your hearts be oppressed with surfeiting, and dunn-  
kenesse, and cares of this life, and least that day  
come on you at unwares.  
35 For as a snare shall it come on all them that  
dwell on the face of the whole earth.  
36 Watch therefore, and pray continually, that  
ye may be counted worthy to escape all these  
things that shall come to passe, and that ye may  
stand before the sonne of man.  
37 ¶ Now in the d day time hee taught in the  
Temple, and at night he went out, and abode in  
the mount, that is called the mount of Olives.  
38 And all the people came in the morning to  
him, to heare him in the Temple.  
C H A P. XXII.  
3 Indas selleth Christ. 7 The apostles prepare the Passover.  
4 The Jews who shall Christ. 31 Satan curreth them.  
32 Christ sweareth that they would nothing. 40 He prayeth  
in the mount. 44 He sweareth blood. 50 Maichs care  
of antheleth. 57 58. 60 Peter denieth Christ thre.  
63 Christ is mocked and brooken. 69 He confesseth himselfe  
to be the Sonne of God.  
N OW the feast of unleavened bread drew  
neere, which is called the Passover.  
2 And the hie Priests and Scribes sought how  
they might kill him: for they feare the people.  
3 ¶ Then entered Satan into Indas, who was  
called Icarion, and was of the number of the  
twelve.  
4 And he went his way, and communed with  
the hie Priests and captaines, how he might be-  
tray him to them.  
5 So they were glad, and agreed to give him  
money.  
6 And he consented, and sought opportunity  
to betray him unto them, when the people were  
away.  
7 ¶ ¶ 3 Then came the day of unleavened  
bread, when the Passover must be sacrificed.  
8 And he sent Peter and Iohn, saying, Go and  
prepare us the Passover that we may eat it.  
9 And they said to him, Where wilt thou,  
that we prepare it?  
10 Then he sayd unto them, Behold, when ye  
be entered into the cite, there shall a man meet  
you, bearing a pitcher of water: follow him into  
the house that he entereth in.  
11 And say unto the good man of the house,  
The Master faith unto thee, Where is the lodging  
where I shall eat my Passover with my disciples?  
12 Then he shall shew you a great high cham-  
ber trimmed: there make it ready.  
13 So they went, and found as he had sayd unto  
them, and made ready the Passover.  
14 ¶ 4 And when the c hour was come, he sat  
downe, and the twelve Apostles with him.  
15 Then he sayd unto them, I have earnestly  
desired to eat this Passover with you, before I  
suffer.  
16 For I say unto you, Henceforth I will not  
eat of it any more, until it be fulfilled in the  
kingdome of God.  
17 And he tooke the cup, and gave thanks, and  
sayd, Take this, and divide it among you.  
18 For I say unto you, I will not drinke of  
the fruit of the vine, until the kingdome of God  
be come.

10 On all men where  
soever they be.  
i You may appe-  
re: but you shall  
abide: the counse-  
llance and sentence  
of the Iudge with-  
out feare.  
\* Mat. 26. 1.  
marke 14. 10.  
1 Christ is taken  
upon the day of  
the Passover, ra-  
ther by the pro-  
vidence of his Fa-  
ther, then by the  
will of men.  
\* Mat. 26. 14.  
marke 14. 19.  
a God by his  
wonderfull provi-  
dence, causeth him  
to be the minister  
of our salvation,  
who was the au-  
thour of our de-  
struction.  
b They that had  
the charge of the  
keyes of the Tem-  
ple, which were none  
of the Priests and  
Bishops, as ap-  
peareth by the 24  
verse of this Chap-  
ter.  
c Without summe,  
unwitting to the  
people which used  
to follow him: and  
therefore indeed  
they watched their  
time, when they  
knew he was alone  
in the garden.  
\* Mat. 26. 17.  
marke 14. 13.  
3 Christes chie  
disciples by a  
manifest miracle,  
that although he  
be going to be  
crucified, yet no-  
thing is hid from  
him: and therefore  
that he goeth wil-  
lingly to death.  
c By the order ap-  
pointed by the Law,  
the figure which  
was the figure of the  
Passover: And  
this is spoken by  
the figure metonymy,  
which is very use-  
full in the matter of  
the Sacraments.  
4 Christ having eeded the Passover according to the  
order of the Law, & for to watche them that hee is his last banquet with them  
for the matter and necessity of this life. e The evening and twilight, at what time  
this supper was to be kept. f I am put to death.





64 And when they had blindfolded him, they frote him on the face, and asked him, saying, Prophetic who is that in thine thee.  
65 And many other things blasphemously spake they against him.

66 ¶ 21 And as soon as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Council.  
67 Saying, Art thou that Christ tell us. And he said unto them, If I tell you, you will not believe it.

68 And if also I aske you, you will not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said unto them, Ye say, that I am.

71 Then said they, What neede we any further witness? for wee our selves have heard it of his owne mouth.

C H A P. XXIII.

3 He is accuseth before Pilate. 7 He is sent to Herode. 12 He is mocked. 14 Pilate enclash him up to the Iewes request. 17 The women bewaile him. 33 He is crucified. 39 One of the thieves rebuketh him. 43 The other is justified by faith. 45 He dieith. 48 He is buried.

¶ Hen 1 the whole multitude of them rose, and led him unto Pilate.

2 And they began to accuse him, saying, We have found this man perverting the nation, & forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 ¶ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee mooveth the people, teaching throughout all Iudaea, beginning at Galilee, even to this place.

6 ¶ Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when he knew that he was of b Herodes Iudæa, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and wished to have seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priests also and Scribes sought fourth and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and aiaied him in white, and sent him againe to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ 4 Then Pilate called together the high Priests, and the rulers, and the people.

14 ¶ And said unto them, Ye have brought this man unto me, as one that perverted the people: and behold, I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him:

and loe, nothing worthy of death is done of him.  
16 ¶ I will therefore chastise him, and let him loose.

(For of necessitie hee must have let one loose unto them at the feast.)

17 Then all the multitude cried at once, saying, Away with him, and deliver unto us Ysabbas:

19 Which for a certaine infurrection made in the citie and murder, was callt in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 ¶ And he said unto them the third time, but what evil hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were insat with loud voyces, and required that he might be crucified: and the voyces of them and of the hie Priests prevailed.

24 So Pilate gave sentence, that it should be as they so required.

25 And hee let loose unto them him that for infurrection and murder was callt in prison, whom they desired, and delivered Iesus to doe with him what they would.

26 ¶ 2 And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 ¶ And there followed him a great multitude of people, and of women, which were bewailed and lamented him.

28 But Iesus turned backe unto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for thy selves, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begin to say to the mountaines, Fall on us: and to the hills, Cover us.

31 ¶ For if they doe these things to a greene tree, what shall be done to the drie?

32 ¶ And there were two others, which were evill doers, led with him to be crucified.

33 ¶ And when they were come to the place, which is called Calvarie, there they crucified him, and the evill doers: one at the right hand, and the other at the left.

34 ¶ Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee feared others: let him save himselfe, if hee be that Christ the Chosen of God.

36 The souldiers also mocked him, and came and offered him vinegar.

37 And said, If thou wert the King of the Iewes, save thy selfe.

38 ¶ And a superscription was also written over him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ 8 And 12 one of the evill doers, which were hanged, railed on him, saying, If thou be that Christ, save thy selfe and us.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

5 The wisdom of the flesh, of love  
6 I will not be  
7 I will not be  
8 I will not be  
9 I will not be  
10 I will not be  
11 I will not be  
12 I will not be  
13 I will not be  
14 I will not be  
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35 I will not be  
36 I will not be  
37 I will not be  
38 I will not be  
39 I will not be  
40 I will not be

¶ Math. 27. 1.  
mark. 15. 2.  
Luce. 23. 1.  
1. Christ is  
2. Christ is  
3. Christ is  
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41 We are in deepe righteously here : for we receive things worthy of that we have done: but this man hath done nothing but milde.

42 And hee said unto Iesus, Lord, remember mee, when thou comest into thy Kingdome.

43 Then Iesus said unto him, Verely I say unto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the first houre : and there was a darkenesse over all the land, & until the ninth houre.

45 And the Sunne was darkened, and the vail of the Temple rent through the middes.

46 And Iesus cried with a loud voyce, and said, Father, into thine handes I commend my spirit. And when he thus had said, he gave up the ghost.

47 ¶ Now when the Centurion saw what was done, he glorified God, saying, Of a veritie this man was iust.

48 And all the people that came together to that sight, beholding things which were done : smote their breasts, and returned.

49 ¶ And all his acquaintance stood asfarr off, and the women that followed him from Galilee, beholding the things.

50 ¶ And beholde, there was a man named Ioseph, which was a counsellor, a good man and a iust.

51 Hee did not consent to the counsell and decree of them, which was of Arimathea a citie of the Iewes: who also himselfe waited for the Kingdome of God.

52 He went unto Pilate, and asked the bodie of Iesus.

53 And tooke it downe, and wrapped it in a linnen cloth, and laide it in a tombe hewen out of a rocke, wherein was never man yet layd.

54 And that day was the preparation, and the Sabbath day drew on.

55 And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was laid.

56 And they returned and prepared odours, and oynments, and resteth the Sabbath day according to the commandment.

6 He is not here, but is risen : remember how he spake unto you, when he was yet in Galilee,

7 Saying, that the Sonne of man must be delivered into the hands of fittall men, and be crucified, and the third day rise againe.

8 And they remembered his words.

9 ¶ And returned from the sepulchre, & told all these things unto the eleven, and to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the mother of Iames, and other women with them which told these things unto the Apostles.

11 But their words seemed unto them as a fained thing, neither beleeveth they them.

12 ¶ Then arose Peter and ran unto the sepulchre, and looked in, and saw the linen clothes layd by themselves, and departed wondering in himselfe at that which was come to passe.

13 ¶ And behold two of them went that same day to a towne which was from Hierusalem about threecore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 But their eyes were holden, that they could not know him.

17 And he said unto them, What maner of communications are these that ye have one to another as ye walke and are fast?

18 And the one (named Cleopas) answered and saide unto him, Art thou only a stranger in Hierusalem, and hast not known the things which are come to passe therein in these dayes?

19 And he said unto them, What things? And they said unto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and in worde before God, and all the people,

20 ¶ And how the hie Priestes, and our rulers delivered him to be condemn'd to death, and have crucified him.

21 But we trusted that it had bene hee that should have delivered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among us made usstonied, which came early unto the sepulchre,

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said, that hee was alive.

24 Therefore certaine of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not.

25 Then hee sayde unto them, O folies and slowe of heart to beleeveth all that the Prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And he began at Moses, and in all the Prophets, and interpreted unto them in all the Scriptures the things which were written of him,

28 And they drew neere unto the towne, which they went to, but he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as hee fate at table with them, he tooke the bread, and blessed, and brake

1 Chap. 24.2.  
 2 math. 17.23.  
 3 marke 9.31.  
 4 The cowardly and daintily made of the disciples is upbraided by the stout courage of Women, for whomby Gods grace we are to know that the Kingdom of God consisteth in an extraordinary power.  
 5 Iohn 4.6.  
 6 Corinth hath the greatest multitude of his disciples, to the full set forth of the truth of his resurrection, lest they should seeme to have beene made of the dead, and brought lightly, which they preached after to all the world.  
 7 As it were holding downe his head, and bowing his necke, hee kept his eyes from seeing.  
 8 Act. 16.12.  
 9 The resurrection is procured by two other witness, which saw it, and that it was no forged thing, and of purpose in their owne braynes, all the circumstances doe declare  
 10 Were holden backe and stayed Gods passing in, no doubt: and therefore his body was not in fillers, but their eyes were unummed.  
 11 Some of the old fathers think that the other disciple was this our Cleopas: but Epiphanius writing against the athenians, saith he was Nathanael, but all these are uncertaine.  
 12 It is saith by the conferring of the forewarnings of the Prophets, that all those things are true, and certain, which the Evangelists have put downe in writing of Christ.

CHAPTER XXIV.

1 The women came to the sepulchre. 2 They reported, at which the women came to the sepulchre. 3 They reported, at which the women came to the sepulchre. 4 They reported, at which the women came to the sepulchre. 5 They reported, at which the women came to the sepulchre. 6 They reported, at which the women came to the sepulchre. 7 They reported, at which the women came to the sepulchre. 8 They reported, at which the women came to the sepulchre. 9 They reported, at which the women came to the sepulchre. 10 They reported, at which the women came to the sepulchre. 11 They reported, at which the women came to the sepulchre. 12 They reported, at which the women came to the sepulchre. 13 They reported, at which the women came to the sepulchre. 14 They reported, at which the women came to the sepulchre. 15 They reported, at which the women came to the sepulchre. 16 They reported, at which the women came to the sepulchre. 17 They reported, at which the women came to the sepulchre. 18 They 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1 ¶ The women came to the sepulchre, and found the stone rolled away from the sepulchre.

2 And they went in, but found not the body of the Lord Iesus.

3 And it came to passe, that as they were amazed thereat, behold, two men suddenly flood by them in shining vestures.

4 And as they were afraid, and bowed downe their faces in the earth, they laid to them, Why seeke ye him that liveth, among the dead?

1 The women came to the sepulchre, and found the stone rolled away from the sepulchre. 2 And they went in, but found not the body of the Lord Iesus. 3 And it came to passe, that as they were amazed thereat, behold, two men suddenly flood by them in shining vestures. 4 And as they were afraid, and bowed downe their faces in the earth, they laid to them, Why seeke ye him that liveth, among the dead?

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19 We mult especially take heed of false presumption, which is that up against the entrance to Christ. 20 Simple uprightnes doeth much the true faith. 21 The eade of miracles is to set before us Christ the Almighty, and also the only author of our salvation, that we may be freed him by faith.

Gen. 28. 22. By this words, the power of God is signified which find all appearing in his miracles, by the angels, saving him as the head of the Church.

Christ declaring openly in an assembly by a miracle, that he hath power over the nature of things, to feede man's body, leadeth the mindes of all men to his faith, and to the power of heaven.

After the talke which he had with Nathanael, or after that he departed from John, or after that he came into Galilee.

Christ is careful enough of our salvation, and therefore hath no order of things to put him in mind of it. Time appointed time. These were vessels appointed for water, where in they washed themselves. Every fiftie contained a hundred pound, at twelve ounces the pound: Whereby we gather that Christ helpeth us with a thousand and eight hundred pounds of wine.

Word for word, are drunken. Now this speech, to be drunken, is not all part in the Hebrew tongue, but signifies sometimes lust, and plentiful use of wine as Job may passe measure, as Gen. 40. 34. That is, be drunken. Christ being ordained to purge the Church, doth with great zeal begin his office both of Priest and Prophet,

19 Then Nathanael sayd unto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 Iesus saw Nathanael coming to him, and said of him, Behold indeede an Itraelite, in whom is no guile.

48 As Nathanael said unto him, Whence knewest thou me? Iesus answered, and said unto him, Before that Philip called thee, when thou wast under the figge tree, I saw thee.

49 Nathanael answered, and said unto him, Rabbi, art that Some of God? thou art that King of Israel.

50 Iesus answered, and said unto him, Because I said unto thee, I saw thee under the figge tree, beleevest thou? thou shalt see greater things then these.

51 And he said unto him, Verely, verely, I say unto you, Hereafter shall ye see heaven open, and the Angels of God ascending, and descending upon that Sonne of man.

C H A P. II.

Christ turneth water into Wine. 11 which was the beginning of his miracles. 12 He goeth downe to Capernaum: 13 from thence he goeth up to Bethsaida. 14 and calleth the merchants out of the Temple. 15 He foretelleth that the Temple that is his body shall be destroyed of the Jewes. 16 Many beleeve in him, from the miracles which he did.

And the third day, was there a marriage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples unto the marriage.

3 Now when the wine failed, the mother of Iesus sayd unto him, They have no wine.

4 Iesus sayd unto her, Woman, what have I to doe with thee? mine houre is not yet come.

5 His mother sayd unto the servants, whatsoever he sayth unto you doe it.

6 And there were fet there, fixe waterpots of stone, after the maner of the purifying of the Jewes, containing two or three drinkins a peece.

7 And Iesus sayd unto them, Fill the waterpots with water. Then they filled them up to the brimme.

8 Then he sayd unto them, Draw out now, and beare unto the governour of the feast. So they beare it.

9 Now when the governour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the servants, which drew the water, knew) the governour of the feast called the bridegrome.

10 And sayd unto him, All men at the beginning fet fourth good wine, and when men have dwel drunk, then that which is worse: but thou hast kept backe the good wine untill now.

11 This beginning of miracles did Iesus in Cana a towne of Galilee, and shewed forth his glorie, and his disciples beleeved on him.

12 After that, he went downe into Capernaum, he and his mother, and his brethren, and his disciples: but they continued not many dayes there.

13 For the Jewes Passover was at hand, Therefore Iesus went up to Hierusalem.

14 And hee found in the Temple those that sold oxen, and sheepe, and doves, and changes of

money sitting there. 15 Then hee made a scourge of small cordes, and drave them all out of the Temple with the sheepe and oxen, and powred out the changes money, and overthrowed their tables.

16 And said unto them that sold doves, Take these things hence: make not my fathers house an house of merchandise.

17 And his disciples remembered, that it was written, The zeale of thine house hath eaten me up.

18 Then answered the Jewes, and sayd unto him, What signe shewest thou unto us, that thou doest these things?

19 Iesus answered and said unto them, Destroy this Temple, and in three dayes I will raise it up againe.

20 Then said the Jewes, Fourtie and fixe yeeres was this Temple a building, and wilt thou raise it up in three dayes?

21 But he spake of the temple of his body.

22 As forne therefore as hee was risen from the dead, his disciples remembered that he thus said unto them: and they beleeved the Scriptures, and the word which Iesus had said.

23 Nowe when hee was at Hierusalem at the Passover in the feast, many beleeved in his Name, when they saw his miracles which he did.

24 But Iesus did not commit himselfe unto them, because he knew them all.

25 And had no neede that any should testifie of man, for hee knew what was in man.

C H A P. III.

Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wilderness. 15 John baptiseth, 17 and teacheth his, that he is not Christ.

There was one man of the Pharisees, named Nicodemus, a ruler of the Jewes.

2 This man came to Iesus by night, and sayd unto him, Rabbi, we know that thou art a teacher come from God, for no man could doe these miracles that thou doest, except God were with him.

3 Iesus answered and said unto him, Verely, verely I say unto thee, Except a man be borne againe, he cannot see the kingdom of God.

4 Nicodemus said unto him, How can a man be borne which is olden can hee enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say unto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is spirit.

7 Marvaile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it listeth, and

confeith in this, that we know our selves not only to be corrupt in part, but to be wholly dead in him: so that our nature had neede to be created anew, as touching the qualities thereof: which can be done by no other waye, but by the divine and heavenly word, by us receivd created. 2 That, in origin, or becomen to be borne againe, is not to be borne againe, as if we were first created. 3 The Church: for Christ the word in this place, how we come to be citizens, and to have caught to doe in the Citie of God. 4 How can I be borne old, be borne againe? for hee saith, verely, verely, Christ his word brought to none but to him. 5 That is, he, who, wholly unwise and under the wrath of God: and therefore this word, flesh, signifies the corrupt nature of man, contrary to which is the Spirit, that is, the man regenerated in Christ through the gift of the holy Ghost, whole nature is everlastingly and immortally, though the Act of grace, remaineth. 6 With free and wading blaine, as in the first.

Mat. 26. 55. Zeale in his place is taken for a vehement indignation and diligence of the minde, conceived of some outrage and evil dealing towards them whom we love well. 5 As that which fo bindeth God to an ordinance, recalling which they themselves must shamefully suffer, thereby we do not admit an extraordinary, which God confirmeth from heaven, and they although in vain would have ite confirmed, unless it be sealed with outward and bodily miracles. 6 With water, because doeth thus continue it, that we may see that hee is verely power and vertue, which giveth the auctoritie to speake and doe thus? Mat. 26. 14; 18. 17 and 19. 1 That is, in his body. 6 It is not good crediting them, which stand only upon miracles. 7 Christ is the searcher of hearts, and therefore true God.

There are some sanctuaries more nurtured, then the learned: but as well the learned as the unlearned must define wisdom of Christ only. 2 A man of great estimation, and a ruler amongst the Jewes. 3 We know what thou art sent from God to teach us. 4 But he is born some part of the excellencie of God appeareth. And if Nicodemus had knowne Christ, he would not have said, how can a man be borne againe? God was with him, but in him, as Paul doeth 2. Cor. 7. 19. 2 The beginning of Christianitie argued, he would not have said, how can a man be borne againe? God was with him, but in him, as Paul doeth 2. Cor. 7. 19. 2 The beginning of Christianitie

thou hearest the found thereof, but canst not tell whence it cometh, and whither it goeth: so is every man that is borne of the Spirit.

9 ¶ Nicodemus answered, and said unto him, How can these things be?

10 Iesus answered, and sayd unto him, Art thou a teacher of Israel, and knowest not these things?

11 Verily, verily I say unto thee, We speak that we know, and testify that we have seene: but ye receive not our witness.

12 If I when I tell you earthly things, ye believe not, how should ye believe, if I shall tell you of heavenly things?

13 For no man is ascended up to heaven, but he that had descended from heaven, in that Sonne of man which is in heaven.

14 ¶ And as Moses lift up the serpent in the wilderness, so must that Sonne of man be lift up,

15 That whosoever believeth in him, should not perish, but have eternal life.

16 ¶ For God so loveth the world, that hee hath given his only begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life.

17 ¶ For God sent not his Sonne into the world, that he should condemn the world, but that the world through him might be saved.

18 He that believeth in him, is not condemned: but he that believeth not, is condemned already, because hee hath not believed in the Name of that only begotten Sonne of God.

19 ¶ And this is the condemnation, that that light came into the world, and men loved darkness rather than that light, because their deedes were evil.

20 For every man that evil doeth, hateth the light, neither cometh to light; least his deedes should be reprooved.

21 But he that doeth truth, cometh to the light, that his deedes might be made manifest, that they are wrought according to God.

22 ¶ After these things came Iesus, and his disciples into the land of Iudaea; and there taried with them, and were baptized.

23 And Iohn also baptized in Enon besides Salem, because there was much water there: and they came and were baptized.

24 For Iohn was not yett cast into prison.

25 ¶ Then there arose a question betweene Iohns disciples and the Iewes about purifying.

26 And they came unto Iohn, and said unto him, Rabbi, he that was with thee beyond Iordan, to whom thou barest witness, he hath baptized, and all men come to him.

27 Iohn answered, and said, A man can receive nothing, except it be given him from heaven.

28 ¶ Ye you that live are my witnesses, that I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, rejoyceth greatly, because of the bridegrome voice. This my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from above, is above all: he that is of the earth, is of the earth, and y speaketh of the earth: hee that is come from heaven, is above all.

32 And what he hath seene and heard, that he testifieth: but a no man receiveth his testimony.

33 He that hath received his testimony, hath sealed that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth him not the Spirit by measure.

35 The Father loveth the Sonne, and hath given all things into his hand.

36 ¶ Hee that believeth in the Sonne, hath everlasting life, and he that obeyeth not the Sonne, shall not see life; but the wrath of God abideth on him.

CHAP. IIIII.

6 Iesus being weary, asketh drinke of the woman of Samaria. 21 He teacheth the true worship. 26 He confesseth that he is the Messiah. 33 His mist. 39 The Samaritans believe in him. 45 He healeth the blind sonne.

NOW when the Lord knew, how the Pharisees had heard, that Iesus had come, and baptized many disciples then Iohn,

1 (Though Iesus himselfe baptized not, but his disciples.)

2 Hee left Iudaea, and departed againe into Galilee.

4 And he must needs goe thorow Samaria,

5 Then came he to a cite of Samaria called Sychar, neere unto the possession that Jacob gave to his sonne Ioseph.

6 And there was Jacobs Well. Iesus then wearied in the journey, sat thus on the Well; it was about the sixth houre.

7 There came a woman of Samaria to draw water. Iesus said unto her, Give me drinke.

8 For his disciples were gone away into the cite, to buy meate.

9 Then said the woman of Samaria unto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes meddle not with the Samaritans.

10 Iesus answered and said unto her, If thou knewest that gift of God, and who it is that asketh of thee, Give mee drinke, and thou wouldest have asked of him, and hee would have given thee water of life.

11 The woman said unto him, Sir, thou hast nothing to draw with, and the Well is deeper from whence thou hast that water of life?

12 Art thou greater then our father Iakob, which gave us the Well, and he himselfe dranke

What means you to say about to better my faith? I am every man lo, and put so that they cannot better them. I was once, & Chap. 10. 2.

It nothing else but man a piece of worke and of the fime of the earth.

Y save ourth of footing but corruption ignorance, darkness, &c.

What he knoweth fully and perfectly. A man is very few, Rom. 3. 9.

Marth. 11. 27. b Committed them to his power and will.

Apoc. 2. 14. Iohn 5. 10. c Shall not enjoy.

This measure is to be kept in doing of our duty, that neither feare we be terrified from going forward, neither by violence of prosecution we be endangered upon our beds.

Chap. 3. 22. c Christ leaving the proud Pharisees, communicateth the treasures of everlasting life with a poute full woman and stranger, reflecting the generous office the Samaritans, and defending the true service of God, which was delivered to the Iewes, but yet so that he calleth both of them to himselfe.

He was more surely all the fathers, and also all the ceremonies of the Law did regard, and had a respect unto.

Geo. 3. 19. and 2. 12. Iohn 14. 32.

Even as he was weary, or because he was weary. b It was sin þ

There is no familiarity nor friendship betwixt the Iewes and the Samaritans. d Is the word. That hee was able to suffer, and that Christ speaks of some excellent gift, that is to say, even himselfe, whom his Father offered to this woman. e The everlasting water, that is to say, the exceeding life of Gods everlasting life, so make a difference betweene it, and the water that should be drawn out of a well: and these metaphors are very much used of the Iewes, Iere. 2. 23. Ierl. 2. 18, 24. 1. 21. 2.

The secret mysteries of our regeneration which cannot be comprehended by mancapacitie: in yeeve ved by faith, and therein Capiti one y because that he is both God on earth, and man in heaven, that is to say, in flesh form, that he is God also and therefore able to suffer, and to suffer for God, that he is man also, that he is able to suffer, before his power is manifested unto us, if you handle doubtful things and such as you have no certaine author for, and yet me believe you, but I teach those things that are of a truth and well knowne: & you believe me not. c Only Christ can teach us heavenly things for no man ascended, I. c. 1. That is, hath any spiritual light and understanding, or ever had, but only that Sonne of God, which came downe to us. In Wherest he is sayd to have come downe from heaven, he must be understood of his Godhead, and of the manner of his conception: for Christ his birth upon the earth was heavenly, but not earthly, for he was conceived by the holy Ghost. d That which is proper to the divinitie of Christ is here spoken of. e Only Christ, give unto understand that he is but one person, where in two natures are united, and this kind of speech men call The communicating of properties. f Num. 31. 9. Chap. 12. 31. ¶ Iohn 4. 9. ¶ Nothing is in us, but the free love of the Father, is the being of our Father, and Christ is in us, whom our righteousness and justification referre to: and faith is the instrument or meane whereby we apprehend it, and life everlasting is that which is life before we apprehend. g It is not all one to believe in a thing, and to believe of a thing, for we may not believe (in any thing) save only in God, but we may believe (of any thing) who doever, but faith Nazianzen is in his oration of the Spirit. ¶ Chap. 11. 22 and 12. 47. ¶ Not Christ, but the despising of his person is the cause of our death, but Christ shall judge the quick and the dead. ¶ Not only the people of the Iewes, but whosoever shall believe in him. ¶ Chap. 19. ¶ Only who is redeemed by the cause, why man refuse the light that is offered them. ¶ That is the cause of condemnation, which is taken both in men, whom God has given benefit by he delivered from it. ¶ That is, he that leadeth an honest life, and void of all sins and desire. ¶ That is, with God, God as it were going before. ¶ Chap. 4. ¶ Satan is the devil of the disciples of Ioh, with a hand equall to that of this woman. e The everlasting water, that is to say, the exceeding life of Gods everlasting life, so make a difference betweene it, and the water that should be drawn out of a well: and these metaphors are very much used of the Iewes, Iere. 2. 23. Ierl. 2. 18, 24. 1. 21. 2.

thereof, and his sonnes, and his cattell.

13 Iesus answered, and sayd unto her, Whosoever drinketh of this water, shall thirst againe :

14 But whosoever drinketh of the water that I shall give him, shall never be more athirst : but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.

15 The woman said unto him, Sir, give me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said unto her, Goe, call thine husband, and come hither.

17 The woman answered, and sayd, I have no husband, Iesus sayd unto her, Thou hast well sayd, I have no husband.

18 For thou hast had five husbands, and hee whom thou now hast, is not thine husband : that sayest thou truly.

19 The woman sayd unto him, Sir, I see that thou art a Prophet.

20 a Our fathers worshipped in this mountaine, and yee say, that in Hierusalem is the place where men ought to worship.

21 Iesus sayd unto her, Woman, beleeve me, the houre cometh, when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye know not : we worship that which we know : for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in Spirit and Truth : for the Father requirerh even such to worship him.

24 \* God is a Spirit, and they that worship him, must worship him in Spirit and Truth.

25 The woman sayd unto him, I know well that Messias shall come, which is called Christ : when he is come, he will tell us all things.

26 Iesus sayd unto her, I am he that speake unto thee.

27 And upon that, came his disciples, and marvelled that hee talked with a woman : yet no man sayd unto him, What askest thou ? for why talkest thou with her.

28 The woman then left her waterpoy, and went her way into the city, and sayd to the men,

29 Come, see a man which hath tolde mee all things that ever I did : is not he that Christ?

30 Then they went out of the cite, and came unto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eat.

32 a But hee sayd unto them, I have meat to eat, that ye know not of.

33 Then sayd the disciples betweene themselves, Hath any man brought him meat ?

34 Iesus sayd unto them, My meat is that I may doe the will of him that sent mee, and finish his worke.

35 s Say not ye, There are yet foure monthes, and then cometh harvest ? Behold, I say unto you, Lift up your eyes, and looke on the regions : for they are white already unto harvest.

36 ¶ And hee that reapeth, receiveth reward, and gathered fruit unto life eternal, both he that soweth, and he that reapeth might ioiouce together.

¶ The doctrine of the Prophet was as it were a sowing time, and the doctrine of the Gospel, as the harvest, and there is an excellent agreement betwene them both, and the manner of them both.

37 For herein is the saying true, that one soweth and another reapeth.

38 I went you to reape that, whereon ye bestowed no labour : other men laboured, and ye are entered into their labours.

39 ¶ Now many of the Samaritans of that cite beleeved in him, for the saying of the woman which testified, He that tolde me all things that ever I did.

40 Then when the Samaritans were come unto him, they besought him, that he would tary with them : and he abode there two dayes.

41 And many more beleeved because of his owne word.

42 And they sayd unto the woman, Now we beleeve, not because of thy saying : for wee have heard him our selves, and know that this is indeed that Christ the Saviour of the world.

43 ¶ So two dayes after he departed thence, and went into Galilee.

44 For Iesus himselfe had testified, that a Prophet hath none honour in his owne contrey.

45 Then when hee was come into Galilee, the Galileans received him, which had seene all the things that he did at Hierusalem at the feast : for they went also to the feast.

46 ¶ And Iesus came againe into Cana a towne of Galilee, where he had made of water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galilee, hee went unto him, and besought him, that he would goe downe, and heale his sonne, for he was even readie to die.

48 Then sayd Iesus unto him, Except yee see signes and wonders, ye will not beleeve.

49 The ruler sayd unto him, Sir, goe downe before my sonne die.

50 Iesus sayd unto him, Goe thy way, thy sonne liveth : and the man beleeved the word that Iesus had spoken unto him, and went his way.

51 And as hee was now going downe, his servants met him, saying, Thy sonne liveth.

52 Then enquired he of them the houre when he began to amend. And they sayd unto him, Yesterday the seventh houre the fever left him.

53 Then the Father knew, that it was the same houre in the which Iesus had sayd unto him, Thy sonne liveth. And he beleeve, and all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galilee.

CHAP. V.

¶ One lying at the pools. ¶ Hee bealed of Christ in the Sabbath. ¶ The Iewe: that as by his power saith that his died. ¶ Hee conuinceth him by the authority of his Father. ¶ Hee propphet his diuine power by many resons.

¶ Hee saith of his testimony.

¶ Hee saith that, there was a feast of the Iewes, and Iesus went to Hierusalem.

¶ And there is at Hierusalem by the place of the sheepe, a people called in Ebrew b Bethesda,

having five porches:

¶ In that which lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the moving of the water.

¶ For an Angel went downe at a certaine season into the poole, and troubled the water: whoe soeuer then first, after the stirring of the water, leaped in, was made whole of whatsoever disease he had.

¶ And a certaine man was there, which had bene

¶ That prouerb. ¶ The Samaritans doe most ioyfully embrace that which they see most stubbently resist.

¶ The disciples of Christ despise themselves of his benefit: yet Christ prepareth a place for himselfe.

¶ Into the towne and villages of Cana hee made all the things that hee did at Hierusalem.

¶ Hee made of water wine, because they despised him, and where (as the other Evangelists write) the officie of his benefit, was hindered through their unbelief.

¶ Math. 13:57 a Marke 6:4. Luke 4:24.

¶ Although Christ be absent yet hee is present by his power.

¶ Chap. 2. 12. ¶ Some of Iudeas countries, for though they were not a King, yet he left many only except, hee was a King, as hee taught the people.

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¶ Levit. 23:35. ¶ There is no sacrifice old, which cannot beale.

¶ Wherefore cattell drinke, and they are pleased, when they are called to the water.

¶ Hee that is first, after the stirring of the water, leaped in, was made whole of whatsoever disease he had.

¶ Hee that is first, after the stirring of the water, leaped in, was made whole of whatsoever disease he had.

¶ Hee that is first, after the stirring of the water, leaped in, was made whole of whatsoever disease he had.

be made eight and thirte yeeres.

6 When Iesus saw him lie, and knew that he now long time had bene diseased, hee sayd unto him, Wilt thou be made whole?

7 The sicke answered Iesus thus, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth downe before me.

8 Iesus sayd unto him, Rise: take up thy bed, and walke.

9 And immediately the man was made whole, and tooke up his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore sayd to him, that was made whole, It is the Sabbath: and it is not lawfull for thee to carry thy bed.

11 He answered them, He that made me whole he sayd unto me, Take up thy bed, and walke.

12 Then asked they him, What man is that which sayd unto thee, Take up thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conveyed himselfe away from the multitude that day in that place.

14 And after that, Iesus found him in the Temple, and sayd unto him, Beholde, thou art made whole: hence now more, lest a worse thing come unto thee.

15 The man departed, and tolde the Iewes that it was Iesus that had made him whole.

16 And therefore the Iewes did persecute Iesus and sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My father worketh hitherto, and I worke.

18 ¶ Therefore the Iewes fought the more to kill him: not only because hee had broken the Sabbath: but sayd also, that God was his Father, and made himselfe equal with God.

19 Then answered Iesus, and sayd unto them, Verely, verely I say unto you, The Sonne can do nothing of himselfe, save that hee seeth the Father doe: for whatsoever things he doeth, the same things doth the Sonne in like manner.

20 For the Father loveth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shew him greater works than these, that ye should marvel.

21 ¶ For likewise as the Father raised up the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all iudgement unto the Sonne.

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, but the Sonne, the same honoureth not the Father which hath sent him.

24 Verely, verely I say unto you, he that heareth my word, and beleeveth him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.

25 ¶ Verely, verely I say unto you, the honre

shall come, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare it shall live.

26 For as the Father hath life in himselfe, so likewise hath he given to the Sonne to have life in himselfe.

27 And hath given him power also to execute iudgement, in that he is the Sonne of man.

28 ¶ Marvel not at this: for the hour shall come, in the which all that are in the graves, shall heare his voice.

29 ¶ And they that shall come to life: that have done good, unto the resurrection of life: but they that have done evil, unto the resurrection of condemnation.

30 ¶ I can doe nothing of mine owne liking: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father which hath sent mee.

31 ¶ If I should beare witness of my selfe, my witness were not true.

32 ¶ There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.

33 ¶ Yo went unto Iohn, and he bare witness unto the truth.

34 But I receive not the record of man: nevertheless these things I say, that ye might be saved.

35 He was a burning and a shining candle: and ye would for a season have reioyced in his light.

36 But I have greater witness than the witness of Iohn: for the works which the Father hath given me to finish, the same works that I do, beare witness of me, that the Father sent me.

37 And the Father himselfe, which hath sent me, beareth witness of me. Ye have not heard his voice at any time, neither have ye seene his shape.

38 And his word have you not abiding in you: for whom he hath sent, him ye beleeved not.

39 ¶ Search the Scriptures: for in them ye thinke to have attained life, and they are they which testify of me.

40 But ye will not come to me, that ye might have life.

41 I receive not the praise of men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers Name, and ye receive me not: if another shall come in his owne name, him will ye receive.

44 How can ye beleeve, which receive of honour one of another, and seeke not the honour that cometh of God alone?

45 ¶ Doe not thinke that I will accuse you to my Father: there is one that accuseth you, even Moles, in whom ye trust.

46 For had ye beleeved Moses, ye would have beleeved mee: for he wrote of me.

47 But if ye beleeve not his writings, how shall ye beleeve my words?

48 Love toward God. ¶ Chap. 3. 43. ¶ This denial doth not put away that which is here said, but correcteth it: that Christ said, they which shall have no father an which the Moses. ¶ Gen. 3. 15. and 22. 18. and 49. 10. deut. 18. 15.

i That is, high and floure in power to make and to save all things, inasmuch as he hath power of life and death. ¶ That is, he had not only since the world, but also, he had man, he received this of his Father to be judge of the world. ¶ All shall appear before the iudgement seat of Christ: length to be iudged. ¶ Both and infinitely shall be iudged by their faith: 1 Cor. 3. 15. ¶ Both as yet to the present which had life consisting following in a word which is the resurrection of condemnation: that is, which condemns them for ever. ¶ The Father is the author and approver of all things which Christ doeth. ¶ See also 1 Cor. 1. 1. ¶ It is my father that shall see who are worthy to me. ¶ Chap. 8. 14. ¶ Faithful, that it is not by to be credited: Ioh. 8. 14. ¶ Matt. 24. 27. ¶ Matt. 2. 27. ¶ Christ is declared to be the only Saviour by Iohns voice, and infinite miracles, and by the testimony of all the Prophets. ¶ He be would not be boasting being al that is false prophet, and false unto seeme religion, feele none of all the things. ¶ A little while. ¶ Matt. 8. 15. and 17. 15. ¶ Deut. 4. 2. ¶ Act. 17. 15.

1 True Religion is not merely a show of piety, but it is the fruit of the heart. 2 The work of God is not the Sabbath, but the works of God: are the work of the Father, and the work of the Sonne. 3 The Father and the Sonne are one God and also because the Father doth not walke but in the Sonne. 4 The Father and the Sonne are not two persons, but one person. 5 The Father and the Sonne are not two gods, but one god. 6 The Father and the Sonne are not two lords, but one lord. 7 The Father and the Sonne are not two sirs, but one sir. 8 The Father and the Sonne are not two masters, but one master. 9 The Father and the Sonne are not two fathers, but one father. 10 The Father and the Sonne are not two mothers, but one mother. 11 The Father and the Sonne are not two husbands, but one husband. 12 The Father and the Sonne are not two children, but one child. 13 The Father and the Sonne are not two brothers, but one brother. 14 The Father and the Sonne are not two sisters, but one sister. 15 The Father and the Sonne are not two friends, but one friend. 16 The Father and the Sonne are not two enemies, but one enemy. 17 The Father and the Sonne are not two strangers, but one stranger. 18 The Father and the Sonne are not two aliens, but one alien. 19 The Father and the Sonne are not two foreigners, but one foreigner. 20 The Father and the Sonne are not two outcasts, but one outcast. 21 The Father and the Sonne are not two sojourners, but one sojourner. 22 The Father and the Sonne are not two pilgrims, but one pilgrim. 23 The Father and the Sonne are not two travellers, but one traveller. 24 The Father and the Sonne are not two wanderers, but one wanderer. 25 The Father and the Sonne are not two vagabonds, but one vagabond. 26 The Father and the Sonne are not two beggars, but one beggar. 27 The Father and the Sonne are not two thieves, but one thief. 28 The Father and the Sonne are not two murderers, but one murderer. 29 The Father and the Sonne are not two robbers, but one robber. 30 The Father and the Sonne are not two highwaymen, but one highwayman. 31 The Father and the Sonne are not two burglars, but one burglar. 32 The Father and the Sonne are not two housebreakers, but one housebreaker. 33 The Father and the Sonne are not two pickpockets, but one pickpocket. 34 The Father and the Sonne are not two shoplifters, but one shoplifter. 35 The Father and the Sonne are not two forgers, but one forger. 36 The Father and the Sonne are not two counterfeiters, but one counterfeiter. 37 The Father and the Sonne are not two impostors, but one impostor. 38 The Father and the Sonne are not two charlatans, but one charlatan. 39 The Father and the Sonne are not two quacks, but one quack. 40 The Father and the Sonne are not two mountebanks, but one mountebank. 41 The Father and the Sonne are not two jugglers, but one juggler. 42 The Father and the Sonne are not two conjurers, but one conjurer. 43 The Father and the Sonne are not two magicians, but one magician. 44 The Father and the Sonne are not two sorcerers, but one sorcerer. 45 The Father and the Sonne are not two wizards, but one wizard. 46 The Father and the Sonne are not two enchanters, but one enchanter. 47 The Father and the Sonne are not two sorcerers, but one sorcerer. 48 The Father and the Sonne are not two diviners, but one diviner. 49 The Father and the Sonne are not two fortune tellers, but one fortune teller. 50 The Father and the Sonne are not two soothsayers, but one soothsayer. 51 The Father and the Sonne are not two astrologers, but one astrologer. 52 The Father and the Sonne are not two palmists, but one palmist. 53 The Father and the Sonne are not two clairvoyants, but one clairvoyant. 54 The Father and the Sonne are not two psychics, but one psychic. 55 The Father and the Sonne are not two mediums, but one medium. 56 The Father and the Sonne are not two spiritists, but one spiritist. 57 The Father and the Sonne are not two occultists, but one occultist. 58 The Father and the Sonne are not two magicians, but one magician. 59 The Father and the Sonne are not two magicians, but one magician. 60 The Father and the Sonne are not two magicians, but one magician.

CHAPTER VI.

1 Five thousand and four hundred threescore and two fishes. 2 ¶ Christ goeth up on the people, 3 ¶ About disciples were twenty. 4 ¶ How cometh to these walking on the water. 5 ¶ Represents of the true 17 and casting up. 6 ¶ bread fall. 42. 53. The twelve murmur, 60 and many of the disciples, 65 depart from him. 69 The apostles confessed him to be the Sonne of God.



a Not that he cut  
over the lake of Ti-  
berias, but by reason  
of the large  
crowd, his fasting  
made his disciples  
that he is to  
have gone out of the  
sea. When as he had  
fed ever from one  
side of a creek to  
the other.  
b Lepos 239-  
about 167.  
c Mat. 14. 6.  
d Marke 6. 52.  
e Luke 9. 17.  
f They that fol-  
low Christ doe  
sometimes hunger,  
but they are ever  
well supplied with  
help.

**A**fter these things, Iesus went his way, over the sea of Galilee, which is Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Iesus went up into a mountaine, and there he sat with his disciples.

4 Nowe the Passover, a great feast of the Iewes was neere.

5 ¶ Then Iesus came up his eyes, and seeing that a great multitude came unto him, he said unto Philip, Whence shall we buy bread, that these might eat ?

6 *(And this hee sayd to prove him : for hee himselfe knew what he would do.)*

7 Philip answered him, Two hundred pennith of bread is not sufficient for them, that every one of them may take a little.

8 Then sayd unto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath five barley loaves, and two fishes : but what are they among so many ?

10 And Iesus said, Make the people sit downe. *(Now there was much gracie in that place.)* Then the men layt downe, in number about five thousand.

11 And Iesus tooke the bread, and gave thanks, and gave to the disciples, and the disciples to them that were set downe : and likewise of the fishes as much as they would.

12 And when they were satisfied, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelve baskets with the broken meate of the five barley loaves, which remained unto them that had eaten.

14 Then the men, when they had seene the miracle that Iesus did, said, This is of a truth that Prophet that should come into the world.

15 ¶ When Iesus therefore perceived that they would come, and take him to make him a king, he departed againe into a mountaine himselfe alone.

16 ¶ When even was now come, his disciples went downe unto the sea,

17 ¶ And entred into a ship, and went over the sea, towards Capernaum : and now it was darke, and Iesus was not come to them.

18 And the Sea roile with a great winde that blew.

19 And when they had rowed about five and twentie, or thirtie furlongs, they saw Iesus walking on the sea, and drawing neere unto the ship : to they were afraid.

20 But he said unto them, It is I : be not afraid.

21 Then willingly they received him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which flood on the other side of the sea, sawe that there was none other ship there, save that one, whereunto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone.

23 And that there came other ships from Tiberias neere unto the place where they ate the bread, after the Lord had given thanks.

24 Nowe when the people saw that Iesus was not there, neither his disciples, they also tooke

shipping; and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when comest thou hither ?

26 ¶ Iesus answered them, and saide, Verely, verely I say unto you, Ye seeke me not, because ye see few the miracles, but because ye are of the loaves, and were filled.

27 ¶ Labour not for the meate which perisheth, but for the meate that endureth unto everlasting life, which the Sonne of man shall give unto you : for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might worke the r workes of God ?

29 ¶ Iesus answered, &c said unto them, ¶ This is the worke of God, that ye belevee in him, whom he hath sent.

30 ¶ They said therefore unto him, What signe shewest thou then, that we may see thee, and belevee thee : what dost thou worke ?

31 Our fathers did eate Manna in the desert, as it is written, Hee gave them bread from heaven to eate.

32 ¶ Then Iesus sayd unto them, Verely, verely I say unto you, Moses gave you not that bread from heaven, but my Father giveth you that true bread from heaven.

33 For the bread of God is hee which cometh downe from heaven, and giveth life unto the world.

34 Then they sayd unto him, Lord, evermore give us this bread.

35 And Iesus sayd unto them, I am that bread of life : he that cometh to me, shall not hunger, and he that beleeveth in me, shall never thirst.

36 But I say unto you, that ye also have seene me, and belevee not.

37 ¶ All that the Father giveth me, shall come to me : and him that cometh to me, I call not away.

38 For I came downe from heaven, not to doe mine own will, but his will which hath sent me.

39 And this is the Fathers will which hath sent mee, that of all which he hath given mee, I should lose nothing, but should raise it up againe at the last day.

40 And this is the will of him that sent me, that every man which I seeth the Sonne, and beleveeth in him, should have everlasting life : and I will raise him up at the last day.

41 ¶ The Iewes then murmured at him, because he said, I am that bread, which is come downe from heaven.

42 And they sayd, Is not this Iesus that some of Ioseph, whose father and mother wee know ? how then sayest hee, I came downe from heaven ?

*He denieth that  
Manna was his  
owne will, and  
saith, I have  
received the bread  
of life, which he  
hath sent me.  
And hee saith, I  
will raise him up  
at the last day.  
And hee saith,  
I have seene the  
Fathers will, which  
hath sent mee, that  
of all which he  
hath given mee,  
I should lose  
nothing, but should  
raise it up againe  
at the last day.*

4 They that seeke  
the kingdom of  
heaven, shall not  
leave the things  
of this world, but  
shall leave all, and  
followe him, who  
is the Son of  
man, who shall  
give unto them  
eternall life.

¶ The Father  
hath sealed  
Iesus with his  
owne power,  
and hath  
committed  
unto him, all  
that he will  
doe.

¶ Iesus  
saith, that he  
will raise  
him up  
againe at  
the last day.  
And hee  
saith, I  
have seene  
the Fathers  
will, which  
hath sent  
mee, that  
of all which  
he hath  
given mee,  
I should  
lose nothing,  
but should  
raise it up  
againe at  
the last day.

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the last  
day.

a Christ is not only  
not selfe, but  
also, greatly  
offended with a  
prophesie  
concerning  
his worship.  
b The bodily  
eye is  
of such perillous  
danger, that  
Christ  
commeth to  
redeem it  
in time.  
c In the  
middle  
of the  
temple,  
and  
bringe  
them to  
the  
heaven.  
d Matth. 14. 35.  
e Marke 6. 47.  
f In Mar. 6. 45.  
g They were  
able to  
goe before to  
Bethsaida.  
h In Mar. 6. 53.  
i They were  
afraid at the  
first, but  
when they  
saw his  
eyes, they  
became  
well men,  
and  
receiv  
ed him  
willingly  
into the  
ship.  
k When  
they  
saw  
that  
Iesus  
was  
not  
there,  
neither  
his  
disciples,  
they  
also  
too  
ke

e

42 Iesus then answered, and sayde unto them, Minime not among your selves.

44 No man can come to me, except the Father, which hath sent me, draw him; and I will raise him up at the last day.

45 It is written in the 4. m Prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me:

46 ¶ Not that any man hath seene the Father, or sawe hee which is of God, he hath seene the Father.

47 Verely, verely I say unto you, he that beleeveth in me, hath everlasting life.

48 I am that bread of life.

49 \* Your fathers did eate Manna in the wilderness, and are dead,

50 ¶ That is that bread, which cometh downe from heaven, that he which eateth of it, should not die.

51 ¶ I am that living bread, which came downe from heaven: If any man eate of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 Then the Jewes strove among themselves, saying, How can this man give us his flesh to eate?

53 Then Iesus sayd unto them, Verely, verely I say unto you, except ye eate the flesh of the Son of man, and drinke his blood, ye have no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As that living Father, hath sent me, so live I by the Father, and he that eateth me, even hee shall live by me.

58 This is that bread which came downe from heaven: not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live for ever.

59 These things spake hee in the Synagogue as he taught in Capernaum.

60 ¶ Many therefore of his disciples (when they heard this) laide, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said unto them, Douth this offend you?

62 ¶ What then if yee should see that Some of man end up vs; where he was before?

63 ¶ It is the spirit that quickeneth: the flesh profiteth nothing: the wordes that I spake unto

you, which receive and abide in you, they are which quicken you: yet notwithstanding the flesh must be profited and written.

¶ If Christ be profited in you, but when Christ is written, then is death profited.

¶ In that which Christ is man, he receiveth that death which quickeneth, and yet profiteth nothing, that is why of his Father: and hee aduerteth this word: (that) to make a difference betweene him and all other fathers.

¶ Christ his meaning is, that though he be man, yet his flesh is not given him, not of the world, but of the Father, that is why he saith, he receiveth that death which quickeneth, and yet profiteth nothing, that is why of his Father: and hee aduerteth this word: (that) to make a difference betweene him and all other fathers.

¶ The flesh of Christ dieth therefore, quicken us, because that he that is man, is God: which myltery is only comprehended by faith, which is the gift of God, promys only to beleeve.

¶ Spirit quickeneth that power which cometh from the Church, which quickeneth the flesh of Christ, which quickeneth the flesh of man, but is not the flesh of man, which quickeneth the flesh of Christ.

you, are spirit and life.

64 But there are some of you that beleeve not: for Iesus knewe from the beginning, which they were that beleeved not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.

66 ¶ From that time, many of his disciples went backe, and walked no more with him.

67 Then saide Iesus to the twelve, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternal life:

69 And wee beleeve and knowe that thou art that Christ that Sonne of the living God.

70 ¶ Iesus answered them, Have not I chosen you twelve, and one of you is a deuil?

71 Now he spake it of Iudas Iscariot, the sonne of Simon: for hee it was that should betray him, though he was one of the twelve.

CHAPTER VII.

1 Christ, after his confesse was gone up to the feast of Tabernacles, 10 Iesus either privately, 12 The people's sundry opinions of him, 14 Hee catcheth in the Temple, 16 The Jewes command to take him, 17 Strife among the multitude about him, 18 and betweene the Pharisee and the officers that receiue him, 19 and Nicodemus.

AFTER these things, Iesus walked in Galile, and would not walke in Iudea: for the Jewes sought to kill him.

2 Now the Jewes \* a feast of the Tabernacles was at hand.

3 ¶ His brethren therefore sayd unto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, & he himselfe seeketh to be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet us brethren beleeved not in him.

6 ¶ Then Iesus sayd unto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that the works thereof are evil.

8 Go ye up into this feast: I will not go up yet unto this feast: \* for my time is not yet fulfilled.

9 ¶ These things hee sayd unto them, and abode still in Galile.

10 ¶ But alosome as his brethren were gone up, then went he also up unto the feast, not openly, but as it were privily.

11 ¶ Then the Jewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiveth the people.

13 Howbeit no man spake openly of him for feare of the Jewes.

14 ¶ Now when the halfe the feast was done, Iesus went up into the Temple, and taught.

15 And the Jewes marvelled, saying, How knoweth this man the Scriptures, seeing that hee hath learned?

¶ Some alosome know him condemn him secretly: for every Jewe thought he was a Samaritan, and not of Israel, and yet he taught them as one that had authority, and not as the Pharisees and the Scribes.

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¶ Christ Iesus went up into the Temple, and taught, and the Jewes marvelled, saying, How knoweth this man the Scriptures, seeing that hee hath learned?

¶ Such is the nature of mee, that I will not be taken of their owne destruction, even of the very desire of salvation, unless it be a few, which beleeve through the singular privilege of God. 16 The number of the professors of Christ is very small, and among them also there be some hypocrites, and wretched men, as Math. 23. 16.

¶ Levit. 13. 24. ¶ This feast was called, because of the hootes, and tents which they pitched of divers kinds of bushes, and late unto them they were together, all which time the feast lasted.

¶ The grace of God cometh not by inheritance, but it is a gift, that cometh to some other wayes, whereby it cometh in open, that often times the children of God suffer more affliction by their owne kindness, than by strangers.

¶ His kind-folk: for so saith the Hebrew word, which is not to be understood, but it is a word of the Jews, which is not of our friends.

¶ Chap 8. 10. ¶ An example of horrible confusion in the very bosom of the Church. The Pharisees were the people with terrors and feare: the people seeked Christ, when he appeared not, when he offered himselfe, they needed him.

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16 ¶ Iesus answered them, and sayd, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe.

18 ¶ He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no unrighteousnesse is in him.

19 ¶ Did not Moses give you a Law, and yet none of you keepeth the Law? Why goe ye about to kill me?

20 The people answered, and sayd, Thou hast a devill: who goeth about to kill thee?

21 ¶ Iesus answered, and sayd unto him, I have done one worke, and ye all marvella.

22 ¶ Moses therefore gave you a circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumsise a man.

23 If a man on the Sabbath receive circumcision, that the Law of Moses should not be broken, be ye angry with mee, because I have made a man every whit whole on the Sabbath day?

24 ¶ Judge not: according to the appearance, but judge righteous judgement.

25 ¶ Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 ¶ Howbeit we know this man whence hee is: but when that Christ cometh, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as hee taught, saying, Ye both know mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 ¶ Then they fought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleved on him, and sayd, When that Christ cometh, will he doe moe miracles then this man hath done?

32 ¶ The Pharisees heard that the people murmured these things of him, and the Pharisees, and high Priests sent officers to take him.

33 Then sayd Iesus unto them, Yet am I a little while with you, and then goe I unto him that sent me.

34 ¶ Ye shall seeke me, and shall not find mee, and where I am, can ye not come.

35 Then sayde the Iewes among themselves, Whither will hee goe, that we shall not find him? Will hee goe unto them that are dispersed among the Grecians, and teach the Grecians?

36 ¶ What saying is this that hee sayd, Ye shall seeke mee, and shall not find mee? and where I am, can ye not come?

37 ¶ Now in the last and 4 great day of the feast, Iesus stood and cryed, saying, if any man thirst, let him come unto me, and drinke.

38 ¶ He that beleeveth in mee, as sayth the Scripture, out of his belly shall flow rivers of water of life.

39 ¶ (\* This spake hee of the Spirit, which they that beleved in him, should receive: for the Holy Ghost was not yet given, because that Iesus was not yet glorified.)

40 ¶ So many of the people, when they heard this saying, sayd, Of a truth this is that Prophet.

41 Other sayd, this is that Christ: and some sayd, But shall that Christ come out of Galile?

42 ¶ Saith not the Scripture that that Christ shall come of the seede of David, and out of the towne of Beth-lehem, where David was?

43 So was there dicension among the people for him.

44 And some of them would have taken him, but no man laid hands on him.

45 ¶ Then came the officers of the hie Priests and Pharisees, and they sayd unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 ¶ Then answered them the Pharisees, Are ye also deceived?

48 ¶ Doeth any of the rulers, or of the Pharisees beleve in him?

49 But this people, which know not the Law, are cursed.

50 ¶ Nicodemus sayd unto them, (\* he that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, and know what he hath done?

52 ¶ They answered, and said unto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 ¶ And every man went unto his own house.

¶ There is contention even in the Church it selfe above the chief point of religion: neither hath Christ any more cruel enemies than those that occupy the feast of truth: ye can they not doe what they would. ¶ Deut. 18.15. ¶ Mich. 5.1. ¶ Mat. 23. ¶ God from heaven scourgeth such as are his founer enemies. ¶ 18. ¶ False Teachers are so fond and foolish that they curse the Church of God according to the multitude and outward shew. ¶ Chap. 3.8. ¶ Deut. 17.8. ¶ 18. ¶ 19. ¶ What he hath committed, who is accused. ¶ 19. There is no counsell against the Lord.

CHAP. VIII.

¶ The woman taken in adultery. ¶ 1. hath her sinnes forgiven her. ¶ 2. Christ is the light of the world. ¶ 3. The Pharisees aske where his Father is. ¶ 4. The sinner of Abraham. ¶ 4. The sinners of God. ¶ 4. The devil the father of lying. ¶ 56. Abraham saw Christ day.

¶ And Iesus went unto the mount of Olives.

¶ And early in the morning came againe into the Temple, and all the people came unto him, and hee fate downe and taught them.

¶ Then the Scribes and the Pharisees brought unto him a woman taken in adultery, and set her in the middes,

¶ And sayd unto him, Master, we found this woman committing adultery even in the very act.

¶ Now Moses in our Law commanded, that such should be stoned: what sayest thou therefore?

¶ And this they said to tempt him, that they might have, whereof to accuse him. But Iesus stood downe, & with his finger wrote on the ground.

¶ And while they continued asking him, he lift himselfe up, and sayd unto them, Let him that is among you without sinne, cast the first stone at her.

¶ There are two principles of our salvation: the one is to be thoroughly touched with a true feeling of our extreme poverty: the other to be in Christ our selfe (whom we can hold on by faith) the abundance of all good things. ¶ The last day of the feast of Tabernacles that Iesus made that laste night day was as high a day, as the first. ¶ Levit. 13. 15. ¶ Deut. 18. 15. ¶ This is not read for spending in any place, but it is much to be taken out of many places where mention is made of the gifts of the holy Ghost, as Act. 2. 46. but especially in Eph. 5. ¶ 1. Cor. 12. 11. ¶ 1. Cor. 12. 11. ¶ What is meant by the holy Ghost, he expressed a little before, speaking of the Spirit which they that beleved in him should receive. So that by the name of holy Ghost are meant the vertues and mightie workings of the holy Ghost. ¶ That is, those things were not yet seen and perceived, which were to shew and sit forth the play of the early heauen.

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¶ And while they continued asking him, he lift himselfe up, and sayd unto them, Let him that is among you without sinne, cast the first stone at her.

¶ These are the things to whom the Gospel first was preached because the flood of godlinesse is very rare. ¶ Looke above the 11. and see the spirit which is after the opinion of the Iewes, as if he sayd, My doctrine is not mine, but his that sent me. ¶ I desire to know what is the opinion you take to be a man as before, and therefore fit light by him, but it is that that sent me. ¶ The true doctrine of Iesus is not to be broken from the facte here forth the glory of God, and this by pulling up of men darkeneth the glory of God. ¶ None do meete couldly boast themselves to be the defenders of the Law of God, then they that doe in it impudently boast. ¶ Chap. 18. ¶ The Sabbath day, which in here set before us for a rule of all ceremonies was not appointed to be done but to further and praise Gods works amongst which the love of our neighbour is the chiefest. ¶ Levit. 17. 10. ¶ Gen. 1. 1. ¶ I have 120 dayes of the week which are 120 great accomplisments, that you may see to circumvent men in the world. ¶ I desire to know what is the opinion you take to be a man as before, and therefore fit light by him, but it is that that sent me. ¶ Deut. 18. 15. ¶ According to the opinion of the Iewes, they that doe in it impudently boast.

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8 And againe hee stonped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne confidence, they went out, one by one, beginning at the eldest even to the last: so Iesus was left alone, and the woman standing in the midst.

10 When Iesus had lift up himselfe againe, & saw no man, but the woman, hee sayd unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemn thee: go and sinne no more.

12 Then spake Iesus againe unto them, saying, I am that light of the world: hee that followeth me, shall not walke in darkenesse, but shall have that light of life.

13 The Pharisees therefore sayde unto him, A Thou bearest record of thy selfe: thy record is not true.

14 Iesus answered & sayd unto the Pharisees, Though I bear record of my selfe, yet my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whither I goe.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent mee.

17 And it is also written in your Law, that the testimony of two men is true.

18 I am one that beare witnesse of my selfe, and the Father that sent me beareth witnesse of mee.

19 Then sayd they unto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor the Father of mine. If ye had known mee, ye should have known that Father of mine also.

20 These words spake Iesus in the temple, as he taught in the Temple, and no man layd hands on him: for his houce was not yete come.

21 Then sayd Iesus againe unto them, I goe my way, and ye shall seeke me, and shall die in your finnes. Whither I goe, can ye not come.

22 Then sayd the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he sayd unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I sayd therefore unto you, That ye shall die in your finnes: for except ye beleve, that I am he, ye shall die in your finnes.

25 Then sayd they unto him, Who art thou? And Iesus sayd unto them, Even the same thing that I sayd unto you from the beginning.

26 I have many things to say, and to iudge of you, but he that sent me, is true, and the things that I have heard of him, those speake I to the world.

27 They understood not that hee spake to them of the Father.

28 Then sayd Iesus unto them, When ye have lift up the Sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe, but as

my Father hath taught me, for I speake these things. 29 For: he that sent me, is with me: the Father hath not left me alone, because I do always those things that please him.

30 As he spake these things, many beleevied in him.

31 Then sayd Iesus to the Iewes which beleevied in him, If ye continue in my word, ye are verely my disciples.

32 And shall know the truth, and the truth shall make you free.

33 They answered him, We be Abrahams feede, and were never bond to any man: why sayest thou then, Ye shall be made free?

34 Iesus answered them, Verely, verely I say unto you, that whoe ever committeth sinne, is the servant of sinne.

35 And the servant abideth not in the house for ever: but the Sonne abideth for ever.

36 If that Sonne therefore shall make you free, ye shall be free indeed.

37 I know that you are Abrahams feede, but ye seeke to kill mee, because my word hath no place in you.

38 I speake that which I have seene with my Father: and ye doe that which ye have seene with your Father.

39 They answered, and sayd unto him, Abraham is our father. Iesus sayd unto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that have tolde you the truth, which I have heard of God: this did not Abraham.

41 Ye doe the workes of your father, Then said they to him, We are not borne of fornication: we have one Father, which is God.

42 Therefore Iesus sayd unto them, If God were your Father, then would ye love me: for I proceeded fourth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not understand my talke; because ye cannot heare my word.

44 Ye are of your father the devill, and the lustes of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he spakech a lie, then spakech hee of his owne; for he is a liar, and the father thereof.

45 And because I tellyou the truth, ye beleve me not.

46 I say the truth, why doe ye not beleve me?

47 He that is of God heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayd unto him, Say we not well that thou art a Samaritan, and hast a devill?

49 Iesus answered, I have not a devill, but I honour my Father, and ye have dishonoured me.

50 And I seeke not mine owne praise: but there is one that seetheth it, and iudgeth.

51 Verely, verely I say unto you, If a man keep me my word, he shall never see death,

throughly execute the office, that his Father enjoyned him. Iohn 6. 17. The coming of Christ maketh his braevrie for a while, but the Father will appeare at his death to revege the reproach that is done unto him in the person of his sonne. Q. That is, that will revege both his disposing of me, and of him. 16 Throoely divine of the Gospel appoynded by faith, is a sure remedy against death. That is, he shall not feele it; for you in the midst of death, the faithful see life.

12 The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the truth, they may be delivered from the most grievous burden of sinne into the true liberitie of righteousness and life.

13 Some of the multitude, not yet being beleved, for they are not the speach of men that confess to be borne of men, but in that are againe him. 14 Some and begotten of Abraham.

15 Some of the multitude, not yet being beleved, for they are not the speach of men that confess to be borne of men, but in that are againe him. 16 Some and begotten of Abraham.

17 Some of the multitude, not yet being beleved, for they are not the speach of men that confess to be borne of men, but in that are againe him. 18 Some and begotten of Abraham.

19 Some of the multitude, not yet being beleved, for they are not the speach of men that confess to be borne of men, but in that are againe him. 20 Some and begotten of Abraham.

21 Some of the multitude, not yet being beleved, for they are not the speach of men that confess to be borne of men, but in that are againe him. 22 Some and begotten of Abraham.

23 Some of the multitude, not yet being beleved, for they are not the speach of men that confess to be borne of men, but in that are againe him. 24 Some and begotten of Abraham.

25 Some of the multitude, not yet being beleved, for they are not the speach of men that confess to be borne of men, but in that are againe him. 26 Some and begotten of Abraham.

27 Some of the multitude, not yet being beleved, for they are not the speach of men that confess to be borne of men, but in that are againe him. 28 Some and begotten of Abraham.

29 Some of the multitude, not yet being beleved, for they are not the speach of men that confess to be borne of men, but in that are againe him. 30 Some and begotten of Abraham.

31 Some of the multitude, not yet being beleved, for they are not the speach of men that confess to be borne of men, but in that are againe him. 32 Some and begotten of Abraham.

5 Christ would not take upon him the office of Magistrate, because he converted himselfe into faith and repentance.

6 The world which labored in sinne, cannot have any light but in Christ only.

7 Chap. 15 & 16. Christ without all exception the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.

8 The heart which is blind, which being by all means of men is brought to light; and for a man to count himselfe is very dangerous.

9 That which beareth witness of his selfe, which being by all means of men is brought to light; and for a man to count himselfe is very dangerous.

10 That which beareth witness of his selfe, which being by all means of men is brought to light; and for a man to count himselfe is very dangerous.

11 That which beareth witness of his selfe, which being by all means of men is brought to light; and for a man to count himselfe is very dangerous.

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15 That which beareth witness of his selfe, which being by all means of men is brought to light; and for a man to count himselfe is very dangerous.

16 That which beareth witness of his selfe, which being by all means of men is brought to light; and for a man to count himselfe is very dangerous.

17 That which beareth witness of his selfe, which being by all means of men is brought to light; and for a man to count himselfe is very dangerous.

17 Against them which abuse the glory of the Sun, to darken Christ's glory.

18 There is nothing in themselves from all ambition then Christ, but his Father hath set him above all things.

19 This is spoken by means of a grant: as if he had said, Be it so, let this remain with I, for my selfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.

20 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.

21 The Verbe of Christ sheweth us the fellowship with all former ages in the Fathers, for they saw in the promises, that hee should come, and did very joyfully lay hold on him with a lively faith. 1. Was not desire. 2. Was not a space that a man might in, or do any notable acts, or suffer any great thing. 3. With the good faith, Heb. 11. 13. 4. Christ as he was God, was before Abraham: and he was the Looke shine from the beginning of the world. 5. Zeale without knowledge, breaketh out at length into a small open madnesse: and yet the wicked cannot doe what they list.

52 17 Then said the Jewes to him; Now know wee that thou hast a devill. Abraham is dead; and the Prophets: and thou sayest, If a man keepe my word, he shall never taste of death.

53 Art thou greater then our father Abraham, which is dead; and the Prophets are dead: whom makeest thou thy selfe?

54 18 Iesus answered, If I honour my selfe, mine honour is of nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God.

55 19 Yet yee have not known him: but I know him; and if I should say I know him not, I should be a liar like unto you: but I know him, and keepe his word.

56 20 Your father Abraham: rejoiced to see my day, and he saw it, and was glad.

57 Then sayd the Jewes unto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus said unto them, Verely, verely I say unto you, before Abraham was, I am.

59 21 Then tooke they up stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and fo went his way.

CHAP. IX.

1 Christ's eighth sight in the Sabbath day, to him that was borne blinde.

2 Whom, after he had long reasoned against the Pharisees, 21. 25. and cast out of the Synagogue, 30. Christ speaketh with the knowledge of the everlasting light.

AND 3 as Iesus spake by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, a Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I will worke the workes of him that sent me, whiche is: day: the night cometh when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 3 Alfoone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay.

7 And said unto him, Goe wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, when he was blinde, sayd, Is not this he that sat and begged?

9 Some said, This is he: and other said, He is like him; but he himselfe sayd, I am he.

10 Therefore they said unto him, How were

thine eyes opened?

11 Hee answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and said unto mee, Goe to the pool of Siloam, and wash. So I went and washed, and received sight.

12 Then they sayd unto him, Where is hee? He said, I cannot tell.

13 They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and openeth his eyes.

15 Then againe the Pharisees also asked him, how he had received sight. And he said unto them, He laid clay upon mine eyes, and I washed, and doe see.

16 Then said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles: and there was a division among them.

17 Then spake they unto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he sayd, He is a Prophet.

18 Then the Jewes did not believe him (that he had bene blinde, and received his sight) until they had called the parents of him that had received sight.

19 And they asked them, saying, Is this thy sonne, whom ye say was borne blinde? How doest he now see thee?

20 His parents answered them, and sayd, Wee know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he shall answer for himselfe.

22 These wordes spake his parents, because they feared the Jewes: for the Jewes had ordained already, that if any man did confesse that hee was Christ, hee should be excommunicate out of the Synagogue.

23 Therefore sayde his parents, Hee is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said unto him, a Give glory unto God: we know that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did hee do to thee? how opened he thine eyes?

27 He answered them, I have tolde you already, and ye have not heard it: wherefore would ye heare it againe: will ye also be his disciples?

28 Then reviled they him, and said, Be thou his disciples: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is?

30 The man answered, and sayd unto them, Doubtlesse, this is a marvelous thing, that yee know not whence hee is, and yet he hath opened mine eyes?

31 Now wee know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth hee.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde,

This is an Hebrew kinde of speech, for by this a man may know, when they cannot receive any light: And therefore they are sayd to have their eyes opened which were once borne blinde.

Religion is not assailed by any unlesse more when by presence of Religion: but the more it is pressed downe, the more it stiteth up.

A Glasse ordy, whereby men were constrained in conscience to acknowledge their fault before God: as if they should say, C onfiter thou art before God, who knoweth the yekle matters, and therefore thou wilt receive his mercies, and doe him his honour, rather to confesse the whole matter openly, then to lie before him, Job. 7. 9.

He called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an are of finnes.

He called a worshipper, that which is at length broken, so into which in value he had under a peele of gold-dust.

1 Since it is begun even of all bodily diseases, and yet doeth it not follow, that God always respecteth the sinners, whom hee multiplyeth paynles.

2 Christ's eighth here, as he did sayd, though he which prescribes that there come no disease but for sinners only: who cannot answer that there was another cause of his mans blindness, and that was: that God's worke might be seene.

3 The workes of Christ as it were his signs, which lighten the darkness of the world.

4 By clay is meant the light, that is the High Iesus doctrine, which hee began to teach, and by (light) is meant the darkness which cometh by the obscuritie of the false doctrine. 5 Chap. i. 5. and 8. 12. and 13. 35. Christ healing the man borne blinde, by taking the spittle of clay, and after that the spittle of the fountain of Siloam, which lighteneth our eyes: first he took as hee is beginning made man, so doeth hee againe restore our body and soule: and yet so, that hee himselfe cometh into his ownne as it were to be a use: since all men who as they are of nature blinde, doo neither see, neither receive the light: that is offered unto them, nor suffer it to enter, and yet make a great use among themselves.

Mary, and had seene the things, which Iesus did, believed in him.

46 ¶ But some of them went their way to the Pharisees, & told them what things Iesus had done.

47 Then gathered the high Priests, and the Pharisees a councell, and sayd, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will believe in him, and the Romanes will come and take away both our place, and the nation.

49 ¶ Then one of them named Caiphias, which was the high Priest that same yeere, said unto them, Ye perceive nothing at all.

50 ¶ Nor yet doe you consider that it is expedient for us, that one man die for the people, and that the whole nation perish not.

51 ¶ This spake he not of himselfe; but being high Priest that same yeere, he prophesied that Iesus should die for that nation:

52 And not for that nation only, but that he should gather together in one the children of God, which I was scattered.

53 Then from that day forth they consulted together, to put him to death.

54 ¶ Iesus therefore walked no more openly among the Iewes, but went thence unto a country nere to the wilderness, into a cite called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passover was at hand, and many went out of the country up to Hierusalem before the Passover, to purifie themselves.

56 Then fought they for Iesus, and spake among themselves, as they stood in the Temple, What thinke ye, that he cometh not to the feast?

57 Now both the high Priests and the Pharisees had given a commandement, that if any man knew where he were, he should shew it, that they might take him.

5. The last part of hard and yron in Lxx. subdubio is this, to witte an open way against God, and yet ceaseth not to make a great high of godlines, and of the pious of the commonwealth. The Iewes called the countie Sabiniana, and the word that Iohn useth is a Synecdoch. That is, take away from us by force: for at that time, though the high Priests authority was greatly lessened and decayed, yet there was some kind of government left among the Iewes. The raging and mad company of the false Church, to forsake themselves that they cannot be in false, will be false, will be false away, who only uphold the Church. And Iohannes suggesteth the wisdom of the high officers, which is governed by the spirit of godlines or madnesse.

¶ Chap. 18. 16. ¶ Christ doeth sometimes to tempt the tongues, even of the wicked, therein cursing they believe. ¶ For they were not gathered together in one country, as the Iewes were, but to be gathered from all quarters, from the East to the West. ¶ Yet was my place to the same of the wicked, when it is expedient to doe, but I see you fight, thus are I aware not from Gods vocation.

CHAP. XII.

1 As Christ is at supper with Lazarus, 2 Marie anointeth his feet, 3 Iudas findeth him to be traitor, 4 Christ saith he will die for the people, 5 The people meet him, 6 The Jews desire to see him, 7 The chief rulers that believe in him, but for feare doe not confesse him, 8 hee rebuketh his faith.

¶ Then ¶ Iesus, sixe dayes before the Passover, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the favour of the ointment.

4 Then sayd one of his disciples, even Iudas Iscariot, Simons sonne, which should betray him:

5 Why was not this ointment sold for three hundred pence, and given to the poore?

6 Now hee sayd this, not that he cared for the poore, but because he was a thiefe, and had the bagge, and bare that which was given.

7 ¶ Then sayd Iesus, Let her alone; against the day of burying shee kept it.

8 ¶ For the poore always see how with you, but me ye shall not have always.

9 ¶ Then much people of the Iewes knew that he was there; and they came, not for Iesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also.

11 Because that for his sake many of the Iewes went away, and believed in Iesus.

12 ¶ On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Tooke branches of palme-trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written.

15 ¶ Feare not, daughter of Sion: behold, thy King cometh sitting on an asse colt.

16 But his disciples vnderstood not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, bare witness that hee called Lazarus out of the grave and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 ¶ And the Pharisees said among themselves, Perceive ye how ye prevail nothing? Behold, the world goeth after him.

20 ¶ Now there were certaine Greekes among them that came up to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and told Andrew; and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The house is come, that the Sonne of man must be glorified.

24 ¶ Verely, verely I say unto you, Except the wheat come fall into the ground and b die, it abideth alone; but if it die, it bringeth forth much fruit.

25 ¶ He that loveth his life, shall lose it, and he that hateth his life in this world, shall keepe it unto life eternall.

26 ¶ If any man serve me, let him follow me: for where I am, there shall my servant be: and if any man serve me, him will my father honour.

27 ¶ Now is my soule troubled: and what shall I say? Father, save me from this houre; but therefore have I come into this houre.

28 Father, glorifie thy Name. Then came there a voyce from heaven, saying, I have both glorified it, and will glorifie it againe.

29 Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 ¶ Iesus answered and sayd, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

¶ And Iesus said these things, yet notwithstanding hee preferred his will and glory of his Father before all things, whose obedience the Father also werc even from heaven. ¶ To wit, of death that is now at hand. ¶ So the other sayers glory in Christs glory. ¶ Christ forebode to the death, the manner of his death, the overcoming of the devill and the world, and in conclusion his triumph.

¶ Chap. 12. 17. Marke 14. 3.

1 An horrible example in Iudas of a man blind with covetousnes, and yet reasoning godly.

2 Chap. 12. 27. ¶ This extraordinary act of anointing which was for a signe, is followed of G. d. that the world which love he will not be corrupted with covetousnes, but with a desire.

3 When the light of the Gospell sheweth its selfe, some are found to be curious, and others (which least ought) to be open enemies: either in a rage honour him, whom they will bring to glory, fall from, and verely few doe so reverently receive him as they ought. ¶ Now understanding Christ beginneth his spiritual Kingdome to the ends of his realmes. ¶ Mat. 21. 8. Marke 11. 8. Luke 19. 37. ¶ Ierem. 9. 9. ¶ Even they which give us to see the Christ, are made instruments of his glory. ¶ A fter the solemn custom: the Grecians were first called by the name of the country of Greece, where they dwell: but afterward all that were not of the Iewes religion, but worshipped false gods, and were also called by this name. ¶ The death of Christ is as it were a sowing, which seemeth to be a dying to the corne; but indeed is the cause of a greater harvest: and such as is the condition of the heads of the members. ¶ A wheat corne dieth when it is sowed: and so of the ground: and becometh a roote of a fruitful blade. ¶ Mat. 10. 39. and 16. 25. Marke 8. 35. Luke 9. 24. and 17. 33. ¶ Chap. 12. 30. ¶ Whilch Christ went about to suffer all the punishment which is due to our sinnes, and whilch his disciples were to see there his might, and power to suffice as his satisfaction might be thoroughly wrought, now when he is stricken with the great feare of the curse of God, he crieth

† Chap. 3. 14.  
 \* Christ said a word, which hath a double meaning: for it signifieth either to lift up, or to put out of the way, for his meaning was to put them in the midst of his death, but the Jews seeme to take it another way.  
 † Chrysol. and Theophil. teach this word. All, to all occasions: that is, not to the Jewes only.  
 \* Psal. 9. 36. and 110. 4. & 117. 10. & 118. 22. & 119. 37. 41.  
 † Venerable to the mercie of God, but an horrible iudgement followed, if he be contemned.  
 \* Chap. 1. 9.  
 † That is, patters of light.  
 † Faith is not of nature, but of grace.  
 \* Ista. 33. 1. and 10. 16.  
 † The arme of the Lord, is the Gospell, which is the power of God to salvation to all that believe: And therefore the arme of the Lord is not revealed to them, whose hearts the Lord hath not opened.  
 † Ista. 59. man. 7. 3. 14. mat. 4. 1. Luk. 8. 10. & Ista. 18. 26.  
 rom. 11. 8.  
 \* So such as believe, are not only feve in numbers, if they be compared with the unbelievers, but also the most of those feve (yea and that especially the chiefest) are more than God.  
 \* Chap. 5. 44.  
 † The name of the Gospel, and therefore the salvation, which Christ willed in the middle of Hierusalem, by his crying out in this: to tell upon Christ through faith, as the only Saviour appointed and given us of the Father.  
 † This word Not, doth not take any whit of this from Christ, which is here spoken of, but is in way of correction rather, as he said, he that believeth in me, doth not so much believe in me, as in him; see me. So is it in Marke 9. 37. \* Chap. 3. 19. and 9. 39. \* Chap. 3. 17. \* Marke 16. 16.

32 † And I, if I were lifted up from the earth, will draw all men unto me.  
 33 Now this said he, signifying what death he should die.  
 34 The people answered him, We have heard out of the Law, that that Christ bideth for ever: and how saiest thou, that that Sonne of man must be lifted up? Who is that Sonne of man?  
 35 Then Iesus saide unto them, Yet a little while is \* the light with you: walke while ye have that light, lest the darkenesse come upon you: for he that walketh in the darke, knoweth not whither he goeth.  
 36 While ye have that light, believe in that light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.  
 37 † 9 And though he had done so many miracles before them, yet believed they not on him.  
 38 That the saying of Esaias the Prophet might be fulfilled, that he said, \* Lord, who believeth our report? and to whom is the blame of the Lord revealed?  
 39 Therefore could they not believe, because that Esaias saith againe,  
 40 \* He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and should be converted, and I should heale them.  
 41 These things said Esaias when he saw his glory, and spake of him.  
 42 Nevertheless, even among the chiefe rulers, many believed in him: but because of the Pharisees they did not confesse him, lest they should be cast out of the Synagogue.  
 43 \* For they loved the praise of men, more then the praise of God.  
 44 And Iesus cryed, and said, He that believeth in me, believeth in me, but in him that sent me,  
 45 And he that seeth mee, seeth him that sent mee,  
 46 I † am come a light into the world, that whosoever believeth in me, should not abide in darkenesse.  
 47 \* And if any man heare my wordes, and believe not, I iudge him not: for I came not to iudge the world, but to save the world.  
 48 He that refuseth me, and receiveth not my wordes, hath one that iudgeth him: \* the word that I have spoken, it shall iudge him in the last day.  
 49 For I have not spoken of my selfe: but the Father which sent mee, he gave me a commandment what I should say, and what I should speake.  
 50 And I know that his commandment is life everlasting: the things therefore that I speake, I speake them as the Father saide unto me.

CHAP. XIII.

† Christ rising from supper, to command himselfe to his Apostles, so as hath their feete. 35 He now the traitour Judas is with an evident token. 36 He commande b charitie. 37. 39 He first teach Peter of his denial.

Nowe \*, before the feast of the Passover, when Iesus knewe that his houre was come, that he should depart out of this world unto the Father, forasmuch as he loved his owne which were in the world, unto the end he loved them.  
 2 And when supper was done, and that the devil had now put in the heart of Judas Icarion, Simons sonne, to betray him,  
 3 Iesus knowing that the Father hath given all things unto his hands, and that he was come forth from God, and went to God,  
 4 He came then from Supper, and laiest aside his upper garments, and tooke a towell, and girded himselfe,  
 5 After that, hee powred water into a bason, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.  
 6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feete?  
 7 Iesus answered, and said unto him, What it doe thou knowest not now: but thou shalt know it hereafter.  
 8 Peter said unto him, Thou shalt never wash my feete. Iesus answered him, If I wash thee not, thou shalt have 4 no part with me.  
 9 Simon Peter said unto him, Lord, not my feete only, but also the hands and the head.  
 10 Iesus said to him, He that is washed, needeth not, save to wash his feete, but is cleane ever after.  
 11 For hee knewe who should betray him: therefore said he, ye are not all cleane.  
 12 So after he had washed their feet, and had taken his garments, and was set down againe, he said unto them, Know ye what I have done to you?  
 13 Ye call mee Master, and Lord, and ye say well: for so am I,  
 14 If I then your Lord, and Master, have washed your feete, ye also ought to wash one anothers feete.  
 15 For I have given you an example, that ye should doe, even as I have done to you.  
 16 Verely, verely I say unto you, \* The servant is not greater then his master, neither the ambassador greater then he that sent him.  
 17 If ye know these things, blessed are ye if ye doe them.  
 18 \* I speake not of you all: I know whom I have chosen: but it is that the Scripture might be fulfilled, \* He that eateth bread with me, hath lift up his heele against me.  
 19 From henceforth tell I you before it come, that when it is come to passe, ye might believe that I am hee.  
 20 \* Verely, verely I say unto you, if I send any, he that receiveth him, receiveth me, and hee that receiveth me, receiveth him that sent me.  
 21 When Iesus had said these things, hee was troubled in the Spirit, and testified, and said, Verely, verely I say unto you, that one of you shall betray me.  
 22 \* Then the disciples looked one on another, doubting of whom he spake.  
 23 Now there was one of his disciples, which reclined on Iesus bosome, whom Iesus loved.

\* Math. 25. 1. Marke 14. 18. Luke 22. 1. John his leaning on as such that trusting downe in his bed, his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in old time men used to sit on the table, but to lye downe on the outside.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then as he leaned on Iesus breast, said unto him, Lord, who is it ?

26 Iesus answered, He it is, to whom I shall give a foppe, when I have dight it: and he wet a fop, and gave it to Iudas Icarioroth, Simons fonne.

27 And after the foppe, Satan entred into him. Then fyed Iesus unto him, that thou doest, doe quickly.

28 But none of them that were at table, knew, for what cause he spake it unto him.

29 For some of them thought because Iudas had the bagge, that Iesus had laid unto him, Buy those things that we have neede of against y feall: or that he should give some thing to the poore.

30 Afoone then as he had received the foppe, he went immediately out, and it was night.

31 ¶ When hee was gone out, Iesus said, Now is the sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 ¶ Lite children, yet a litle while am I with you: ye shall seeke mee, but as I said unto the Jewes, Whither I goe, can ye not come: also to you I say I now.

34 ¶ A new commandment give I unto you, that ye love one another: as I have loved you, that ye also love one another.

35 By this shall all men knowe, that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterward.

37 Peter said unto him, Lord, why can I not follow thee now? I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely I say unto thee, The cocke shall not crowe, till thou have denied me thrife.

C H A P. XIV.

*1. Hee comforteth his disciples, 2. declaring his divinitie and the fruit of his death, 16. promising the comforters, 17. even the holy Spirit, 16. wholy office he feeth out, 27. He promisseth his peace.*

I Et not your heart be troubled: ye beleeve in God, beleeve also in me.

2 In my Fathers house are many dwelling places: if it were not so, I would have told you: I goe to prepare a place for you.

3 And if I goe to prepare a place for you: I will come againe, and receive you unto my selfe, that were I am, there may ye be also.

4 And whither I goe, ye know, and the way ye know.

5 Thomas said unto him, Lord, we know not whither thou goest: how can we then know y way?

a I have beleeved in God that beleeve in Christ, and there is no other way to confirme out ourselve in greatt distrest.

b That is, if I were not to aske thee, to wit, whither thou wouldest have me goe: for thou sayest, that I know, and thou derstive you with a voice, but I would have tolde you plainly.

c All the speech is by way of an allegorie, whereby the Lord commeth his owne declaring unto them his deposite into heaven, which hee cometh to receive there alone, but goes before and yet, are a place for them.

d Christ went not away from us, to the end to forsake us, but rather that he might take us up with him into heaven. e These words are to be referred to the whole Church, as therefore the Angels sayd to y disciples when they were assembled, What stand you gazing upon? heaven is thus Iesus shall come as you saw him goe up. Acts 1. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all in all, and is therefore called the day of redemption. f Christ our way, the way to true and everlasting life, for as it is written, the Father hath revealed himselfe.

6 Iesus said unto him, I am that Way, and that Truth, and that Life. No man cometh unto the Father, but by me.

7 ¶ If ye had known mee, ye should have known my Father also: and from henceforth ye know him, and have seene him.

8 Philip said unto him, Lord, shew us thy Father, and it sufficeth us.

9 Iesus said unto him, I have bene so long time with you, and hast thou not known mee, Philip? hee that hath seene mee, hath seene my Father: how then sayest thou, Shew us thy Father?

10 ¶ Beleevest thou not, that I am in the Father, and the Father is in me? The wordes that I speake unto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeve me, that I am in the Father, and the Father is in mee: at the least, beleeve me for the very workes sake.

12 ¶ Verely, verely I say unto you, he that beleeveth in me, the workes that I doe, he shall doe also, and greater then these shall hee doe: for I goe unto my Father.

13 ¶ And whatsoever ye aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will doe it.

15 ¶ If ye love me, keepe my commandements.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you.

18 I will not leave you fatherlesse: for I will come to you.

19 Yet a litle while, and the world shall see me no more, but ye shall see me: because I live, ye shall live also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, is he that loveth me: and hee that loveth me, shall be loved of my Father: and I will love him, and will shew mine owne selfe to him.

22 ¶ Iudas said unto him, (not Icarioroth) Lord, what is the cause that thou wilt shew thy selfe unto us, and not unto the world?

23 Iesus answered, and said unto him, If any man love mee, he will keep my word, and my Father will love him, and he will come unto him, and will dwell with him.

24 Hee that loveth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which sent me.

25 These things have I spoken unto you, being present with you.

26 ¶ But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I have told you.

k I will shew myselfe to him, and be knowne of him, as it is sayd, we will be one: but in shewing of himselfe is not bodily, but spiritually, yet so plain as any can be eye. l We will not aske who the Ghost is revealed to some rather then to other, but we will rather take heed, that we embrace Christ who is owrest unto us, and that we truly love him, that is to say, that we give our selves wholly to his obedience. m It is the fruit of the holy Ghost that we may in the meit of the elect in ever times ad ad figure, that which Christ our selfe spake. ¶ Chap. 17. 15.

*d This saying sheweth unto us both the nature, the will and office of Christ. e The plain by this place, is to be knowne God, and to see Christ in all one: None whereas befaid before, that no man sevee God at any time, that is to be understood thus, where as the apostle saith, we are not the will of Christ, no man could see his face, nor knowe God at any time: for as Christ saith, the same is a rary thing, and the setting forth of the Fathers nature unto us.*

*l The maiestic of God sheweth it selfe most evidently, both in Ch. first doctrine and dectas.*

*m The approving: of the verite of Christ is noticed within his owne person, but is spread through the body of his whole Church.*

*n That is, not I only doe them, but I can also give other men power to doe greater.*

*o Chap. 16. 13. math. 7. 28. mat. 13. 14. James 1. 21. e He loveth Christ: which obeyth his commandments: and because the same is accompanied with an infinite foat of mercies, although he be absent so long, yet doth he comfort his with the preferer verite of the holy Ghost: whom the world despiseth, because it knoweth him not.*

*p The holy Ghost receiveth the Spirit of truth of the Father, which hee worketh, because he imparteth the truth into us, whereas otherwise hee breatheth in himselfe.*

*q Worldly meane: The Sonne is in the Father: after such sort, that he is of one selfe same substance with the Father, but he is not his disciples in himselfe.*

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9. All true felicity consisteth in us by Christ alone.  
 10. So fare it is, that we should be sorry for the departing of Christ from us according to the flesh, that we should rather rejoyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the flesh, that we should rather be glad in that, that he is departed from us, for the Father is greater than he, in as much as he that maketh the request.  
 11. Christ goeth to death not unwillingly, but willingly, not as yielding to the devil, but obeying his Fathers decree.  
 12. We will not be wick of the meane to be can, but he hath no power over me, neither shall he find any such thing to me as he thinketh he shall.

20 Peace I leave with you: my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, nor feare.  
 21 Yee have heard how I said unto you, I goe away, and will come unto you, if ye loved me, ye would verely rejoyce, because I said, I go unto the Father: for the Father is greater then I.  
 22 And now have I spoken unto you, before it come, that when it is come to passe, yee might believee.  
 23 Hereafter will I not speake many things unto you: for the prince of this world cometh, and hath waight in mee.  
 24 But it is that the world may know that I love my Father: and as the Father hath commanded me, so I doe. Arise, let us go hence.

servant knoweth not what his master doeth: but I have called you friends: for all things that I have heard of my Father, have I made known to you.  
 25 Ye have not chosen me, but I have chosen you, and ordained you, & that ye goe and bring forth fruits, and that your fruit remaine: that whatsoever ye shall aske of the Father in my Name, hee may give ite you.  
 26 These things command I you, that ye love one another.  
 27 If the world hate you, ye know that it hateth me before you.  
 28 If ye were of the worlde, the worlde would love his owne: but because ye are not of the worlde, but I have chosen you out of the worlde, therefore the worlde hateth you.  
 29 Remember the word that I said unto you: The servant is not greater then his master. \* If they have persecuted me, they will persecute you also: if they have kept my worde, they will also keepe yours.  
 30 But \* all these things will they doe unto you for my Names sake, because they have not known him that sent me.  
 31 If I had not come and spoken unto them, they should not have had sinne: but now have they no cloake for their sinne.  
 32 He that hateth me, hateth my Father also.  
 33 If I had not done wokes among them which none other man did, they had not had sinne: but now have they both feene, and have hated both me, and my Father.  
 34 But it is that the worlde might be fulfilled, that is written in their \* Lawe, \* They hated mee without a cause.  
 35 But when that Comforter shall come, whom I will sende unto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.  
 36 And ye shall witness also, because ye have bene with me from the beginning.

Christ is the author and preacher of the immortalitye of the Gospell, even to the worlde end, but the ministers have above all thing need of prayer and devotion.  
 The apostle teacheth us plainly, that our salvation cometh from the true faith and gratious goodnesse of the everlasting God, by the means of working that we doe or can desire.  
 \* Math. 8. 12. 10. I ought not only to feare, but rather confirme the faithfull martyrs and Christi, when they shall be hated of the world as their Master was.  
 \* Chap. 13. 16. Math. 10. 24.  
 \* Math. 24. 9.  
 7. Text hateth that the worlde hateth against Christ, proceedeth of the blockishnesse of the mind, which notwithstanding is volentarie blind, so that the worlde can preterred no excuse to cover their fault.  
 \* Chap. 16. 4. d. 2. who would love me, shall love my Father, which is to have faith full before Gods judgement seat, that they are religious, and void of sinne: but seeing I come to them, and they cleave refuse me, they can have no cloake for their wickednesse.  
 \* Some time in this word, Lawe, are meant the five booke of Moses, but in this place the whole scripture for the place decreed upon the \* Lawes.  
 \* I. I. 3. 1. 1. 9. 2. Against the charge of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost is not to be despised, then he speaketh by the mouth of the Apostles. \* Chap. 14. 26. Luke 24. 49.

CHAP. XV.

1. We are of nature drie and sicke for nothing, but the fire: Therefore that we may live and be fruitful, we must first be grafted into Christ, and receive ane vine by the Fathers hand: and there be daily fedd with continuall meditation of the word and the Sacraments: otherwise it shall not availe any man at all to have bene grafted, unless he cleave fast unto the vine, and do drawe succ out of it.  
 \* March 17. 13.  
 \* Chap. 13. 10.  
 \* Colos. 3. 12.  
 \* 1. John. 3. 12.  
 2. He abideth in Christ, which resteth in his doctine, and becometh fruitful for the good fruit: And the Father will denie such a one nothing.  
 \* 1. John. 15. 1. 2. Herein shall you knowe if ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.  
 \* 1. John. 3. 12.  
 3. Herein is my Father glorified, that ye beare much fruit, and be made my disciples.  
 4. As the Father hath loved me, so have I loved you: continue in that my love,  
 5. If ye shall keepe my commandments, yee shall abide in my love, as I have kept my Fathers commandments, and abide in his love.  
 6. These things have I spoken unto you, that my joy might remaine in you, and that your joy might be full.  
 7. \* This is my commandment, that ye love one another, as I have loved you.  
 8. Greater love then this hath no man, when any man bestoweth his life for his friends.  
 9. Ye are my friends, if ye doe whatsoever I command you.  
 10. Henceforth call I you not servants: for the

1. By the parable of the vine, & the branches, 5. 6. hee declareth how the disciples may beare fruit, 11. 17. He commendeth man to love, 18. He exhorteth them to beare afflictions patiently, 20. by his owne example.  
 1. I am that true vine, and my Father is that husbandman,  
 2. Every branch that beareth not fruit in mee, hee taketh away: and every one that beareth fruit, hee purgeth it, that it may bring forth more fruit.  
 3. Now are ye cleane through the word, which I have spoken unto you.  
 4. Abide in me, and I in you: as the branch cutt not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.  
 5. I am that vine, ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.  
 6. \* If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.  
 7. \* If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.  
 8. \* Herein is my Father glorified, that ye beare much fruit, and be made my disciples.  
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 8. And ye shall witness also, because ye have bene with me from the beginning.  
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 13. Henceforth call I you not servants: for the  
 14. Henceforth call I you not servants: for the  
 15. Henceforth call I you not servants: for the

1. The ministers of the Gospell must looke for all manner of reproches, not onely of them, which are open enemies; but even of them also which seeme to be of the same household, and the verye pupils of the Church, \* Chap. 15. 21.  
 2. The abundance of Christ, according to the flesh, is prohibitive to the Church, that we should not depend upon the flesh, but upon power.

CHAP. XVI.

1. Hee loveth the disciples of persecution, 7. Hee promyseth the Comforter, and declareth his office, 12. Hee commendeth the affliction of his, to a woman that travaileth with child.  
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He prayeth that his people may peaceably agree and be joynted together in one, that as the Fatherd in one, so they be of one substance and one consubstantial together.

¶ *1* Hee prayeth that they should be in no danger, but that they being preserved from all, might prove by experience that the doctrine of salvation is true, which they received at his mouth to deliver to other.

¶ *2* That is, make them bold, and that is to be bold, which is dedicated and made proper to God only.

¶ *3* Hee addresseth moreover, that the Apostles have a vocation common with him, and therefore that they must be bold up by the selfe same vantage to give up themselves wholly to God, whereby he by his gift, did consecrate himselfe to the Father.

¶ *4* The true and substantial sanctification of Christ, is set against the outward justifying.

¶ *5* Secondly hee offereth to God the Father, all his, that is, how manysoever shall believe in him by the doctrine of the Apostles, that as cleaseth unto the Father receiving from him all fullness, so they being joynted with him, may receive life from him, and at length being beloved in him, may also with him enjoy everlasting glory.

¶ *6* Chap. 12. 7 He communitatech with his little and vile knowledge of the Father, which is no full, in Christ the Mediator, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy Name, even them whom thou hast given me, that they may be one as we are.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the childre of perdition, that the Scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keep them from evil.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth; thy word is truth.

18 As thou diddest send mee into the world, so have I sent them into the world.

19 And for their sakes, sanctifie I my selfe, that they also may be sanctified through the truth.

20 I pray not for these alone, but for them also which shall believe in mee, through thy word.

21 That they all may be one, as thou, O Father, art in mee, and I in thee: even that they may be also one in us, that the world may believe that thou hast sent me.

22 And the glory that thou gavest mee, I have given them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 Father, I will that they which thou hast given mee, be with me even where I am, that they may behold that my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I have known thee, and these have known, that thou hast sent me.

26 And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them,

with his disciples;

3 ¶ And Judas then after he had received a band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns and torches, and weapons.

4 ¶ Then Iesus, knowing all things that should come unto him, went forth and said unto them, Whom seeke ye?

5 They answered I him, Iesus of Nazareth, Iesus said unto them, I am he. Now Judas also which betrayed him, stood with them.

6 As soone then as he had said unto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they sayd, Iesus of Nazareth.

8 ¶ Iesus answered, I said unto you, that I am he: therefore if ye seeke me, let these go their way.

9 This spake, that the word might be fulfilled which he wrote, Of them which thou gavest me, have I lost none.

10 ¶ Then Simon Peter having a sword, drew it, and smote the high Priests servant, and cut off his right eare. Now the servants name was Malchus.

11 Then said Iesus unto Peter, Put up thy sword into the sheath: shall I not drinke of the cup which my Father hath given me?

12 Then the band and the capitaine, and the officers of the Jewesooke Iesus and bound him.

13 ¶ And led him away to Annas first (for hee was father in lawe to Caiaphas, which was the high Priest that same yeere).

14 ¶ And Caiaphas was hee, that gave counsell to the Jewes, that it was expedient that one man should die for the people.

15 ¶ Now Simon Peter followed Iesus, and another disciple, and that disciple was known of the high Priest: therefore he went in with Iesus into the hall of the high Priest.

16 But Peter stood at the doore without. Then went out the other disciple which was known unto the high Priests, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, unto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I speake openly to the world: I ever taught in the Synagogue and in the Temple, whither the Jewes resort continually, and in secret have I said nothing.

21 Why askest thou mee? aske them which heard mee what I said unto them: behold, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the high Priest so?

23 Iesus answered him, If I have evill spoken, bare witness of the evill: but if I have well spoken, why smitest thou me?

24 ¶ Now Annas had sent him bound unto Caiaphas the high Priest.

25 ¶ And Simon Peter stood and warmed himselfe, and they sayd unto him, Art not thou also of his disciples? He denied it, and said, I am not.

¶ *1* Math. 26. 47. Marke 14. 43. Luke 22. 47.

¶ *2* Christ, who was innocent, was taken as a wicked person; that was which are wicked might be let goe as innocent.

¶ *3* Christ's person (but not his vertue) was abused of the adulterers, when and how he would.

¶ *4* Christ doth not neglect the office of a good pastor, no not in his greatest danger.

¶ *5* Chap. 17. 12.

¶ *6* We ought to consider the realtie we beare to God, within the bounds of our vocation.

¶ *6* Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be acquitted of the everlasting high Priest himselfe.

¶ *7* Luke 3. 30.

¶ *8* A lively example of the fragility of man even in the best, when they be once left to themselves.

¶ *9* Math. 26. 58. Mar. 14. 74. Luke 22. 59.

¶ *8* Christ defendeth his cause but slenderly, not that he would withdraw himselfe from death, but to shew that he was condemned as an innocent.

¶ *9* Math. 26. 57. Luke 22. 54.

¶ *10* Math. 18. 69. Marke 14. 59. Luke 22. 55.

¶ *11* After that men have once fallen, they cannot easily rise up, unless they themselves their owne repent, but also they shall more and more into worse, until they be raised up againe by a new vertue of God.

CHAP. XVIII.

¶ *1* By Christ's power, whom Judas betrayeth, the soldiers are cast downe to the ground.

¶ *2* Christ is led to Annas, and from him to Caiaphas.

¶ *3* He answered to the officer that smote him with a rod.

¶ *4* Being delivered to Pilate, he declareth his kingdom.

When Iesus had spoken these things, he went forth with his disciples over the brooke that is called Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas which betrayed him knewe also the place: for Iesus oft times referred thither by one mans rebellion, and that to a garden.

¶ *1* Christ geeth of his owne accord into a garden, which his betrayer knewe, to shew that by his obedience he might take away the sinne that entered into the world: for Iesus oft times referred thither by one mans rebellion, and that to a garden.

¶ *2* Math. 26. 36. Mar. 14. 32. Luke 22. 39.

† Math. 27. 1. mar.  
 † Luk. 23. 1.  
 † The Sonne of  
 God is brought  
 before the iudgement  
 seat of a  
 earthly and  
 prophetic  
 phisomio in  
 whom there is  
 found much lesse  
 word-doe, then  
 in the images of the  
 people of God.  
 † Sixty image of  
 the wrath of God  
 against finne, and  
 eternall of his  
 a great increase,  
 and least of all,  
 of his most fierce  
 iudgements against  
 the stubborn  
 conuener of his  
 grace when it is  
 offered unobtain.  
 a From Caias has  
 boufe.  
 † Act. 10. 18.  
 and 13. 3.  
 b For iudgements  
 of life and death  
 were taken from  
 them fourety yeeres  
 before the Ierusa-  
 lation of the temple.  
 † Mat. 22. 19.  
 c For Christ had  
 foretold that hee  
 should be crucified.  
 † Mat. 27. 1. mar.  
 † Luk. 23. 1.  
 23 Christ accuseth  
 his spiritual  
 iudges, but  
 iudges a worldly.  
 24 It was requi-  
 site that Christ  
 should be pro-  
 nounced innocent,  
 but own this  
 handling of  
 him out person  
 was to be con-  
 demned as a most  
 wicked man.  
 d He speaks this  
 of himselfe fully  
 and fully, and not  
 by way of asking  
 a question.  
 \* Mat. 27. 15.  
 mar. 15. 6. luk. 23. 17  
 \* Act. 13. 24.  
 e Word for word,  
 and a great and  
 foule voice.

26 One of the seruants of the hie Priest, his  
 cousin whose care Peter smote off, sayd, Did not  
 I see thee in the garden with him?  
 27 Peter then denied againe, and immediatly  
 the cocke crew.  
 28 ¶ Then led they Iesus from Caiaphas  
 into the common hall. Now it was morning, and  
 they themselves went not into the common hall,  
 least they should be defiled, but that they might  
 eate the Passouer.  
 29 Pilate then went out unto them, and sayd,  
 What accusation bring ye against this man?  
 30 They answered, and said unto him, If he were  
 not an euill doer, we would not have deliuered  
 him unto thee.  
 31 Then sayd Pilate unto them, Take ye him,  
 and iudge him after your owne Lawe. Then the  
 Iewes sayd unto him, It is not lawful for us to  
 put any man to death.  
 32 It was that the word of Iesus might be  
 fulfilled which he spake, signifying what death  
 he should die.  
 33 ¶ So Pilate entred into the common hall  
 againe, and called Iesus, and said unto him, Art  
 thou the king of the Iewes?  
 34 Iesus answered him, Sayest thou that of thy  
 selfe, or did other tell it thee of me?  
 35 Pilate answered, Am I a Iew? Thine owne  
 nation, and the high Priest haue deliuered thee  
 unto mee. What hast thou done?  
 36 Iesus answered, My Kingdome is not of  
 this world; if my Kingdome were of this world,  
 my seruants would surely fight, that I should not  
 be deliuered to the Iewes: but now is my king-  
 dome not from hence.  
 37 Pilate then said unto him, Art thou a King  
 then? Iesus answered, Thou sayest that I am a  
 King: for this cause I am borne, and for this cause  
 came I into the world, that I should beare witnesse  
 unto the truth: every one that is of the truth,  
 heareth my voice.  
 38 Pilate said unto him, What is truth?  
 And when he had sayd that, hee went out againe  
 unto the Iewes, and sayd unto them, I finde in  
 him no cause at all.  
 39 ¶ But you have a custome that I should  
 deliuer you one loofe at the Passouer: will ye  
 then that I loofe unto you the King of the  
 Iewes?  
 40 ¶ Then c they all againe, saying, Nor  
 him, but Barabbas: now this Barabbas was a  
 murtherer.

CHAPTER XIX.

1 Pilate, when Christ was scourged, and crowned with  
 thornes, a was desirous to let him loofe: b but being  
 overcome with the outrage of the Iewes, c he deliuereth  
 him to be crucified. d Iesus committeth his mother to  
 the diuile. e Having called vnto him, hee dieth: f he  
 being dead, his side was pierced with a speare. g He is  
 buried.

† Math. 27. 33.  
 marke 15. 26.  
 a The wife of  
 the high priest  
 of two euils the least,  
 but God wifeth  
 that his wife doo.  
 b Christ is agree  
 quited by the  
 same mouth where-  
 with he is after.  
 c word would denie,

Then ¶ Pilate tooke Iesus, and c scourged him.  
 2 And the fouldiers platted a crowne of  
 thornes, and put it on his head, and they put on  
 him a purple garment,  
 3 And said, Hail King of the Iewes. And they  
 smote him with their rods.  
 4 ¶ Then Pilate went fourth againe, and said  
 unto them, Behold, I bring him forth to you, that  
 ye may know, that I find no fault in him at all,

5 Then came Iesus fourth wearing a crowne  
 of thornes, and a purple garment. And Pilate said  
 unto them, Behold the man.  
 6 Then when the hie Priests and officers saw  
 him, they cryed, saying, Crucifie, crucifie him.  
 Pilate said unto them, Take ye him, and cruci-  
 fie him: for I had no fault in him.  
 7 The Iewes answered him, We haue a law,  
 and by our law he ought to die, because he made  
 himselfe the Sonne of God.  
 8 ¶ When Pilate then heard that word, he was  
 the more afraid.  
 9 And went againe into the common hall  
 and said unto Iesus, Whence art thou? But Iesus  
 gave him none answer,  
 10 Then sayd Pilate unto him, Speakest thou  
 not unto me? Knowest thou not that I haue power  
 to crucifie thee, and haue power to loofe thee?  
 11 Iesus answered, Thou couldest haue no  
 power at all against me, except it were given thee  
 from above: therefore he that deliuered me unto  
 thee, hath the greater sinne.  
 12 From thenceforth Pilate sought to loofe  
 him, but the Iewes cryed, saying, If thou deliuer  
 him, thou art not Celsars friend: for wholoever  
 maketh himselfe a King, speaketh against Celsar.  
 13 ¶ When Pilate heard this word, hee  
 brought Iesus fourth, and fate downe in the iudgement  
 seate in a place called the pavement, and in  
 Hebrew, & Gabbatha.  
 14 And it was the Preparation of the Passouer,  
 and about the sixt hour: and hee said unto the  
 Iewes, Behold your King.  
 15 But they cryed, Away with him, away with  
 him, crucifie him. Pilate said unto them, Shall I  
 crucifie your King? The hie Priests answered, We  
 haue no King but Celsar.  
 16 ¶ Then deliuered hee him unto them, to be  
 crucified, and they tooke Iesus, and led him  
 away.  
 17 And he bare his owne crosse, and came into  
 a place named of dead mens skulles, which is called  
 in Hebrew, Golgotha:  
 18 Where they crucified him, and two other  
 with him, on either side one, and Iesus in the  
 midst.  
 19 ¶ And Pilate wrote also a title, and put  
 it on the crosse, and it was written, IESUS OF  
 NAZARETH THE KING OF THE  
 IEWES.  
 20 This title then read many of the Iewes: for  
 the place where Iesus was crucified, was nere to  
 the cite: and it was written in Hebrew, Greeke,  
 and Latine.  
 21 Then said the high Priests of the Iewes to  
 Pilate, Write not, The King of the Iewes, but that  
 he said, I am the King of the Iewes.  
 22 Pilate answered, What I haue written, I  
 haue written.  
 23 ¶ Then the fouldiers, when they had  
 crucified Iesus, tooke his garments ( and made  
 foure parts, to every fouldier a part ) and his coat:  
 and the coate was without seame worn from the  
 top thorowout.  
 24 ¶ Therefore they saide one to another, Let  
 us not diuide it: but cast lots for it, whose it shall  
 be. This was that the Scripture might be fulfilled,  
 which saith, \* They parted my garments among  
 them, and on my coat they did cast lots. So the  
 fouldiers did these things, as is deed.  
 25 ¶ Then roode by the crosse of Iesus his  
 mother,

a They will haue  
 him crucified, as  
 by an old custome  
 of theirs, they should  
 haue floned and  
 hanged up as con-  
 uict of blasphemy:  
 but they desire to  
 haue him crucified  
 after the manner of  
 the he man.  
 b Pilate's conscience  
 fighteth for  
 Christ, but straight  
 way it yieldeth,  
 because it is not  
 vpholden with  
 the finger of  
 God.  
 c Pilate condem-  
 neth himselfe first,  
 with the vaine  
 mouth where with  
 hee afterward  
 condemneth Christ.  
 d Gabbatha signi-  
 fies an high place,  
 as iudgement seate  
 is.  
 e Christ fasteth  
 Saton, fine and  
 death to the crosse.  
 † Mat. 27. 31. mar.  
 † Luk. 23. 26.  
 f Christ being  
 upon the crosse,  
 is openly written  
 euersalting King  
 of all people: which  
 his owne bad,  
 whose mouth con-  
 demned him for  
 usurping a King-  
 dome.  
 7 Christ signifieth  
 by the diuision of  
 his garments  
 among the bloodie  
 buichers ( this  
 coat except, that  
 hee no seame ) that  
 it shall come to  
 passe, that hee will  
 shortly diuide his  
 benefites, and rich-  
 ties to every ecclie-  
 mies throughout  
 the world, as hee  
 notwithstanding  
 that the treasure  
 of his Church shall  
 remaine whole.  
 † Math. 27. 35.  
 mar. 15. 24.  
 † Psal. 22. 8.  
 † Chas. 13. 25.  
 fect example of all  
 righteousnesse, see  
 only in the keep-  
 ing of the best,  
 but also of the  
 good coate.

mother, and his mothers sifter, Marie the wife of Cleophas, and Marie Magdalene.

26 And when Iesus saw his mother, and the disciple standing by, whom he loved, he sayd unto his mother, Woman, behold thy sonne.

27 Ther sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home unto him.

28 19 After, when Iesus knewe that all things were performed, that the Scripture might be fulfilled, he said, I thinke.

29 And there was fet a c vessell full of vinegar, and they filled a sponge with vinegar, and put it about an Hyssope stalk, and put it to his mouth.

30 Now when Iesus had received of the vinegar, hee sayd, It is finished, and bowed his head, and gave up the ghost.

31 10 The Jewes then (because it was the Preparation, that the bodies should not remaine up on the crosse on the Sabbath day: for the Sabbath was an high day) beought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his leggs.

34 11 But one of the souldiers with a spear peared his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and hee knoweth that hee saith true, that ye might believe it.

36 For these things were done, that the Scripture should be fulfilled, That a bone of him shall be broken.

37 And againe another Scripture saith, That ye shall see him whom they have thrust thorow.

38 12 And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Jewes) beought Pilate that hee might take downe the body of Iesus. And Pilate gave him licence. Hee came then and tooke Iesus body.

39 And there came also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen cloathes with the odours, as the manner of the Jewes is toburie.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was never man yet layd.

42 There then layd they Iesus, because of the Jewes Preparation day, for the sepulchre was nere.

Now the first day of the weeke came Marie Magdalene, earely when it was yet darke, unto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple, whom Iesus loved, and sayd unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and the other disciple, and they came unto the sepulchre.

4 So they ranne both together, but the other disciple did outurre Peter, and came first to the sepulchre.

5 And hee stouped downe, and saw the linnen cloathes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen cloathes lie.

7 And the kerchiefe that was upon his heade, not lying, with the linnen cloathes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and believed.

9 For as yet they knewe not the Scripture, That hee must rise againe from the dead.

10 And the disciples went away againe unto their owne home.

11 5 But Marie stood a without at the sepulchre weeping: and as she wept, she bowed herselfe into the sepulchre.

12 2 And saw two Angels in white, sitting the one at the head, and the other at the feete, where the body of Iesus had layen.

13 And they said unto her, Woman, why weepest thou? She said unto them, They have taken away my Lord, and I know not where they have layd him.

14 3 When shee had thus said, shee turned herselfe backe, and saw Iesus standing, and knewe not that it was Iesus.

15 Iesus saith unto her, Woman, why weepest thou? whom seekest thou? Shee supposing that hee had bene the gardener, saide unto him, Sir, if thou hast borne him hence, telle mee where thou hast hid him, and I will take him away.

16 Iesus saith unto her, Marie. Shee turned herselfe, and said unto him, Rabboni, which is to say, Master.

17 4 Iesus saith unto her, Touch me, for I am not yet ascended to my Father: but goe to my brethren, and say unto them, I ascend unto my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that hee had spoken these things unto her.

19 7 3 The same day then at night, which was the first day of the weeke, and when the disciples were thus where the disciples were assembled for feare of the Jewes, came Iesus and stood in the mids, and said to them, Peace be unto you.

20 And when he had so sayd, he shewed unto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

21 8 1 And when he had so sayd, he shewed unto them their Apostleship, insinuinge with the holy Ghost, who is the continuance of the ministry of the Gospel. Either the deere of god to him of his owne accord, to the very wales them, they were a p... for him.

9 Christ, when he had taken the vinegar, and gived up the ghost, drinking up i deed that most bitter and sharpe cup of his Fathers will in our name.

4 Galatians, with respect unto the body called a sander, that the Jewes were wont to give them that were crucified, with frankincense with frankincense to drinke, to make them in some sort that troubled: so charitably the Jewes provided for the poor men, who were crucified, which were exc. mid.

10 The bodie of Christ which was dead for a fealon (because it pleased him) it was dead, but at least some of it was broken: and such is the state of his myrrhul body.

21 Christ being dead upon the crosse, was raised by a double figure, that is the only it the true faith, and a double figure, that is the only it the true faith, and a double figure, that is the only it the true faith.

4 This sound was a most unoffspring voice, of the death of Christ: for the voice that lifted out by this sound, gave us plainly to understand, that the weapon peared the very sign, that tempeth the heart, which is the vessel that containeth water, and that being once wounded, that remaine which is prepared for prayer, cannot choise but do.

Exod 12, 46. num. 9, 11. 20 Math. 27, 57. marke 15, 42. Ioh. 23, 50. Christ is openly bu. and in a famous place, Pilate writing and iussing it, and that by men which did favour Christ, to such wide, that yet before that day, they never openly followed him: for that by his buriall, no man can iustly doubt riches of his death, or resurrection.

21 Christ 4. 2 That no man may be content at his resurrection, as he is, but that he is not buried there, had Iesus, I. theophy.

1 Marke 16, 1. Ioh. 20, 1. Marie Magdalene, Peter and Iohn are the first witnesses of the resurrection: and such as cannot fully be suspected, for that they themselves could scarcely be persuaded of it, for that they themselves were not witnesses of it, for that they themselves were not witnesses of it.

2 Math. 28, 2. marke 16, 5. That without the case, which the Jewes were wont to use, of.

2 Two Angels in white, the first of the Lord resurrection, in white cloathes.

3 Many speake of the common people, who speake of a death, as if they die of a whole.

3 Iesus witnesseth by his presence, that he is to usely risen.

4 Christ which is risen, is not to be fought in this world according to the flesh, but in heaven by faith, whither he is gone before us.

5 Christ which is risen, is not to be fought in this world according to the flesh, but in heaven by faith, whither he is gone before us.

6 He calleth God his Father, because he is his Father, naturally in the God-hood, and he saith your Father, because he is our Father by grace.

7 Iesus saith unto her, Touch me, for I am not yet ascended to my Father: but goe to my brethren, and say unto them, I ascend unto my Father, and to your Father, and to my God, and to your God.

8 Marie Magdalene came and told the disciples that she had seene the Lord, and that hee had spoken these things unto her.

9 3 The same day then at night, which was the first day of the weeke, and when the disciples were thus where the disciples were assembled for feare of the Jewes, came Iesus and stood in the mids, and said to them, Peace be unto you.

10 And when he had so sayd, he shewed unto them their hands, and his side. Then were the disciples glad when they had seene the Lord.

11 8 1 And when he had so sayd, he shewed unto them their Apostleship, insinuinge with the holy Ghost, who is the continuance of the ministry of the Gospel.

21 8 1 And when he had so sayd, he shewed unto them their Apostleship, insinuinge with the holy Ghost, who is the continuance of the ministry of the Gospel.

C H A P. XX.

1 Marie bringeth word that Christ is risen: 7 Peter and Iohn 4. 2. Iesus saith unto her, Touch me, for I am not yet ascended to my Father: but goe to my brethren, and say unto them, I ascend unto my Father, and to your Father, and to my God, and to your God.

¶ March 21. 13.

21 ¶ Then said Iesus to them againe, Peace be unto you: as my Father sent me, so I send you.

22 And when hee had sayd that, hee breathed on them, and sayd vnto them, Receive the holy Ghost.

23 ¶ Whosoever sinnes ye remit, they are remitted unto them: and whosoever sinnes ye re- taine, they are retained.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said unto him, Wee haue seene the Lord: but he said vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleue it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them, Then came Iesus, when the doore was shut, and stood in the mids, and sayd, Peace be vnto you.

27 After said he to Thomas, Put thy finger here, and see mine handes, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayde vnto him, Thou art my Lord, and my God.

29 ¶ Iesus said vnto him, Thomas, because thou hast seene me, thou believest: blessed art they that haue not seene, and haue beleueed.

30 ¶ ¶ And many other signes also did Iesus in the presence of his disciples: which are not written in this booke.

31 But these things are writen that ye might beleue, that Iesus is that Christ that Sonne of God, and that in beleueing yee might haue life through his Name.

CHAP. XXI.

¶ Iesus appeareth to his disciples as they were a fishing. 67. The which they know by a miracle without draught of fishes. 25 He committeth the charge of the sheepe to Peter, 28 and fore- telleth him of his manner of his death.

AFTER these things, Iesus shewed himselfe a- gaine to his disciples at the sea of Tiberias: and thus shewed he himselfe:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing, They sayd vnto him, Wee also will goe with thee. They went their way and entred into a shippe straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

5 Iesus then sayd vnto them, Syrs, haue ye any meat? They answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the shipp, and ye shall haue fish. So they cast it, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore saide the discipule whom Iesus loved, vnto Peter, It is the Lord. When Simon Peter heard that, it was the Lord, he guided his boat to him (for he was naked) and calt himselfe into the sea.

8 But the other disciples came by shippe, (for they were not litle from lande, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to lande, they sawe hote coales, and fish layed thereon, and breald.

10 Iesus layde vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter flopped forth and drew the net to land, full of great fishes, an hundred, fiftye and thre: and albeith there were so many, yet was nor the net broken.

12 Iesus sayde vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? seeing they knewe that hee was the Lord.

13 Iesus then came and tooke bread and gave them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ ¶ So when they had dined, Iesus sayde to Simon Peter, Simon the sonne of Iona, lovest thou me more then these? He said vnto him, Yea, Lord, thou knowest that I loue thee. He said vnto him, Feed my lambs.

16 He sayd to him againe the second time, Simon the sonne of Iona, lovest thou me? He sayd vnto him: Yea, Lord, thou knowest that I loue thee. He sayd vnto him, Feed my sheepe.

17 He sayd vnto him the third time, Simon the sonne of Iona, lovest thou me? Peter was sorie because he said to him the third time, lovest thou me: and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feed my sheepe.

18 ¶ Verely, verely I say vnto thee: When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine handes, and another shall gird thee, and lead thee whither thou wouldest not.

19 And this spake he signifying by what death he should glorifie God. And when he had said this he laid to him, Follow me.

20 ¶ Then Peter turned about, and saue the discipule whom I E S U S loved, following, which had also ¶ leaned on his brest at supper, and had sayd, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, hee sayd to Iesus, Lord, what shall this man doe?

22 Iesus sayd vnto him, If I will that hee tarry till I come, what is it to thee? I follow thou me.

23 Then went this worde abroad among the brethren, that this discipule should not die. Yet Iesus said not to him, Hee shall not die: but if I will that hee tarry till I come, what is it to thee?

24 ¶ This is that discipule, which testified of these things, and wrote these things, and we knowe that his testimony is true.

25 ¶ Nowe there are also many other things, which Iesus did, the which if they should be written every one, I suppose the worlde could not containe the bookes that should be written. Amen.

¶ Iesus was not taken from alme, therefore hee breued there he should be able to see his resurrection and confite or repynance, which also in us, in all our sufferances as we need the helpe. ¶ That is that Peter should die by a violent death. ¶ We must see heere, that whyles we call our eyes vnto other, we neglect not that which is taken vnto us. ¶ Chap. 21. ¶ The hitouise of Christ is true and warily written, not for the comfort of men, but for the saluation of the godly. ¶ Chap. 21. 13.

¶ The publishing of the forgiveness of sinnes by Iesus in Christ, and the setting forth and denouncing of the wrath of God in punishing the sinners of the unbelieveing, is the preaching of the Gospel.

¶ True faith dependeth upon the word of Gods, and not upon his works.

¶ To that, that Christ here is not only pastor, but also sheph with his disciples, hee geueth a most full assurance of his assistance.

¶ To that a sinners earnest, which earnest, is his faith.

¶ Peter by his triple confession is restored into his former degree from whence he fell by his triple denial: and there- withall is advertised, that he is indeed a pastour, which Iustine the Martyr in his first epistle sheweth, b. ¶ It was mist that hee as had done some thing, should confer him thereto, that Peter might be the first of the four- tyne apostles: ¶ It was not of his offering to the office of the Apostleship. ¶ The violent death of Peter is foretold. ¶ They that are here verely, especially in the East country, and in those places where the people were long garments, had need to be cold and covered. ¶ He meant that kind of resting which is led toward captiue, when they are bound full with cordes and chains, as who would say, Now thou shalt thy selfe as thou thinkst best to go whither thou wilt, but the time will be, when thou shalt not make with a shille, but another shall haue thee with chains, and carry thee whither thou wouldest not. ¶ Not that Peter was the chief of the church of God against his will: for we read that he came with iij. and gladly when hee returned, he made them. ¶ C. 21. 17. ¶ Iesus was not taken from alme, therefore hee breued there he should be able to see his resurrection and confite or repynance, which also in us, in all our sufferances as we need the helpe. ¶ That is that Peter should die by a violent death. ¶ We must see heere, that whyles we call our eyes vnto other, we neglect not that which is taken vnto us. ¶ Chap. 21. ¶ The hitouise of Christ is true and warily written, not for the comfort of men, but for the saluation of the godly. ¶ Chap. 21. 13.

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EUANGELIST.

CHAP. I.

1 Lukethis his firste booke. 9 Christ being taken into heauen. 10 the Apostles. 11 bin raised by the Angells. 12 to returne. 14 and sheweth himselfe to p. p. 15 By Petrus mission. 18 into Iudas the traitours place. 26 Matthias is chosen.



Have made the former treaife, O Theophilus, of all that Iesus began to doc and teach.

2 Untill the day that hee was taken up, after that hee through the holy Ghost, had given commandments unto the Apostles, whom hee had chosen :

3 A To whom also hee presented himselfe alive after that hee had suffered, by many b infallible tokens, being seen of them by the space of fourtie dayes, and speaking of those things which appertained to the kingdome of God.

4 And when he had gathered them together, he commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which he said he, ye have heard of me.

5 For Iohn indeed baptized with water, but ye shall be baptized a with the holy Ghost within these few dayes.

6 When then therefore were come together they asked of him, saying, Lord, wilt thou at this time restore the kingdome of Israel ?

7 And hee sayd unto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power.

8 But ye shall receive power of the holy Ghost, when he shall come on you, and ye shall be witnesses unto mee both in Hierusalem and in all Iudea, and in Samaria, and unto the uttermost part of the earth.

9 And when hee had spoken these things, while they beheld, he was taken up : for a cloud took him up out of their sight.

10 And while they looked stedfastly toward heaven, as he went, behold, two men stood by them in white apparel.

11 Which also sayd, Yee men of Galile, why stand ye gazing into heaven ? This Iesus which is taken up from you into heaven, shall so come, as ye have seene him go into heaven.

12 Then returned they unto Hierusalem from the mount that is called the mount of Olives, which is neere to Hierusalem, being from it a Sabbath dayes iourney.

13 And when they were come in, they went

up into an upper chamber, where abode both Peter and Iemes, and Iohn, and Andrew, Phillip, and Thomas, Bartlemew, and Matthewe, Iemes the sonne of Alpheus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood up in the middes of the disciples, and sayd (now the number of names that were in one place were about an hundred and twentie.)

16 Yee men and brethren, this scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before of Iudas, which was guide to them that rooke Iesus.

17 For he was numbered with us, and had obtained fellowship in this misprifation.

18 He therefore hath purchased a feld with the reward of iniquity : and when he had rithrowed downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowne unto all the inhabitants of Hierusalem, in so much, that that field is called in their owne language, Accidama, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyd, and let no man dwell therein : also, Let another take his charge.

21 Wherefore of these men which have companied with us, all the time that the Lord Iesus was conversant among us.

22 Beginning from the baptisme of Iohn unto the day that he was taken up from us, mult one of them be made a witness with us of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayd, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

25 That he may take the y roume of this misprifation and Apostleship, from which Iudas hath gone astray, to go to his owne place.

26 Then they gave forth their lots : and the lot fell on Matthias, and he was by a common consent counted with the eleven Apostles.

9 Luke considered not Iudas his purpose, but that that followed of israd for we use to say that a mans hand proceedeth himselfe borne not that his willand purpose was for in respect of that which followed. \* Matth. 26. 75. 1 The Greeke word for a figure thus much, that Iudas fell downe dead and was rent in sunder in the middes with a marvelous huge noyse. \* Psalm 59. 26. \* Psalm 109. 7. And office and ministerie David wrote these words against Dorg the King heartman : And these words, Stee head, Steepe, and Focke, are now oved to the Church officand minister, for that the Church and the officis thereof are called by these names. 8 The Apostles and agone they doe nothing that concerneth, and it becometh for the whole body of the Congregation, without making the Congregation privie unto it. 4 Word for word, went in and out, which kinde of speech betokeneth as much in the Hebrew tongue, as the exercising of a publike and painfull office, when they speake of fact as are many publike offices, Deuter 34. 4. Chronic 37. 3.

9 Apostles must be chosen immediately from God and therefore after prayer, Matthias is chosen by lots, which is as it were, GODS owne voyce. \* Openly, and by the voyce of all the whole company. 2 That he may be fellow and partaker of this misprifation. 2 Departed from, or fallen from : And it is a Metaphor taken from the way : For calling are figured by the name of ways, with the Hebrews.

k The Greeke word figured an inviolable contract, and headleefe.

i It is to good purpose, that his concord is meant : for those prayers are most acceptable to God which are made with agreeing mindes and willies.

m The disciples prayed for the feeding of the holy Ghost, and also to be delivered from present dangers wherewith they were beset.

n For it was benevolence to have the selves commended by the sacrifice, toward to be partakers of the dangers with their husbands.

o Which his kinde folkes.

p It is made the mouth and its tempes of the whole company of the Apostles, either by secret revelation of the Holy Ghost, or by the iudgment of the Congregation.

q Because men are commonly billed and enrolled by their names.

r Peter prevented the officis that might be taken of the falling away of Iudas the betrayer, shewing that all things which came unto him, were foreshadowed by God.

s Psalm 41. 9. \* Iohn 13. 27.

1 A passing over from the bitious of the Gospel, that is, from the historie of his sayings and doings of Christ, unto the actes of the Apostles. 2 The actes of Iesus for the miracles and doings which he wrought in his Goethe ad, and his most profitable holinesse and example of his doctrine. 3 Christ did not straight wayes ascend unto heaven after his resurrection : because he would throughly revive his resurrection, and with his presence confirme his Apostles in the doctrine, which they had heard. 4 He calleth those infallible tokens, which are otherwise not necessary : none in that that Christ spake, of walking and standing, and was full of manny, these are sure signes and tokens that he truly was aquaine. 5 Luke 24. 49. e They were dispersed here and there but he gathered them together that they might staye in the Jerusalem of Hierusalem. \* Iohn 14. 25. \* Matth. 23. 11. Marke 13. 5. Luke 9. 16. \* Iohn 16. and 19. 7. Verse of Petrus, or of one of the twelve or Christ. 8 Iesus against Iohn, as the holy Ghost is against the water : as this, conversable the one to the other. 9 We must fight before we triumph : and we ought not contently to be seach after those things, which God hath not revealed. 10 To the cleer, and silent state. 11 That is, the fitte occasion that serve to doing of matters which the Lord hath appointed to bring things to passe in. \* Chap. 12. \* Luke 24. 35. 4 Affect that Christ had promised the full vertue of the holy Ghost, wherewith he would govern his Church, although hee should be absent : here to continue unto the lastes day of body from us into the heavenly eternall life. 2 That is, out of your sight. b About two iudgment, as the Angels will saie. c Ecclesiasticall assemblies to beare the words, and to make common tales. d They were firste instituted and kept in private houses by the Apostles. i They went into the house, which the Church hath chosen at that time to be a secrete for the whole assemble.

CHAPTER II.

1 The Apostles 4 spake with the holy Ghost, 8 speak with diverse tongues, 12 They are thought to be drunken, 15 but Peter disproveth them. 34 The teachers that Christ is the Messiah: 37 Among joining the hearts affluited, 38 he exhorts them to penitence.

a The Apostles being gathered together on a mount solemnly tell day to day in the temple, that it might be known of all the world, that they had all one office, one Spirit, one faith, as by a double name from God was authorized, and appointed with all the most excellent gifts of the holy Ghost and especially with an extraordinary and peculiar gift of tongues. a Word for word, was fulfilled: that it was begun, as Luke 12. 12. For the Hebrews say that a day, or a year is fulfilled or ended, when the former days or years are ended, and the other begun. Here it is said it comes to fulfillment by the voice which ye are fulfilled, I will write, &c. For the Lord did not bring home his people after the seventh year was ended, but in the eighth year. Nowe the day of Pentecost was the fiftieth day after the feast of the Passover. b The twelve Apostles, which were to be the Pastors as it were of the Church. c He calleth them other tongues, which were not the same with the Apostles' ordinary and Manke calleth them new tongues. d Hevety were voided and that the Apostles did not owe one tongue, and then another by baptizad and at all adventure, or as fantastical men to doe, but with good consideration of their hearts: And so he sheweth that they spake nothing but as the holy Ghost governed their tongues. e N that they spake with one voice and many languages were heard, on that the Apostles spake with strange tongues: for the miracle had rather been in the hearts, whereas now it is in the tongues. N that, in celebration of Wednesday. f By letters hee meaneth them that were both lawes by birth, and lawes by profession of religion, though they were borne in other places: and they were Professors, which were Gentiles borne againe embraced the true faith. g A Guide word pierced heart, that it drieveth them to forsake out the truth, and it doeth for choke utter: that it torments them to be witnesses of their own impudencie. h The words which hee vouch here signifye back a kind of mocking which is reprochfull and discourteous: and by this reprochfull mocking hee is obtained of men. I then in himselfe and in his fellowes: that that is the chief which I of spake before occurring the full power of the Holy Ghost in the latter days, which grace affluited to the whole Church, to their certain and undoubted destination, which doe come in one. I All without exception, both upon the Jewes and Gentiles. m This is, scilicet.

And when the day of Pentecost was come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing and mighty wind, and it filled all the house where they sate.

3 And there appeared unto them cloven tongues, like fire, and sat upon each of them.

4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Hierusalem Jewes, men that feared God, of every nation under heaven.

6 Nowe when this was notified, the multitude came together and were afflonied, because that every man heard them speake his owne language.

7 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speake, of Galile?

8 How then here we every man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia.

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Lioya, which is beside Cyrene, and strangers of Rome, and Jewes, and Profelytes,

11 Cretes, and Arabians: we heard them spake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others mocked, and sayd, They are full of new wine.

14 ¶ But Peter standing with the eleven, v lift up his voyce, and sayd unto them, Ye men of Iudea, and ye all that inhabit Hierusalem, be this known unto you, and hearken unto my words,

15 For these are not drunken, as ye suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the Prophet \* Joel.

17 ¶ And it shall be in the last dayes, saith God, I will poure out of my Spirit upon all flesh, and your sonnes, and your daughters shall prophete,

18 Hevety were voided and that the Apostles did not owe one tongue, and then another by baptizad and at all adventure, or as fantastical men to doe, but with good consideration of their hearts: And so he sheweth that they spake nothing but as the holy Ghost governed their tongues. e N that they spake with one voice and many languages were heard, on that the Apostles spake with strange tongues: for the miracle had rather been in the hearts, whereas now it is in the tongues. N that, in celebration of Wednesday. f By letters hee meaneth them that were both lawes by birth, and lawes by profession of religion, though they were borne in other places: and they were Professors, which were Gentiles borne againe embraced the true faith. g A Guide word pierced heart, that it drieveth them to forsake out the truth, and it doeth for choke utter: that it torments them to be witnesses of their own impudencie. h The words which hee vouch here signifye back a kind of mocking which is reprochfull and discourteous: and by this reprochfull mocking hee is obtained of men. I then in himselfe and in his fellowes: that that is the chief which I of spake before occurring the full power of the Holy Ghost in the latter days, which grace affluited to the whole Church, to their certain and undoubted destination, which doe come in one. I All without exception, both upon the Jewes and Gentiles. m This is, scilicet.

and you young men shall see visions, and your old men shall dreame dreames.

18 And on my fervans, and on mine handmaidens I will poure out of my Spirit in those dayes, and they shall prophete.

19 And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapours of smoke.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 ¶ And it shall be, that whosoever shall call on the Name of the Lord, shall be saved.

22 ¶ Ye men of Itrael, heare these wordes, IESUS of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as ye your selves also know:

23 Him, I say, being delivered by the determinate counsel, and foreknowledge of God, after you had taken, with wicked hands you have crucified and slain.

24 ¶ Whom God hath raised up, and loosed the bowrows of death, because it was unpossible that he should be holden of it.

25 For David saith concerning him, ¶ I beheld the Lord always before me: for he is at my right hand, that I should not be taken.

26 Therefore did mine heart rejoyce, and my tongue was glad, and moreover also my flesh shall rest in hope.

27 Because thou wilt not leave my soule in grave, neither wilt suffer thine Holy one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make me full of joy with thy countenance.

29 Men and brethren, I may boldly speake unto you of the Patriack David, that hee is both dead and buried, and his sepulchre remaineth with us unto this day.

30 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise up Christ concerning the flesh, to set him upon his throne.

31 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in grave, neither his flesh should see corruption.

32 ¶ This Iesus hath God raised up, whereof we all are witnesses.

33 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath filled forth this which ye now see and heare.

34 For David is not ascended into heaven, but he saith, \* The Lord laid unto my Lord, Sit at my right hand,

35 Untill I make thine enemies thy footstool.

36 Therefore, let all the house of Itrael know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom ye have crucified.

¶ Thou wilt not suffer me to remaine in grave. ¶ Thou hast opened the way to the true life. ¶ 1 King 2. 10. chap. 13. 36. ¶ Psalm 131. 11. ¶ Had I sworn falsely. ¶ Psalm 104. chap. 33. ¶ Peter witnesseth that Iesus Christ is appointed everlasting King, which is proved manifestly by the giftes of the holy Ghost and the testimony of David.

¶ Psalm 110. 1. Christ is sayd to be made, because he is appointed to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.

4 The chiefest gift of all the gifts of the holy Ghost, is to bring men to salvation by faith. In this word, Call on Iesus in holy Scriptures, an exact praying and craving for his help at Gods hand. ¶ Christ being innocent, was by Gods providence crucified of wicked men. ¶ Who is by these words which God wrought by him, to manifestly approved and allowed of, that no man can gettne Iay him. ¶ God revealing King of heaven, before, which can neither be separated from his determinate counsel, as the Ecclesiastes, as hee is by the cause of will: for God in revealing and an hangeable counsell did, appointed the wicked ad of Iudas to an excellent end: and God doeth that will in heaven and in earth. ¶ The faith is sayd to be theirs, by whose counsel an egging forward it is done. ¶ Christ is David restorable, did not only in figure, but also in way to the grave void of all corruption. ¶ The dead that was fall of forove both of body and mind: therefore woe death appeared conquerour and victorie over life for ever. Christ is rightly called the first borne, because hee was first when as hee was dead, hee overcame death, to live for ever with his Father. ¶ Psalm 96.



Repentance and  
remission of finnes  
in Christ, are two  
principles of the  
Gospell, and there-  
fore of our salva-  
tion: and yet they  
are obtained by the  
promises appoy-  
nted by the faith,  
and are raised in us  
by Baptisme,  
wherein is soyn-  
ned the vertue of  
the holy Ghost.  
a The word that is  
written, giveth us  
to understand that  
it was a free gift.  
b He is truly  
regard to the  
Church which he  
patech himselfe  
for the sake of  
the whole Church,  
as a member of  
the verue of the  
holy Ghost: but such  
as are of age are not  
baptized before  
they in ke confession  
of their faith,  
as a mark of the  
true Church of  
the doctrine of  
the Apostles, the  
dueties of charitie,  
the pure and simple  
administration of  
the Sacraments,  
and true invocation  
used of all the faithful.

37 Now when they heard it, they were pricked  
in their hearts, and sayd unto Peter and the other  
Apostles, Men and brethren, what shall we doey  
38 Then Peter sayd unto them, Amend your  
lives, and be baptized every one of you in the  
Name of Iesus Christ for the remission of finnes:  
and ye shall receive the gift of the holy Ghost.  
39 For the promise is made unto you, and to  
your children, and to all that are afarre off, even  
as many as the Lord our God shall call.  
40 And with many other words he besought  
and exhorted them, saying, Save your selves from  
this wrong generation.  
41 Then they that gladly received his word,  
were baptized, and the same day there were ad-  
ded to the Church about three thousand soules.  
42 And they continued in the Apostles doc-  
trine, and b fellowship, and breaking of bread,  
and prayers.  
43 And feare came upon every soule: and  
many wonders and signes were done by the  
Apostles.  
44 And all that believed, were in one place,  
and had all things common.  
45 And they sold their possessions, and goods,  
and parted them to all men as every one had need.  
46 And they continued daily with one ac-  
cord in the Temple, and breaking bread at home,  
did eate their meat together with gladnesse and  
singlenesse of heart.  
47 Praying God, and had favour with all the  
people: and the Lord added to the Church from  
day to day, such as should be saved.

Temple: and they were amazed, and sore astonied  
at that which was come unto him.  
11 And as the creepie which was healed,  
held Peter and Iohn, all the people ranne amazed  
unto them in the porch which is called Salomons.  
12 So when Peter saw it, he answered unto  
the people, Ye men of Israell, why marvelle ye at  
this? or why looke ye so stedfastly on us, as though  
by our owne power or godlinesse, we had made this  
man goe?  
13 The God of Abraham, and Isaac, and Iacob,  
the God of our fathers hath glorified his Sonne  
Iesus, whom ye betrayed, and denied in the presence  
of Pilate, when he had judged him to be delivered.  
14 But ye denied the Holy one and the iust,  
and desired a murderer to be given you.  
15 And killed the Lord of life, whom God  
hath raised from the dead whereof we are witnesses.  
16 And his Name hath made this man whole,  
whom ye see and know, through faith in his Name:  
and the faith which is by him, hath given to him  
this perfect health of his whole body to the pre-  
sence of you all.  
17 And now brethren, I know that through  
ignorance ye did it, as did also your governors.  
18 But those things, which God before had  
shewed: by the mouth of all his Prophets, that  
Christ should suffer, he hath thus fulfilled.  
19 Amend your lives therefore, and turne, that  
your finnes may be put away, when the time of  
refreshing shall come from the presence of the Lord.  
20 And hee shall send Iesus Christ, which be-  
fore was preached unto you.  
21 Whom the heaven must containe vntill  
the time that all things be restored, which God had  
spoken by the mouth of all his holy Prophets since  
the world began.  
22 For Moses sayd unto the Fathers, The Lord  
your God shall raise up unto you a Prophet, even  
of your brethren, like unto me: ye shall heare him  
in all things whatsoever he shall say unto you.  
23 For it shall be that every person which shall not  
heare this Prophet, shall be destroyed out of the  
people.  
24 Also all the Prophets from Samuel, and  
thenceforth as many as have spoken, have like-  
wise foretold of these dayes.  
25 And ye are the children of the Prophets, and  
of the covenant, which God hath made unto our  
fathers, saying to Abraham, \* Even in thy seede  
shall all the kindreds of the earth be blessed.  
26 First unto you hath God raised up his  
Sonne Iesus, and him he hath sent to bless you,  
in turning every one of you from your iniquities,  
ly perish. e Though there were many Prophets, yet hee speaketh but of one mouth, to  
the use unto us the consent and agreement of the Prophets. f Hee betokene vs people  
heaven. g Deut. 18. 15. chap. 13. 7. This promise was of an excellent and singu-  
lar Prophet. h As was the time the Kingdom of Israell was established. i For whom the  
Promises were specially appointed. \* Gen. 22. 3. galat. 3. 8. k Given to the world,  
or raised from the dead, and advanced to his Kingdom.

Either becau-  
se they were  
that had been  
because he fea-  
ed: if he once let  
them goe out of  
his sight, he should  
be lame againe.  
A Miracles are ap-  
pointed by the  
vidence the vber-  
tern, and therefore  
they due wickedly  
ly abuse them, who  
f. And they, which  
either at the mir-  
acles, or at the  
at the instruments,  
and meanes which  
it pleaseth God to  
use, take an occa-  
on to establish in-  
fature and super-  
stition by them, which  
God hath provided  
for the know-  
ledge of his true  
worship, that is,  
Christianitie.  
Chap. 3. 30.  
1. Hee hath life in  
himselfe, and giveth  
life to others.  
d Because hee is blees-  
ed on him being  
raised from the dead,  
whose Name he  
heard of by us.  
e Hee shall of all  
foresee Christ  
to come as he is of-  
ferred unto us: but  
such as have neg-  
lected to great a  
benefite through  
their unbelief, shall  
have verrepence  
for a newe a.  
As for the ignomi-  
e of the crosse,  
we have so fee-  
against it, that the  
dore and purpose  
of God, foretold by  
the Prophets, of  
Christ, how that  
he should be should  
be crucified here  
upon earth, and then  
he should appeare  
from heauen, to  
judge and restore  
all things, that  
all believers might  
be saved, and all  
unbelievers vter-  
ly perish.

CHAP. III.

Christ in hea-  
ving a man that  
was lame, and  
well knowne  
to all men, both  
in place and time  
very famous, by  
the hands of his  
Apostles, doeth partly  
confirmeth them,  
which believed,  
and partly also cal-  
leth others to  
believe.  
a With your heart  
and eye.

Now Peter and Iohn went up together into  
the Temple, at the ninth hour of prayer.  
2 And a certaine man which was a creepie from  
his mothers wombe was carried, whom they layde  
daily at the gate of the Temple called Beautiful,  
to aske almes of them that entred into the Temple.  
3 Who seeing Peter and Iohn, that they would  
enter into the Temple, desiring to receive an almes.  
4 And Peter earnestly beholding him with  
Iohn, sayd, Looke on us.  
5 And he gave heede unto them, i trusting to  
receive some thing of them  
6 Then said Peter, Silver and gold have I none,  
but such as I have, that give I thee: In the Name  
of Iesus Christ of Nazareth, rise up and walke.  
7 And hee tooke him by the right hand, and lift  
him up, and immediately his feete and ankle bones  
received strength.  
8 And he leaped up, stood, and walked, and  
entred with them into the temple, walking and leap-  
ing, and praising God.  
9 And all the people saw him walke, and prai-  
sing God.  
10 And they knew him, that it was he which  
fate for the almes at the Beautiful gate of the

1 Peter and Iohn, 3 are taken and brought before the counsell,  
7 and 8 They speak boldly in Christi cause. 11 The disci-  
ples pray unto God. 12 Many sell their possessions. 35  
of whom Barnabas is one.  
A Nd as they spake unto the people, the  
Priestes and the Captain of the Temple,  
enemies of the Church, thus such as profess themselves to be head builders: but the  
murtherers eyes, the more continually the faithful servants of God looke contented.  
a The Jews had certaine garisons for the garde and service of the Temple, and holy  
things. Mar. 26. 57. These garisons had a Captain, such as Eleazar Ananias the  
bie Priests were vs. in the time of the warre that was in Iudea, being a very impudent  
and proud young man, Joseph, lib. 3. of the taking of Iuda.

Nazareth was  
probably more di-  
ligent or bolder  
enemies of the Church,  
thus such as profess themselves to be head builders: but the  
murtherers eyes, the more continually the faithful servants of God looke contented.  
a The Jews had certaine garisons for the garde and service of the Temple, and holy  
things. Mar. 26. 57. These garisons had a Captain, such as Eleazar Ananias the  
bie Priests were vs. in the time of the warre that was in Iudea, being a very impudent  
and proud young man, Joseph, lib. 3. of the taking of Iuda.

1 While they thought to diminish the number, they increased them.

2 They were they that made the salvation, which were of all the tribes of Judaea, and Hierusalem, and of the Gentiles.

3 Of whom the holy Ghosts in our hearts are to be as witnesses, as if made the execution of the presence by reflecting new things.

4 Against such as brag of a perfection, without a confession of their sin, and by that means they do the true ministers of the word, so farre forth as they are able.

5 They who authorise.

6 Wolves which feign to be shepherds, floureth pleade their owne cause, and not God's.

7 He is indeede a true shephard, whoe hee will his flocke to bag upon Christ only, as upon one that is not dead, but hath conquered death, and hee will be able to helpe his flocke.

8 Heb. 11. 11. 12. 13. 14. 15. 16. Mat. 23. 4. 14. 15. 16. 17. Rom. 9. 33. 1. Pet. 2. 7. of dead.

9 There is no other man, nor other power, and authority, which kinde of judgement shall among the people, as when we are to judge, we call upon God, to seeke his will, we looke for helpe, in any where: and manifesteth forth man, whoe the largest number of Christs kingdom.

10 The God liberate and biddeth of his servants of God doeth yet thus much good that such as lay id under a ward of zeale doe at length bewray themselves to be indeede wicked men.

and the Salduces came upon them.

2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they lay hands on them, and put them in hold, vntill the next day, for it was now euentide.

4 Howbeit many of them which heard the word, believed, and the number of the men was about five thousand.

5 And it came to passe on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Hierusalem.

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priest.

7 And when they had set them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, sayd unto them, Verulens of the people, and Elders of Israel,

9 For as much as we this day are examined, of the good deede done to the impotent man, so vnto, by what meanes he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, whom him doth this man stand here before you, whole.

11 & This is the stone castfaide of you builders, which is become the head of the corner.

12 Neither is there falvation in any other: for among men there is given none other Name vnder heauen, whereby we must be saved.

13 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men, and without knowledge, they marvelled, and knew them that they had bene w<sup>o</sup> Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and conferred among themselves,

16 Saying, What shall we doe to these men? for surely a manifest signe is done by them, and it is openly known to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let us threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 But Peter and Iohn answered unto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, Iudge ye.

20 For we cannot but speake the thing which we haue seene and heard.

21 So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men prayed God for them.

that which was done.

22 For the man was Above fourtie yeeres olde, on whom this miracle of healing was shewed.

23 Then asloone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd unto them.

24 And when they heard it, they lift up their voyces to God with one accord, and said, O Lord, thou art the God which had made the heauen, and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy servant David hath sayd, Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubleste, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together.

28 To doe whatsoever thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatenings, and grant unto thy seruant with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus,

31 And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 And the multitude of them that believed, were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things common.

33 And with great power gave the Apostles witness of the resurrection of the Lord Iesus: and great grace was upon them all.

34 Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And layde it downe at the Apostles feet, and it was distributed unto every man, according as he had need.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Levite, and of the country of Cyprus,

37 Where as he had land, sold it, and brought the money, and layd it downe at the Apostles feet, sincerely, and constantly.

38 They agreed both in counsel, with and purpose.

39 True charity beareth the needfull of the poore: with his owne life: but it, that all things be done well and orderly.

9 The Apostles communicate their troubles with the congregation.

10 We ought not to be afraid of the threatenings of our enemies, neither yet foolishly contene their rage and malice: but we doe haue to let againe their force and malice, an earnest thinking upon the power and good will of God, both whilom we doe officially behold in Christ, and to face to the ayd and succour of our Father.

11 I will not be the people of Israel, but of the people of God: the plaine number is here made, not so much for the multitude, as for the unity, every one of which made a people, as for the unity of them as the same holy nation had assembled themselves together.

12 The wicked execution Gods counsell, though they shake nothing, yet do they are not therefore without fault.

13 Thou haddest determined of thise absolute authority and power.

14 God witnesseth to his Church by a visible signe, that it is he that will establish it by making the powers both of heauen and earth.

15 An example of the true Church, wherein there is consent as well in doctrine as in carnalitie one towards another: And the Paulous deliver true doctrine both sincerely, and purpose.

16 Char. 2. 44. 13 True charity beareth the needfull of the poore: with his owne life: but it, that all things be done well and orderly.

CHAP. V.

1 Ananias for his deceit in keeping backe part of price, is struck downe dead.

2 And Sapphira his wife.

3 Through diuers the Apostles miracles.

4 The faith is increased.

5 The Apostles that were imprisoned, are delivered by an angel.

6 And being before the Synode of the Priests.

7 The which Camillus in counsel they are kept alive.

8 And beaten.

9 They glorified God.

But a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And kept away part of the price, his wife also being of counsell, and brought a certaine part, and layd it downe at the Apostles feet.

3 Then sayd Peter, Ananias, why hath Satan vould deceiue thine and becheate in the Church.

1 Luke beweech by contrary examples, how great a thinge buyoff is, especially to them which are in a false presence and cloake of seales.

2 hired

b Fully possessed. c For when they had appointed that former possession for the Church, they should not as to keep it as a part of the price, as though they had a right with men, and not with God, and therefore he faith afterward that they tempted God.

d Heerely is declared an abused and purposed secret, and the faith of the man in admitting the devils suggestions.

e Laye how oft we do things with an evil conscience, so oft they pronounce sentence against themselves, and as much as in their hearts provoke God to do us as of set purpose, intending to see whether he be just and almighty or no. f As at the Lord.

g As the Lord by his innocencie versus the wicked fowle, that they may not hurt the Church; o but fowle bee awe and feare; o and o bee some he allures unto him.

h Highly prayed them. i The more that the Church increaseth, the more increase is the rage of Satan, and therefore they proceede from threatenings to imprisoning.

k The word which is used here is Hereticke, which signifieth a schisme, and fo for a right faine of offering, or faction, or studie and course of life; which the Lectors call a sect: at the first this is not so deadly, but at length, it came to be taken only in evil part, whereupon came the name of Hereticke, which is taken for one that goeth away from sound doctrine and wholesome doctrine after such sort, that be feareful light by the judgement of God and

his Church, and is such in his opinion, and breaketh the peace of the Church. l Angels are made for vnters of the servants of God. m God doth therefore deliver his, that they may more freely provoke his enemies. n Wordes, whereby the way unto life is thwarted. o God mocketh his enemies tempter from above.

b filled thine heart, that thou shouldst lye unto the holy Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appeared it not unto thee? and after it was sold, was it not in thine owne power? how is it that thou hast concealed this thing in thine heart? thou hast not lied unto men, but unto God.

5 Now when Ananias heard these wordes, he fell downe, and gave up the ghost. Then great feare came on all them that heard these things.

6 And the young men rose up, and tooke him up, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter sayd unto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, Why have ye agreed together, to tempt the Spirit of the Lord? behold, the feere of them which have buried thine husband, are at the doore, and shall carie thee out.

10 Then he fell downe straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonderis shewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durst no man ioine himselfe to them: nevertheless the people magnified them.

14 Also the number of them that beleeved in the Lord, both of men and women, grew more and more.)

15 In so much that they brought the sicke into the streetes, and laid them on beds, and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about unto Hierusalem, bringing sicke folkes, and them which were vexed with unclean spirits, who were all healed.

17 ¶ Then the chiefe Priest rose up, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,

18 And laid handes on the Apostles, and put them in the common prison.

19 ¶ But the Angel of the Lord by night opened the prison doores, and brought them fourth, and said,

20 ¶ Goe your way, and stand in the Temple, and speake to the people, all the wordes of this life.

21 ¶ So when they heard it, they enued into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison fast as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and thechie Priests heard these things, they doubted of them, whereunto this would growe.

25 ¶ Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 ¶ Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should have bene stoned.)

27 And when they had brought them, they fet them before the Council, and the chiefe Priest asked them,

28 ¶ Saying, Did not we faithfully command you, that ye should not teach in this name? and behold, ye have filled Hierusalem with your doctrine, and ye would k bring this mans blood upon us.

29 ¶ Then Peter and the Apostles answered, and said, We ought rather to obey God than men.

30 ¶ The God of our fathers hath raised up Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift up with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of finnes.

32 And we are his witnesses concerning these things which we see say: yea, and the holy Ghost, whom God hath given to them that obey him.

33 Now when they heard it, they Ibraff for anger, and consulted to slay them.

34 ¶ Then stood there up in the Council a certaine Tharife named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles fourth a lile space,

35 And said unto them, Men of Israel, take heele to your selves, what ye intend to doe touching these men.

36 For before these times, rose up Theudas, boasting himselfe, to whom resorted a number of men, about a foure hundred, who was slaine: and they all which obeyed him were scattered, and brought to nought.

37 After this man, arose up Indas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say unto you, Refraine yourselves from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, lest ye be found even fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 ¶ So they departed from the Council, rejoicing, that they were counted worthy to suffer rebuke for his Name.

42 And daily in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ,

m To be of some fame. n He dissuaded his follower from murdering the Apostles, neither doeth he thinke it good to referre the matter to the Roman Magistrate, for the Iewes could abide nothing worse, then to have the tyrannie of the Romanes confirmed. o If it be counterfeited and devised. P The Apostles, accustomed to suffer and beate wordes, are at length inured to beate privately, yet so, that by that meates they become stronger. q Both publicly and privately.

7 The more openly that Christes vertue sheweth itselfe, the more increaseth the malice of his enemies which conspire against him. 8 Tyranny which feare not God, are contented to feare his servants. 9 It is the proceeding of tyrannies which conspire to set out their owne commandments as right and reason, be they never so wicked. k Make us witness of murdering that man whom nothing will not kowlesse to name.

l We ought not to obey man, but to obey God: as obeying him, we may obey God. m Christ is appointed and indeede declared Prince and preserver of his Church in despite of his enemies.

n Chap 3. 13. 14 It is not sufficient for us that there is a righteod, but we must also according to our vocation go on forward till we come unto it.

o This brokeneth that they were in a most vehement rage, and moved highly discontented in minde, for it is a boyled kind of speech taken from them which are brutally cut in sunder with a face.

p Christ findeth defenders of his cause even in the very rout of his enemies, so oft as he sheweth it usefull.

q In matters of religion ye must take good breede that we attempt nothing vnder a colour of vertue, beside our vocation.

r In matters of religion ye must take good breede that we attempt nothing vnder a colour of vertue, beside our vocation.

s In matters of religion ye must take good breede that we attempt nothing vnder a colour of vertue, beside our vocation.



18 Till another King arofe, which knew not Ioseph.

19 The same I dealt subtilly with our kindred, and evill intreated our fathers, and made them to cast out their young children, that they might not remain alive.

20 ¶ The same time was Moses borne, and was acceptable unto God: which was nourished up in his fathers house three months.

21 And when he was cast out, Pharaohs daughter took him up, and nourisheth him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full forie yeere old, it came into his heart to visit his brethren, the children of Israel.

24 ¶ And when he saw one of them suffer wrong, he defended him, and avenged his quarrell that had the same done to him, and smote his Egyptian.

25 For hee supposed his brethren could have understood, that God by his hand should give them deliverance: but they understood it not.

26 \* And the next day he slew him selfe unto them as they strove, and would have taken them at one againe, saying, See, ye are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge over us?

28 Wit thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where hee begate two sonnes.

30 And when forie yeeres were expired, there appeared to him in the wilderness a burnt sin, and an Angel of the Lord in a flame of fire in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew nere to consider it, the voice of the Lord came unto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lord spake to him, Put on thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I have seen, I have seene the affliction of my people, which is in Egypt, & I have heard their groaning, and am come downe to deliver them: and now come, and I will send thee into Egypt.

35 This Moses whom they forooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliverer by the hand of the Angel which appeared to him in the bush.

36 He brought them out, doing wonders, and miracles in the land of Egypt, and in the red feild, and in the wilderness: ¶ fortie yeeres.

37 ¶ This is that Moses, which said unto the children of Israel, ¶ A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye heare.

38 ¶ This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt;

40 Saying unto Aar n, ¶ Make us gods that may goe before us: for we know not what is become of this Moses that brought us out of the land of Egypt.

41 And they made a calf in those dayes, and offered sacrifice unto the idole, and joyced in the works of their owne hands.

42 Then God turned himselfe away, and gave them up to serve the peccat of heaven as it is written in the booke of the Prophets, ¶ O house of Israel, have ye offered to me flame bealls, & sacrifices by the space of forie yeeres in the wilderness?

43 And ye y took up the Tabernacle of Moloch, and the starre of your god Remphan, figures which ye made to worship them: therefore I will carry you away beyond Babylon.

44 ¶ Our fathers had the Tabernacle of witness in the wilderness, as he had appointed, speaking unto \* Moses, that he should make it according to the fashion that he had seene.

45 ¶ Which tabernacle also our fathers received, and brought in with Iesus into their possession of the Genties, which God drawe out before our fathers, unto the dayes of David:

46 ¶ Who found favour before God, and desired that he might find a tabernacle for the God of Iacob.

47 ¶ But Salomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands, as saith the Prophet,

49 ¶ Heaven is my throne, and earth is my footstool: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things:

51 ¶ Ye stiffnecked and uncircumcised hearts and eares, ye have always resisted the holy Ghost: as your fathers did to doe you.

52 Which of the Prophets have not your fathers persecuted, and they have slaine them, which shewed before of the coming of that Iust, of whom ye are now the betrayers and murderers,

53 ¶ Which have received the law by the ordinance of Angels, and have not kept it.

54 ¶ But when they heard these things, their hearts were brast for anger, and they gnashed at him with their teeth.

55 ¶ But he being full of the holy Ghost, looked stedfastly into heaven, and saw the glory of God, and Iesus standing at the right hand of God,

56 And said, Behold, I see the heavens open, and the Sonne of man standing at the right hand of God.

57 ¶ Then they gave a shout with a loud voice, and flopped their eares, and ranne upon him violently all at once.

58 And call him out of the citie, and stoned him: and the witnesses laid downe their cloathes at a young mans feet, named Saul.

59 And they stoned Steven, who called on

¶ Exod. 32. 1. n This was the foundation of the Egyptian idolatrie: for they worshipped in several calfes, and made several images of Kings.

¶ Herod. lib. 2. o Being delirious and voyd of his Spirit, hee gave them up to Sun & wicked lusts to worship flames

¶ y the heaste of the Angels but the moste of the same and other flames.

¶ Deut. 17. 3. ¶ Amos 5. 17. q Youooke it up on your shoulders and carried it.

¶ r He had erected a Tabernacle, but this was called a backe to the forme which he had seene in the mountaine.

¶ s That is, of the covenant.

¶ Ex d. 15. 92. h. b. r. s. s.

¶ t. In 3. 14. f. Delivered from hand to hand.

¶ u By the figure Meant the countries which the Gentiles possessed. u God drawe them out, but they should yield up the possession of those countries to our fathers, when they entered into the land.

¶ v S. m. 7. 2. psal. 132. 5.

¶ x Cbro. 17. 12. 1 kings 6. 1.

¶ y Salomon built a Temple according to Gods commandment: but not with any such condition, that it should be builded in the name of God.

¶ z Chap. 17. 44. ¶ Est. 6. 11.

¶ k. r. 9. 26. ecc. 44. 9

¶ l Even moved with the zeale of Gods strength

¶ m To be as wee iudges.

¶ n They are oftentimes called bears, which lieth downe

¶ o In 1. 9. 26. ecc. 44. 9

¶ p To be as wee iudges.

¶ q They are oftentimes called bears, which lieth downe

¶ r In 1. 9. 26. ecc. 44. 9

¶ s To be as wee iudges.

¶ t It was appointed by the Law, that the witnesses should call the first stones, Deut. 17. 7.

i He desired a subtil temper in a man, or fleckish that he commanded all the males to be cast out.

¶ Exod. 11. 1.

¶ Exod. 21. 3.

¶ Exod. 32. 1. ¶ N. m. he calleth the flame of fire an Angel, for he is the Angel of presence, and therefore I pray, let us see after he cometh to him, saying to Moses, I am that God of thy fathers, &c.

m. Es. the power. ¶ Exod. 7. 8. 9. 10. 11. 12. 13. 14. 15. ¶ 1. He acknowledged Moses, for hee was his lawgiver, out to tha. he prooveth by his owne witnesses, that the Law had testified a more perfect thing, than is to be expected of Christ, which tended to all his Propets.

¶ D. iter. 1. 1. 15. chap. 32. 2. ¶ Exod. 19. 4.

11 Faith and charitable love forsake the servants of God, even to the fall thereof.

God, and sayd, Lord Iesus receive my spirit. And he kneeled downe, and cried with a loud voyce, Lord, I lay not this line to their charge. And when he had th

1 Christ useth the rage of business to the spreading forth and enlarging of his doctrine.

12 The godly income for Steven after his death and buriall, shewing therein an example of singular faith and charity; but no man prayeth to him.

13 The dispersion of Steven abroad of the faith, as in the journey together of Churches.

14 Philip, who was borne in Hierusalem, is made of God extraordinarily an Evangelist.

15 Christ ever commeth Satan fo

16 Christ ever commeth Satan fo

17 Christ ever commeth Satan fo

18 Christ ever commeth Satan fo

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whomsoever I lay the hands, hee may receive the holy Ghost.

20 ¶ Then said Peter unto him, Thy money perish with thee, because thou thinkst that the gift of God may be obtained with money.

21 ¶ Then had neither part nor fellowip in this buffe: for his heart is not right in the sight of God.

22 ¶ Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 ¶ For I see that thou art in the gall of bitterness, and in the bond of iniquitie.

24 ¶ Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 ¶ So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospell in many towncs of the Samaritanes.

26 ¶ Then the Angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth downe from Hierusalem unto Gaza, which is wastie.

27 ¶ And he arose and went on: and beholde, a certain Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Governour, who had the rule of all her treasure, and came to Hierusalem to worship.

28 ¶ And as he returned sitting in his charet, hee read Esaias the Prophet.

29 ¶ Then the Spirit said unto Philip, Goe neere and ioine thy selfe to yonder charet.

30 ¶ And Philip ranne thither, and heard him read the Prophet Esaias, and sayd, But understand thou what thou readest?

31 ¶ And he sayd, How can I, except I had a guide? And he desired Philip, that he would come up and sit with him.

32 ¶ Now the place of the Scripture which he read, was this, ¶ He was led as a lambe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth.

33 ¶ In his humilitie his judgement hath bene exalted: but who shall declare his generation? for his life is taken from the earth.

34 ¶ Then the Eunuch answered Philip, and said, I pray thee of whom speaketh the Prophet this of himselfe, or of some other man?

35 ¶ Then Philip opened his mouth, and began at the same Scripture, and preached unto him Iesus.

36 ¶ And as they went on their way, they came unto a certaine water, and the Eunuch sayd, See, here is water, what doeth let me to be baptized?

37 ¶ And Philip sayd unto him, If thou believest with all thine heart, thou mayest. Then he answered, and sayd, I believe that thou Iesus Christ is that Sonne of God.

38 ¶ Then hee commanded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 ¶ And althoone as they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way rejoicing.

which Christ took upon him, for our sakes, in bearing his Fathers wrath in His low birth, His fall, for Christ having once risen from the dead dieth no more, Rom. 6. 9. 13. Profit of faith is not in baptizing them which are no yeres, and therefore it is evident that a re-baptism full ingrafted into Christ when we are baptized but being already ingrafted are then continued. ¶ The fountaine of the efficacie which is necessary for baptizing.

¶ They are the foci of the Simons Magus, and the death of Peter, which ever since, as he is called, is a deadly sin.

¶ In this doctrine which I preach, it is not ought to be done, but in the name of the Father, and of the Son, and of the Holy Ghost.

¶ We must hope to see the will of the Lord, and to be faithful for His sake.

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40 But Philip was found at Azotus; and hee walked to and fro preaching in all the cities, till he came to Cefarea.

C H A P. I X.

1 Saul going towards Damascus, a light shined downe to the ground of the Lord. 18 Ananias first 18 to baptize him. 23 The laying away of the steele, as hee lifts up, being let downe through the wall. 38 Iesus crie oute of the pallie, 36 and by him Tabitha being dead, 40 is referred to 17.

1 And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the hie Priests,

2 And desired of him letters to Damascus to the Synagogues, that if hee found any that were of that way, (either men or women) hee might bring them bound unto Hierusalem.

3 Now as hee journeyed, it came to passe that as hee was come neere to Damascus, suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kick against prickes.

6 He then both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said unto him, Arise, and goe into the citie, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor drank.

10 And there was a certaine disciple at Damascus named Ananias, and so him said the Lord in a vision, Ananias And hee said, behold, I am here Lord,

11 Then the Lord said unto him, Arise, and go into the citie which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And hee saw in a vision a man named Ananias comming in to him, and putting his hands on him that he might receive his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Synagogs at Hierusalem.

14 Moreover here hee hath authoritie of the hie Priests, o binde all that call on thy Name.

15 Then the Lord said unto him, Goe thy way: for he is a choicen vessel unto mee, to bear my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things hee must suffer for my Names sake.

17 Then Ananias went his way, and entered into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee (even Iesus that appeared unto thee in the way as thou comest) that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as had bene scales, and suddenly he received sight, and arose, and was baptized.

19 And received meate, and was strengthened,

So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee, that made wicke of them which called on this Name in Hierusalem, and came hither for that intent, that he should bring them bound unto the hie Priests?

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Jewes tooke coursell to kill him.

24 But their laying awaite was knowne of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tocke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee allyed to ioyne himselfe with the disciples: but they were all afraid of him, and beleved not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how hee had scene the Lord in the way, and that hee had spoken unto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conversant with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudaea, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the citie which dwelt at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the pallie.

34 Then said Peter unto him, Aeneas, Iesus Christ maketh thee whole: arise and take thy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

36 There was also at Ioppa a certaine widow, a disciple named Tabitha, (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that shee was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.

2 Paul beguneth straightway to execute the office which was committed unto him: never confuting with high and bloud.

3 Paul shewed more with his own authenticall doctrine, but with the testimonies of the Prophets.

4 By confuting the places of the Scripture together, as cunning craftines do: when they make up any thing, they use gathering all parts together to make them agree fully one with another.

5 Paul who was before a persecutor, hath now persecuted with a more bitter yet a better off.

6 2 Cor 11:13. We are not forbidden to avoide and shewe the danger and consider the mercies of God lay for us: for that were to leave us from our vocation.

7 In ancient time of man were usually or highly esteemed into the number and amongst the sheepe of Christ: much lesse to be a pasture.

8 The constant fervours of God must keepe for danger after danger: God watcheth for them.

9 With Peter and James, for the faith that hee saw none of the Apostles but them Gal 1, 18: 19.

10 Luke Chap. 6. 12. The ministers of the word may change their places, by the advice and counsel of the congregation and Church.

11 The end of persecution is the building of the Church: so that we will rather wait for the Lord.

12 This is borrowed kind of speech which signifie establishment and increase.

13 Peter's Apostleship is confirmed by healing of the man that was sicke of the pallie.

14 Lydda was a cite of Palestine and Saron a Country and a place of good pasture betweene Cefarea of Palestine and the mountain Tabor, and the lake of Genesareth which extendeth itselfe in great length beyond Ioppa.

15 Peter declared evidently by rising up a dead body through the Name of Christ, that hee preached the glad tidings of life.

1 Saul (who is also Paul) persecuting Christ most cruelly, yet hee did as it were before him: hee fell into his hands, and with a singular example of the goodtie of God, in the face of punishment which hee justly deserved for his cruelty: is not only received to favour, but is even by the mouth of God appointed an Apostle, and discomfited by the minister and witness of Ananias.

2 Rom 9:3. galat 1:13. This is a token that Sauls blowe backe grew and call out great breathings against the disciples.

3 Any trade of life which is a man's keele himselfe unto the Jewes call a way.

4 Chap. 22:6. 1 Cor 11:13. This is a proverb which is spoken of them that through their covetous ambitious, hurt themselves.

5 David himselfe could not go one step forward but hee should stand as if they had been every stone.

6 They heard Paul voyce: for after what it is said in fearing that they heard not his voyce that spake: as beneeth chap. 22:6.

7 Peter was a disciple of Christ, as were also Archibald, which was a cities Sardonias: it is said to have built in one day.

8 To be surey name to set the way: it will shew him plainly into Iudaea his house.

39 Then Peter arose and came with them : and when he was come , they brought him into the upper chamber , where all the widows stood by him weeping , and shewing the coats and garments , which Dorcas made , while she was with them .

40 But Peter put them all forth , and kneeled downe , and prayed , and turned him to the Ladies , and said , Talitha , arise . And she opened her eyes , and when he saw Peter , fate vp .

41 Then he gave her the hand , and lift her up , and called the Saints and widows , and restored her alſe .

42 And it was known throughout all Ioppa , and many believed in the Lord .

43 And it came to passe , that he taried many dayes in Ioppa with one Simon a Tanner .

C H A P. X.

1 Cornelius , 4 at the angels commandment . 5 sendeth for Peter . 11 Who aske by a vision . 15. 20. 25. how he not to despise the Gentiles . 34 The preachers his Gospell to Cornelius and his household . 45 Who having received the holy Ghost , 47 are baptizd .

¶ Furthermore there was a certaine man in Cesarea called Cornelius , a captain of the band called the Italian band .

2 A devout man , and one that feared God with all his household , which gave much almes to the people , and prayd God continually .

3 He saw in a vision evidently about the ninth hour of the day an Angel of God comming in to him , and saying unto him , Cornelius .

4 But when he looked on him , he was afraid , and said , What is it , Lord : and he said unto him , Thy prayers and thine almes are come up into remembrance before God .

5 Now therefore send me to Ioppa , and call for Simon , whose surname is Peter .

6 He lodgeth with one Simon a Tanner , whose house is by the sea side : here shall tell thee what thou oughtest to doe .

7 And when the Angel which spake unto Cornelius , was departed , he called two of his servants , and a soldier that feared God , one of them that waited on him ,

8 And tolde them all things , and sent them to Ioppa .

9 On the morow as they went on their iourney , and drew nere unto the citie , Peter went up upon the houſe to pray about the sixt hour .

10 Then waxed he an hungred and would have eaten : but while they made some thing ready , he fell into a trance .

11 And he saw heaven opened , and a certaine vessel come downe unto him , as it had bene a great fleece , knit at the foure corners , and was led downe of the earth .

12 When in was full manner of foure footed beastes of the earth , and wilde beaſts , and creeping things , and houſes of the heauen .

13 And there came a voyce to him , Arise , Peter : kill , and eate .

14 But Peter said , Not so , Lord : for I have never eaten any thing that is polluted , or vnclene .

15 And the voyce spake vnto him againe the second time . The things that God hath purified , I pollute them not .

16 This was so done thrise : and the vessel was drawn up againe into heauen .

17 Nowe while Peter doubted in himselfe what this vision which hee had seene , meant , behold , the men which were sent from Cornelius , had inquired for Simons house , and stood at the gate .

18 And called , and asked , whether Simon , which was surnamed Peter , were lodged there .

19 And while Peter thought on the vision , the Spirit saide unto him , Behoide , three men seeke thee .

20 Arise therefore , and get thee downe , and goe with them , and doubt nothing : for I have sent them .

21 ¶ Then Peter went downe to the men , which were sent unto him from Cornelius , and said , Behold , I am he whom yee seeke : what is the cause wherefore ye are come ?

22 And they said , Cornelius the captaine , a iust man , and one that feareth God , and of good report among all the nation of the Iewes , was warned from heauen by an holy Angel to send for thee into his house , and to heare thy words .

23 Then called he them in , and lodged them : and the next day , Peter went forth with them , and certaine brethren from Ioppa accompanied him .

24 ¶ And the day after , they entred into Cesarea . Nowe Cornelius waited for them , and had called together his kinsmen , and speciall friends .

25 ¶ And it came to passe as Peter came in , that Cornelius met him , and fell downe at his feet , and worshipped him .

26 But Peter tooke him up , saying , Stand up : for even I my selfe am a man .

27 And as he talked with him , he came in , and found many that were come together .

28 And he said unto them , Yee know that it is an vnlawfull thing for a man that is a Iew , to company , or come unto one of another nation : but God hath shewed me , that I should not call any man polluted , or vnclene .

29 Therefore came I unto you without saying nay , when I was sent for . I aske therefore , that your intent have ye sent for me ?

30 Then Cornelius said , Four dayes agoe , about the ninth hour , I fasted , and at the ninth hour I prayed in mine house , and behoide , a man stood before me in bright cloathing .

31 And said , Cornelius , thy prayer is heard , and thine almes are had in remembrance in the sight of God .

32 So send therefore to Ioppa , and call for Simon , whose surname is Peter , ( hee is lodged in the house of Simon a Tanner by the Sea side ) who when he cometh , shall speake unto thee .

33 Then send I for thee immediately , and thou shalt well done to come . Now therefore are we all here present before God to heare all things that are commanded thee of God .

34 ¶ Then Peter opened his mouth , and said , Of a truth I perceive , that God is no acceptor of persons .

1 Peter confessed to the Gentiles that God by the means of two miracles . 2 So that he was not despised of God , and was no idolater . 3 So that he could be void of faith in Christ because he was a deuil in him : but as yet he knew not that he was come . 4 This is a great commendation to this man that he laboured to have all his household and familiar friends acquaintance to the religion of God . 5 What wilt thou do , Lord : he feeleth himselfe to be a deuil . 6 This is a blessed kind of speech . 7 Which is the reason why only he is taken from his house , and applied to prayer . 8 For he is full of wholesome families . 9 He feeleth the love and favour of them that are up unto God . 10 He is full of desires to doe our prayers as a sacrifice smelling favour in the Lords eyes . 11 He is a great pleasure in himselfe . 12 In that he will not suffice God as it were of his members for to doe his duty . 13 He is full of ten thousand desires . 14 He is full of children . when they come then he goes to seek . 15 Forth up Peter stand and said as one that is full of joy . 16 He is full of grace . 17 He is full of grace . 18 He is full of grace . 19 He is full of grace . 20 He is full of grace . 21 He is full of grace . 22 He is full of grace . 23 He is full of grace . 24 He is full of grace . 25 He is full of grace . 26 He is full of grace . 27 He is full of grace . 28 He is full of grace . 29 He is full of grace . 30 He is full of grace . 31 He is full of grace . 32 He is full of grace . 33 He is full of grace . 34 He is full of grace .

3 Religious declaration of worshipping agreeth only to God : his civill worship is given to the Ministers of the word : all though not without danger . 4 Hence canst not the full time have . 5 He is like , that is about some of the clock of the day . 6 He is marvellous when he spake to Peter . 7 Cornelius faith he is with full fellowship prayer and abstinence . 8 As faith cometh by hearing . 9 It is nourished and groweth up by the faith . 10 Disting of our nations is taken away by the coming of Christ . 11 And is evidently seen by faith and righte unness , who is agreeable to him . 12 Whom he accepteth . 13 That is of himselfe . 14 He is not alienated . 15 He is not alienated . 16 He is not alienated . 17 He is not alienated . 18 He is not alienated . 19 He is not alienated . 20 He is not alienated . 21 He is not alienated . 22 He is not alienated . 23 He is not alienated . 24 He is not alienated . 25 He is not alienated . 26 He is not alienated . 27 He is not alienated . 28 He is not alienated . 29 He is not alienated . 30 He is not alienated . 31 He is not alienated . 32 He is not alienated . 33 He is not alienated . 34 He is not alienated .



o By the feare of  
God, the Hebrews  
understand the  
whole service of  
God: whereby we  
perceive that Ceru-  
simus was not hold  
of faith, no more  
than they were  
which lived before  
Christ's time: and  
therefore they deale  
foolishly, which  
would preparate a  
workes for we will  
upon this p. see.

p God gave the Iu-  
ratitudes under-  
stand, that whoso-  
ever heareth godly, is  
acceptable to God,  
of what nation so-  
ever he be, for hee  
preached peace to  
men through Iesus  
Christ, who is Lord  
not of one nation  
only, but of the  
world.

The fulsome of the  
Gospell, which  
shall be made mani-  
fifest at the latter  
day when Christ  
himselfe shall sit as  
Judge, both of the  
living, and dead) in  
this, that Christ  
promised to the  
Fathers, and exhibi-  
ted in his time  
with the mighty  
power of God.

(Which was by all  
meanes shewed)  
and at length re-  
conciled to cruci-  
fy us to God, did the  
third day, that whoso-  
ever believeth in  
him should be saved through the remission of sinnes.

¶ Luke 4. 14. 9 This stile is  
taken from an olde custome of the Jewes, who used to anoint their Kings and Priestes,  
whetsoever it grew to call them anointed, upon whom God bestowed Kingdome & vertues.  
¶ The choosing of the Apostles is properly given to God: for though God be president in  
the lawfull election of ministers, yet there is in this place a secret opposition and setting  
of Gods choosing, and manevolence the one against the other, for the Apostles were im-  
mediately appointed of God, and the Church Ministers by manes. ¶ Eze. 31. 34.  
mich. 7. 18 chap. 19. 8 The Spirit of God speaketh thus in the hearts of the  
hearers, which the minister of the word speaketh by the commandment of God, as  
it is apperary by the effects. 9 Baptisme doth not suffice to make them holy  
which receive it, but feeleth up and down with their sanctification.

CHAPTER XI.  
Peter being accused for going to the Gentiles, 5 defendeth  
himselfe. 22 Earnshaw is sent to Antiochia, 26 where  
the disciples are called Christians: 28 and there was  
forereth a famine to come.

3 Peter being  
without cause re-  
prehended of the  
Jews, doth not  
obeyt that hee  
ought nor be  
judged of any, but  
quely giveth an  
account of his  
doings.

36 In every nation hee that o feareth him,  
and worketh righteoulnesse, is accepted with him,

36 Ye p knowe the word which God hath sent  
to the children of Israel, preaching peace by Iesus  
Christ, which is Lord of all :

37 7 Even the word which came through all  
Iudea, & beginning in Galile, after the Baptisme  
which Iohn preached :

38 Tavit; how God 9 anointed Iesus of Na-  
zareth with the holy Ghost, and with power: who  
went about doing good, and healing, all that were  
oppressed of the devill: for God was with him.

39 And we are witness: of all things which he  
did both in the land of the Jewes, and in Hierusa-  
lem, whome they slew, hanging him on a tree.

40 Him God raised up the third day, and cau-  
sed that he was raised openly :

41 Not to all the people, but unto the witness-  
es chosen before of God, even to us which did eat  
and drinke with him, after he arose from the dead.

42 And hee commanded us to preach unto the  
people, and to testifie, that it is he that is ordained  
of God a iudge of quicke and dead.

43 To him all give all the Prophets witness,  
that through his Name all that believe in him, shall  
receive remission of sinnes.

44 8 While Peter yet spake these wordes, the  
holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which believed,  
were astonied, as many as came with Peter, because  
that on the Gentiles also was powred out the gift  
of the holy Ghost.

46 For they heard them speake with tongues,  
and magnifie God. Then answered Peter,

47 9 Can any man forbid water, that these  
should not be baptized, which have received the  
holy Ghost, as well as we ?

48 So he commanded them to be baptized in  
the Name of the Lord. Then prayed they him to  
tattie certaine dayes.

6 Towarde the which when I had fastened  
mine eyes, I considered, and saw foure hundred hea-  
ths of the earth, and wild beasts, and creeping things,  
and foules of the heaue.

7 Also I heard a voice, saying unto me, Arise,  
Peter: rise and eate.

8 And I said, God forbid, Lord, for nothing  
polluted or uncleane hath at any time entred into  
my mouth.

9 But the voice answered me the second time  
from heaven, The things that God hath purined,  
pollute thou not.

10 And this was done three dayes, and a voice  
taken up againe into heaven.

11 Then beholde, immediately there were three  
men alreadie come unto the house where I was,  
sent from Cesarea unto me.

12 And the Spirit said unto me, that I should  
go with them, without doubting: moreover, these  
like brethren came with me, and wee entred into  
the mans house.

13 And he shewed us, how he had seene an An-  
gel in his house, which stood and said to him, Send  
men to Ioppa, and call for Simou, whose surname  
is Peter.

14 He shall speake wordes unto thee, whereby  
both thou and thine house shall be saved.

15 And as I began to speake, the holy Ghost  
fell on them, & even as upon us at the beginning.

16 Then I remembered the word of the Lord,  
how hee said, 5 Iohn baptized with water, but ye  
shall be baptized with the holy Ghost.

17 For as much then as God gave them a like  
gift, as he did unto us, when we believed in the  
Lord Iesus Christ, who was I, that I could let  
God ?

18 When they heard these things, they held  
their peace, and glorified God, saying, Then hath  
God also to the Gentiles granted repentance unto  
life.

19 3 And they which were scattered abroad  
because of the affliction that arose about Steven,  
went throughout till they came unto Phenice, and  
Cyprus, and Antiochia, preaching the word to no  
man, but unto the Jewes only.

20 4 Now some of them were men of Cyprus  
and of Cyrene, which when they were come into  
Antiochia, spake unto the Grecians, and preached  
the Lord Iesus.

21 And the hand of the Lord was with them,  
so that a great number believed and turned unto  
the Lord.

22 5 Then tidings of those things came unto  
the eares of the Church, which was in Hierusalem,  
and they sent forth Barnabas, that he should goe  
unto Antiochia.

23 Who when hee was come and had seene  
the grace of God, was glad, and exhorted all, that  
with purpose of heart they would continue in the  
Lord.

24 For he was a good man, and full of the ho-  
ly Ghost, and faith, and much people ioyned them-  
selves unto the Lord.

25 6 Then departed Barnabas to Tarsus to  
seeke Saul:

26 And when hee had found him, hee brought  
him unto Antiochia: and it came to passe, that a  
whole yeere they were conversant with the Church,  
and taught much people, in somuch that the disci-  
ples were first called Christians in Antiochia.

\* Chap. 9.

5 Chap. 11.  
and 19. 4.  
marc. 3. 11.  
marke 1. 8.  
Iuke 3. 16.  
Iohn 1. 26.

2 Such as aske  
question of the  
true which they  
know nor ought  
to be quietly  
heard, and must  
loquely yield to  
the declaracion  
thereof.

3 The fasteing  
abroad of the  
Church of Hieru-  
salem is the cause  
of the gathering  
together of many  
other Churches.

\* Chap. 8. 1.

2 He speaketh of  
Antiochia which  
was in Syria and  
entred upon Ci-  
licia.

4 The Church of  
Antioch, the new  
Hierusalem of the  
Gentiles was ex-  
traordinary called.

5 The Apostles  
doe not fully  
condemne of the  
transcrite voca-  
tion, but yet  
they iudge by  
the fruit.

6 There was no  
contraction among  
the Apostles at  
the first, as of  
holding places and  
doings.



falsē Prophet, being a Jew, named Barabas,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called unto his brethren Saul, and desired to heare the word of God.

8 And Barabas the forcerer, (for so is his name by interpretation) wiled, forced them, and sought to turne away the Deputie from the Faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And said, O full of all subtiltie and all mischief, the child of the devil, and enemy of all righteousness: wilt thou not cease to pervert the straight wayes of the Lord?

11 Now here, behold, the hand of the Lord is upon thee, and thou shalt be blind, and not see the sunne for a season. And immediately these fell on him a mist, and a darkenes, and he went about, seeking some to lead him by the hand.

12 Then the Deputie when hee saw what was done, believed, and was silenced at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by shippe from Paphus, they came to Perga a citie of Pamphylia: then John departed from them, and returned to Hierusalem.

14 But when they departed from Perga, they came to Antiochia a citie of Pisidia, and I went into the Synagogue on the Sabbath day, and late downe,

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent unto me, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof.

18 And about the time of forty yeeres, fulfilled their men in the wilderness.

19 And he destroyed seven nations in the land of Chanaan, & divided their land to them by lot.

20 Then afterward he gave unto them Iudges about foure hundredth and fiftie yeeres, unto the time of Samuel the Prophet.

21 So after that, they defired a King, and God gave unto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of m̄ fourtie yeeres.

22 And after he had taken him away, he raised up David to be their King, of whom hee witnessed, saying, I have found David the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

23 Of this mans seede hath God according to his promise raised up to Israel, the Saviour Iesus:

24 When Iohn had first preached before

his coming the hapinesse of repentance to all the People of Israel.

25 And when Iohn had fulfilled his course, he said, Whom ye thinke that I am, I am not: but he behold, there cometh one after mee, whose thoope of holier I am, not worthy to loose.

26 Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For the inhabitants of Hierusalem and their rulers, because they knew him not, nor the wordes of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet defiled they him, to kill him.

29 And when they had fulfilled all things that were written of him, they tocke him downe from the tree, and put him in a sepulchre:

30 But God raised him up from the dead.

31 And he was seene many daies of them, which came up with him from Galile to Hierusalem, which are his witnesses unto the people.

32 And we declare unto you, that touching the promise made unto the fathers,

33 God hath fulfilled it unto us their children, in that hee raised up Iesus: even as it is written in the second Psalm, Thou art my Sonne: this day have I begotten thee.

34 Now as concerning that hee raised him up from the dead, I have no more to returne to corruption, hee hath saide thus, I will give you the holy things of David, which are faithful,

35 Wherefore hee saith also in another place, Thou wilt not suffer thine holy one to see corruption.

36 Howbeit David after hee had served his time by the counsell of God, hee slept, and was laid with his fathers, and saw corruption.

37 But hee whom God raised up, saw no corruption.

38 Be it knowne unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of finnes.

39 And from all things, from which ye could not be justified by the Law of Moses, by him every one that beleeveth, is justified.

40 Beware therefore leaith that come upon you, which is spoken of in the Prophets,

41 Beholde, ye despisers, and wonder, and marvel: say for I will see a worke in your dayes, a worke which ye shall not beleieve, if a man would declare it to you.

42 And when they were come out of the Synagogue of the Iewes, the Gentiles besought that they would preach these wordes to them the next Sabbath day.

43 Now when the congregation was dissolved, many of the Iewes and their Profetiees that feared God, followed Paul and Barnabas, which spake unto them, and exhorted them to continue in the grace of God.

Matt. 13. 12. Mar. 13. 12. Luke 8. 10. John 1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 The devill maketh the conquest of Christ more glorious, in that that hee doeth himselfe against him. The forcerer which was thicken of Paul with a corruption punishment (although hee was a Jew) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly abuse continually Broder the courts of the Gospell. Hee hath out such a fault as which he hath it, with hearing and with great desire to see the end of the world, with the in the world. Hee never which hee hath in his heart and beating downe his enemies. An example in the (the same company both of singular confidence, and also of great vertue keele. The path which hee hath betwixt him and Antiochia which hee is in the Synagogue of the Iewes, according to the partener which are the rulers of the Christian Congregation were instructed) fill the Scriptures were read, then such as was read. were licensed by the rulers of the Synagogue to speake and exound. Word for word, if there be any word in you, and this is the end of the world, which hee hath taken from the Believers, whereby it meant, that the effect of a mans grace are in us, as it were in the hearts of us, and that they are not ours, but Gods: In like sort Paul said, These hath you a new law in my mouth. I had a law, but God bestowed many peculiar benefits upon his, the which hee had, but this especially, that hee promised them the everlasting redemption, which was made by a breaking up in honour. Exod. 10. Exod. 13. 14. Exod. 15. 16. Exod. 17. 18. Exod. 19. 20. Exod. 21. 22. Exod. 23. 24. Exod. 25. 26. Exod. 27. 28. Exod. 29. 30. Exod. 31. 32. Exod. 33. 34. Exod. 35. 36. Exod. 37. 38. Exod. 39. 40. Exod. 41. 42. Exod. 43. 44. Exod. 45. 46. Exod. 47. 48. Exod. 49. 50. Exod. 51. 52. Exod. 53. 54. Exod. 55. 56. Exod. 57. 58. Exod. 59. 60. Exod. 61. 62. Exod. 63. 64. Exod. 65. 66. Exod. 67. 68. Exod. 69. 70. Exod. 71. 72. Exod. 73. 74. Exod. 75. 76. Exod. 77. 78. Exod. 79. 80. Exod. 81. 82. Exod. 83. 84. Exod. 85. 86. Exod. 87. 88. Exod. 89. 90. Exod. 91. 92. Exod. 93. 94. Exod. 95. 96. Exod. 97. 98. Exod. 99. 100.

1. The Lord was in grave, that hee felt no corruption. 2. I had a law, chap 21. 3. A man, 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300.

43 And the next Sabbath day came almost the whole cite together, to heare the word of God.

44 But when the Iewes saw the people, they were full of envie, and they kept in their things, which were taken of Paul, contrariy *sicem*, and railing on *him*.

45 Then Paul and Barnabas spake boldly, and said, It was necessary that the word of God should not have bene spoken unto you: but feeling yee put it from you, and iudge you selves unworthy of everlasting life, loe, we turne to the Gentiles.

46 For so hath the Lord commanded us, saying, I have made thee a light of the Gentiles, that thou shouldst be the salvation unto the end of the world.

47 And when the Gentiles heard it, they were glad, and gloried the word of the Lord: and as many as were ordained unto eternal life, believed.

48 Thus the word of the Lord was published throughout the whole country.

49 But the Iewes stirred certaine devoute and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

50 But they shooke off the dust of their feete against them, and came unto Iconium.

51 And the disciples were filled with ioy, and with the holy Ghoist.

52 And such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether evil men, to make them cruelly abused. *Such as embraced Mattheus his Law.* 21 The Kingdom of heauen cannot be gotten in by Church together, and to foster and cherish it, when it is gathered together. *Mat 18. 17. mat. 11. Luke 9. 5. chap. 18. 6.*

CHAP. XIII.

1 Paul and Barnabas are preferred at Iconium: 6 all Lystra Paul, 10 healeth a cripple. 13 They are abused & persecuted among them, 13 how they forbide 19 Paul by the persuasion of certaine Iewes, is refused: 23 From thence passing threew aynt Churches, 25 they returne to Antiochia.

1 And it came to passe in an Iconium, that they went both together into the Synagogue of the Iewes, and to speake, that a great multitude both of the Iewes and of the Grecians beleevd.

2 And the unbelieving Iewes hired up, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gave testimony unto the word of his grace, and caused signes and wonders to be done by their hands.

4 But the multitude of the cite was divided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled unto Lystra, and Dabe, cities of Lycaonia, and unto the region round about.

7 And there preached the Gospel.

8 Now there fate a certaine man at Lystra, impotent in his feete, which was a cripple from his mothers wombe, who had never walked.

9 He heard Paul speake: who beholding him and perceiving that he had faith to be healed,

10 Saide with a loud voice, Stand upright on thy feete. And he leaped up, and walked.

11 Then when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, Gods are come downe to us in the likenesse of men.

12 And they called Barnabas, Iupiter, and Paul Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their cite, brought buls with garlands unto the d gares, and would have sacrificed with the people.

14 But when the Apolles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 And saying, O men, why doe yee these things? We are even men subject to the like passions that ye be, and preach unto you, that yee should turne from these vaine things unto the living God, & which made heaven and earth, and the sea, and all things that in them are:

16 For when in times past we suffered all the Gentiles to walke in their owne ways:

17 Nevertheless, he left not himselfe without witness, in that he did good and gave us raine from heaven, and fruitful seasons, filling our hearts with food, and gladnetie.

18 And speaking these things, scarce appeard they the multitude, that they had not sacrificed unto them.

19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the cite, \* stoned Paul, and drewe him out of the cite, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose up, and came into the cite, and the next day he departed with Barnabas to Derbe.

21 And after they had preached the glad tidings of the Gospell to that cite, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 Confirming the disciples hearts, and shorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdom of God.

23 And when they had ordained them Elders by election in everie Church, and prayed, and fasted, they commended them to the Lord in whom they beleevd.

24 Then they went throughout Mysidia, and came to Ephusyia.

25 And when they had preached the worde in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, \* from whence they had bene commended unto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how hee had opened the doore of faith unto the Gentiles.

28 So there they abode a long time with the disciples.

29 And being returned to Antiochia, to render an account to the Congregation of Church. *Whom was a faculty of Ephusyia, according to Lystra. Antiochia of Syria. Chap. 13. 3.*

CHAP. XIV.

1 Certaine see about to bring in circumcission at Antiochia: 6 with whome metee the Apostle confist: 19 and what must be done, 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

d Of the haste where Paul and Barnabas were. 4 That is called idolatry, which giveth to creatures the name of God, to be reverved to holy and excellent: that which is proper to the only one God, is invocation or calling upon. 5 Men, as yet are, and creatures of the same nature of man, as you. 6 He calleth idlers, because they give the name of God, after the manner of the Hebrewes. 7 Gene. 1. 1. plaine 146. 5. reuel. 14. 7. 8 Custom, being never fold, doth not excuse the idolaters. 9 Mat. 18. 13. 10 He suffered them to live as they list, prescribing and appointing them no kind of rule. 11 The devill when he is sought to the full, can at length rage openly but in vain: even then when he seemeth to have the upper hand. 12 Cor. 11. 5. 13 We must goe forward in our vocation through a thousand tribulations. 14 This is the office of the ministers, not only to teach, but also to confirm them that are taught, and prepare them to the strife. 15 The Apolles consist in Churches which they had planted, to proper and peculiar Pastours, which by made not idly, but were diligent and fasting, being before, neither did they visit them upon Churches through biberie or lordly superiority, but rather placed them by the voice of the congregation. 16 Paul and Barnabas having made

19 The favour of a certain time G. Epel is unto the people, and vaine things, desires a id of the rich, and such as desire. 19 The G. Epel is published to the Gentiles by the express commandment of G. 4. 20 By his ordering, and as it were pronounes sentence, a king 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

1 The Church is as leagu troubled with diffention within it self, and the trouble riseth of the proud and flatterous wites of certain evil men. The first strife was concerning the office of Christ, whether we be saved by his one ly righteousness understood by faith, or we have need also to observe the Law.

2 Epiphanius is of opinion that this was Cerinthus, a heretic of Gnosticians were inclined to suppose heresies, whereunto certain were first by common consent in the name of all.

3 Controversy and lovingly brought on their way by the Church, that is, by certain appointed by the Church.

4 In this matter is shew handled both parts being heard in the assembly of the Apostles and ancient, and offers communication with the people.

5 Chap. 10. 20. and 11. 3.

6 God himself in calling off the Gentiles which are uncircumcised, did teach that our salvation doth consist in faith without the worship appointed by the Law.

7 A word for words, of old time, that is, ayen from the first time that we were commended to preach the Gospel, and straightwayes after that the holy Ghost came downe upon us.

8 It hit us no difference betweene us and them, as touching the lawe which is free from the Law.

9 Christ pronounced them to be free, which are pure of heart, and here we are plainly taught that men are made free by faith.

10 Cornelius to the Lawe: (life in general), sheweth that once could be saved, if Salva ion were to be sought for by the Lawe, and not by grace onely in Iesus Christ, because that no man could without the Lawe, neither Peter, that is, not Apostle.

11 Why tempt ye God, as though we could not save by faith? Mar. 13. 24.

12 A true promise of a lawfull Council, were Gods truthenonlyly testified.

13 The same of Antiochia, who is called the Lord's brother.

14 James commeth the calling of the Gentiles, out of the words of God, therein agreeing in Peter.

15 And therefore nothing commeth to pass by servants, but by Gods appointment.

Then came downe a certaine man from Iudas, and taught the brethren, saying, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 And when there was great diffention, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certaine other of them, should goe up to Hierusalem unto the Apostles and Elders about this question.

3 Thus being brought forth by the Church, they passed through Ihenice and Samaria, declaring the conveyion of the Gentiles, and they brought great joy unto all the brethren.

4 And when they were come to Hierusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the sect of the Pharisees, which did beleefe, tose up saying that it was needefull to circumcise them, and to command them to Keepe the Law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose up, and sayd unto them, Ye men and brethren, ye know that a good while agoe, among us God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleefe.

8 And God which knoweth the hearts, bare them witness, in giving unto them the holy Ghost, even as he did unto us.

9 And he put no difference betweene us and them, after that he by faith he had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to bear?

11 But we beleefe, through the grace of the Lord Iesus Christ to be saved, even as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men, and brethren, hearken unto me.

14 For Simeon hath declared, how God first did visite the Gentiles, to take of them a people unto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 After this I will returne, and will build againe the Tabernacle of David, which is fallen downe, and the ruines thereof will I build againe, and I will set it up.

17 That the residue of men might seeke after the Lord, and all the Gentiles upon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the worlde, God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God.

20 But that we find unto them, that they abstaine themselves from idichnesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in every citie them that preach him, seeing he is read in the Synagogs every Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: the whiche were Iudas whose surname was Barabas, and Silas, which were chiefe men among the brethren.

23 And wrote letters by them after this manner, THE APOSTLES, & the Elders, and the brethren, Unto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Chicia, send greeting.

24 Forasmuch as we have heard, that certain which kome out from us, have troubled you with words, and combed your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gave no such commandement.

25 It seemed therefore good to us, when we were come together with one accord, to sende chosen men unto you, with our beloved Barnabas and Paul.

26 Men that have given up their lives for the Name of our Lord Iesus Christ.

27 We have therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay no more burden upon you, then these necessarier things.

29 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selves, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they delivered the Epistle.

31 And when they had read it, they rejoiced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had tarried there a space, they were let goe in a peace of the brethren unto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 But after certaine dayes, Paul sayd unto Barnabas, Let us returne and visite our brethren in every citie, where we have preached the word of the Lord, and see how they doe.

In matters indifferent: we may give leave unto the weaknesse of our brethren, as they may have time to be instructed.

From Iudas the surnamed Barabas, which was by the Antiochia. To a lawfull Synode, whether they which are appointed Judge, and chosen to appointe as by thing unreasonable or upon a Lordlike, neither doth the common multitude for themselves tumultuously against them, which is as Judged by the word of God: as the like order also is holden in publishing and raising up the heart of men to be heard and agreed upon.

The Council of Hierusalem concluded, that they trouble none consciences of them, which teach us to seeke salvation in any other meane than in Christ onely, appoynted by God, from whence forever they come, and whomsoever they pretend to be about of their vocation.

From our remembrance. Iudas desired kind of speech taken of them which shall demonstrate that that was build upon and it is a very isfick metaphere in the scriptures, as the Church is build for the Church, is planted and established.

He had greatly honoured his list.

That is, a lawfull Council, which the holy Ghost ruleth.

First they make mention of the holy Ghost, which is may manifestly being many words.

Not that men have an authority of themselves, but to serve as witnesses that they stand in their ministerie and labour.

This was no necessary, but in respect of the state of that time, that the Gentiles and the Jews might more peaceably live together with lesse occasion of quarrell.

Charitie is required, even in their judgment.

It is requisite for all people to observe certainly what to hold in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend upon the pleasure of a few.

Heavenly love of speech, which is as much as joy, as in brethren which they all profess the love of the Church diffused therein with good love.

40 Congregation, or Church, because usually degenerate, will they be diligently leave unto, and the rest of the world the Apostles to oversee such as they had pleased, and for this cause also Synodes were instituted and appointed.

15 A lamentable  
example of dis-  
ciple between ex-  
communication and  
very great friends,  
yet not to give  
place to their  
private affairs,  
neither yet for  
dormise.

16 God visit the  
families of the ser-  
vants to the pas-  
sion and teaching  
of his Church, yet  
we have to take  
heed, even in the  
best ministers that  
wee see, not to be  
in love with our  
own will, but to be  
in the fear of our  
soveraigne, for by this means we come to puffe, that  
the desire of the world, was exercised in many places.

37 And Barnabas consented to take with  
them Iohn, called Marke.

38 And Paul thought it not meete to take him  
unto their companie, which departed from them  
from Pamphylia, and went not with them to the  
worke.

39 Then where they for filled, that they de-  
parted, funder one from the other, so that Barna-  
bas took Marke, and sailed unto Cyprus.

40 And Paul chose Syllas and departed, being  
commended of the brethren unto the grace of  
God.

41 And hee went through Syria and Cilicia,  
labouring the Churches.

CHAP. XVI.

1 Paul having circumcised Timothy, hee  
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seller of purple, of the citie of the Thyatirans,  
which worshipped God, heard us: who's heart  
the Lord opened, that shee attended unto the  
things, which Paul spake.

15 And when shee was baptized, and her  
household, shee brought us, saying, If ye have judg-  
ed me to be faithfull to the Lord, come into  
mine house, and abide there: and shee constrained us.

16 And it came to passe that as we went to  
prayer, a certaine maid having a spirit of divina-  
tion, met us, which gave her maisters much van-  
tage with divining.

17 Shee followed Paul and us, and cried, say-  
ing, These men are the servants of the most high  
God, which heelew unto you the way of salvation.

18 And this did shee many daies: but Paul  
being grieved, turned about, and said to the spirit,  
I command thee in the Name of Iesus Christ,  
that thou come out of her. And he came out the  
same houe.

19 Now when her maisters saw that the hope  
of their gaine was gone, they caught Paul and Sil-  
las, and drew them into the market place unto the  
Magistrates.

20 And brought them to the governors,  
saying, These men which are Iewes trouble our  
citie,

21 And preach ordinances, which are not  
lawfull for us to receive, neither to observe, seeing  
we are Romans.

22 The people also rose up together against  
them, and the governors rent their clothes, and  
commanded them to be beaten with rods.

23 And when they had beaten them fore, they  
cast them into prison, commanding the Goler to  
keepe them surely.

24 Who having received such commandement,  
cast them into the inner prison, and make their  
feet fast in the stocks,

25 Now at midnight Paul and Silas prayed,  
and sang Psalmes unto God: and the prisoners  
heard them.

26 And suddenly there was a great earthquake,  
so that the foundation of the prison was shaken:  
and by and by all the doores opened, and every  
mans bands were loosed.

27 Then the keeper of the prison waked out  
of his sleepe, and when hee saw the prison doores  
open, hee drew out his sword and would have  
killed himselfe, supposing the prisoners had bin fled.

28 But Paul cried with a loud voyce, say-  
ing, Doe thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in,  
and came trembling, and fell downe before Paul  
and Silas.

30 And brought them out, and sayd, Syr, what  
must I doe to be saved?

31 And they sayde, Believe in the Lord Iesus  
Christ, & thou shalt be saved, and thine house-  
hold.

32 And they preached unto him the worde of  
the Lord, and to all that were in the house.

33 Afterward heeooke them the same  
houe of the night, and washed their flipes, and  
was baptized with all that belonged unto him  
frighthway.

34 And when hee had brought them into his  
house, hee feare before them, and rejoiced that  
hee with all his household believed in God.

35 And when it was day, the governors  
sent the sergeants, saying, Let those men goe.

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A Paul himselfe  
doubt not to receive  
Timothee into the  
ministrye with  
out further testi-  
mony, and allow-  
ance of the bre-  
thren.

1 Rom. 15. 22.  
2 1 Cor. 16. 12.  
3 Paul in his latter  
Epistle to Timothy,  
commended the  
gaine of Timothy  
his mother and  
grandmother.

4 Timothy was  
circumcised, not  
simply for any  
usefull use, but  
to respect of the  
time only to winne  
the Jewes.

5 Chastite is to  
be observed in  
things indiffer-  
ent that regard  
the body of the  
weake, and the  
quietude of the  
Church.

6 These decrees  
which hee gave of  
in the former  
chapters.

7 God appoint-  
eth certaine and  
determinate times  
to open and set  
forth his truths,  
that both the  
election and the  
calling may pro-  
ceed of grace.

8 He that hath  
not his wife for  
bidden, let one  
that they were for-  
bidden, relations, as  
to wife and his  
inquire.

9 They are the ministers of the Gospel, by whom hee  
feels his labours, as  
were like to  
perish. 10 The Saints did  
not usually believe every  
word. 7 God began  
his kingdom to Ma-  
cedonia by the con-  
vulsion of a woman,  
and so hee went  
to the conversion  
of the Gospel.

8 Where they were  
wont to assemble  
therefore. 7 The Lord  
of his own accord  
heard the word  
which hee preached.

Then came he to Derbe and to Lystra:  
and beholde, a certaine disciple was there, named  
Timothee, a womans sonne, which was a Jewe,  
and believed, but his father was a Grecian.

1 Ot whom the brethren which were at Lystra  
and Iconium, b reported well.

2 Therefore Paul would that hee should goe  
forth with him, and rooke and circumcised him,  
because of Jewes, which were in those quarters:  
for they knew all that his father was a Grecian.

3 And as they went through the cities, they  
delivered them the decrees to keepe, ordained of  
the Apostles and Elders which were at Hierusalem.

4 And so were the Churches stablished in the  
faith, and increased in number daily.

5 Nowe when they had gone thorough-  
out Phrygia, and the region of Galatia, they were  
forbidden of the holy Ghost, to preach the word  
in Asia.

7 Then came they to Myfia, and fought to goe  
into Bythinia: But the Spirit suffered them not.

8 Therefore they passed through Myfia, and  
came downe to Troas.

9 Where a vision appeared to Paul in the  
night. There flood a man of Macedonia, and  
prayed him, saying, Come into Macedonia, and  
helpe us.

10 And after hee had seene the vision, im-  
mediately we prepared to goe into Macedonia, being  
assured that the Lord had called us to preach the  
Gospel unto them.

11 Then went wee forth from Troas, and with  
a freight courte came to Samothracia, and the  
next day to Neapolis.

12 And from thence to Philippi, which is the  
chiefe citie in the parts of Macedonia, and whose  
inhabitants came from Rome to dwell there: and  
wee were in that citie abiding certaine dayes.

13 And on the Sabbath day we went out of  
the citie, besides a river, where they were wont to  
pray: and wee sat downe, and spake unto the  
women, which were come together.

14 And a certaine woman named Lylia, a

seller of purple, of the citie of the Thyatirans,  
which worshipped God, heard us: who's heart  
the Lord opened, that shee attended unto the  
things, which Paul spake.

15 And when shee was baptized, and her  
household, shee brought us, saying, If ye have judg-  
ed me to be faithfull to the Lord, come into  
mine house, and abide there: and shee constrained us.

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and sang Psalmes unto God: and the prisoners  
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so that the foundation of the prison was shaken:  
and by and by all the doores opened, and every  
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27 Then the keeper of the prison waked out  
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10 We must not render it in our own will, and yet notwithstanding it is lawful for us to use such helps as God giveth us, to the overthrow of the wicked, that they bur not ocher in like fort.

11 At the wicked are to be feared with the fear of God; but with the fear of men: and by that means also God provideth for his, when it is needfull.

12 We may esteeme dangers, so that we never gett out dutie.

36 Then the keeper of the prison tolde these wordes unto Paul, saying, The governours have sent to looke you; now therefore get you hence, and goe in peace.

37 10 Then sayd Paul unto them, After that they have beaten us openly uncondemned, which are Romanes, they have callt us into prison, and now would they put us out privily? nay verely; but let them come and bring us out.

38 11 And the sergeants tolde these wordes unto the governours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the cite.

40 12 And they went out of the prison and entered into the house of Lydia: and when they had feared the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6, 7 is interained of Iason: 10 Hee is sent to Berea: 15 from thence cometh to Athens, 19 in Mars streete 23 hee preacheth the living God to them ungodly, 24 and so many are converted to Gods Christ.

NOW 1 as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in unto them, and three Sabbath dayes disputed with them by the Scriptures.

3 2 Opening and alledging that Christ must have suffered, and risen againe from the dead, and this is Iesus Christ, whom *they beleeveth*, I preach to you.

4 And some of them believed, and joynted in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 3 But the Iewes which beleevd not, moved with envie, tooke unto them certaine vagabondes and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren unto the heads of the cite, crying, These are they which have subverted the state of the world, and here they are.

7 Whom Iason hath received, and these all doe against the decrees of Cesar, saying, that there is another King one Iesus.

8 Then they troubled the people, and the heads of the cite, when they heard these things.

9 Notwithstanding when they had received sufficient assurance of Iason and of the other, they let them goe.

10 4 And the brethren immediatly fet away Paul and Silas by night unto Berea, which when they were come thither, entered into the Synagogue of the Iewes.

11 5 These were also more 4 noble men then they which were at Thessalonica, which received the worde with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them believed, and of

honest women, which were Grecians, and men not a few.

13 6 But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moved the people.

14 7 But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timotheus abode there still.

15 8 And they that did conduct Paul, brought him unto Athens: and when they had received a commandement unto Silas and Timotheus that they should come to him at once, they departed.

16 9 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the cite full of idols.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with whomsoever he met.

18 10 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some sayd, What will this babbiar say? Others sayd, Hee seemeth to be a setter forth of strange gods (because hee preached unto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things unto our eares: we would know therefore what these things mean.

21 11 For all the Athenians and strangers which dwelt there, gave themselves to nothing els, but either to tell, or to heare some newes.

22 12 Then Paul stood in the middles of Mars street, and said, Ye men of Athens, I perceive that in all things yee are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar whereon was written, UNTO THE UNKNOWN GOD. Whom ye then ignorantly worship, him shew I unto you.

24 13 God that made the world, and all things that are therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

25 4 Neither is worshipped with mens hands, as though hee needed any thing, seeing hee giveth to all life and breath and all things.

26 4 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their habitation,

which hee semine upon manners of religion according to their own biases. I would for your sake, painters: a bowed head of each tabernacle of gods with spurs, cetera: and I applied to them which without all arte blisphor out such knowledge as they have gotten by hearing the men and that man. K This was a place called as you would saye Mars street, where the idols were called, cetera: I suppose in the Greek language, which is also true among the Grecians, and a learned conclusion.

11 The wisdom of man is vanitie. 12 The idolaters themselves minister most blisng and foolish arguments against their own superstition. I To bid in too peevy hand fertile a face of your gods. m Who sever men worship for their own sake, that we call devotion. n Tawfikus in his Artifice, maketh mention of the Epicure which the Athenians had dedicated to unknown gods: and Lucretius in his Remebrance maketh mention of an altar that had no name. 13 It is a matter too thin and vaine thing to compute the Creator with the creature, to limit him within a place, which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men have received all things whatsoever they have: And therefore the fountain of all idolatry. 4 Chap. 7. 48. 5 Psalm 103. 14 God is wonderful in all his works, but especially in the worke of man: not that he should stand amazed at his worke, but that we should lift our eyes to the worke made.

1 The casting out of Silas and Paul, was the saving of many others.

2 Hee is in there fore the Mediator, because hee was crucified and rose againe: to such life is hee to be received, as being ignorant in conscientious.

3 Although the zeale of the unfaithfull seeme never to goodly, yet as length it is found to have ocher equitie: But yet the wicked cannot doe what they list, for even among themselves God striketh up some whole people hee lib to the delivrance of hisa.

4 Certaine companies which do nothing but make the streets, and leaden to be led for appearance of many money, to do any mischiefes, such as we commonly call the Catholics and very fignes and dungeon keepers of all towns and cities.

5 When Iason had persuaded the country and place, where they come, they could finden any tumult.

6 Into what country they come, they could finden any tumult.

7 Assurance that they should appeare.

8 That is to decide the wisdom of the Spirit, which a wayes seth the glory of God before it selfe 20 a mark whereunto it directed it selfe, and never waies out from it. 1 The Lord seeth out in one moment, and in one people, divers examples of his unsearchable wisdom, to cause them to feare him. d. Hee computeth the stars, with the thousands

6 Sarn habbia, who are zealous for him, and that even to such a length of all ought. 7 There is neither council, nor force, nor punishment, against the Lord. 8 The hope of Christ does not wait for their pitiful health and safety, but yet is the Lord. 9 It is not for want that the more he commended, for they brought Paul first from Macedonia to Athens, and there is in defiance of some of the Jews, all Thessalonians, a Baptist, and a Jew. 10 In comparing the wisdom of God with mans wisdom, men have made and mocked a list which they understand not: And God vish the custome of fooles to gather together his elect. 11 He could not see, a slavishly given to idolatry. Paul Tawfikus writeth that there were more tables in Athens, than in all Greece, yet they had dedicated to shame, and Fame 50 Lupes whom they made gods. 12 Whomsoever that would suffer him to talk with him, hee would not thinke, so thoroughly did hee burne with the zeale of his religion. 13 The foolish especially of the Philosophers doe themselves against Christ: the Epicures, which make a worke and life of all religion: and the Stoicks, which hee semine upon manners of religion according to their own biases. I would for your sake, painters: a bowed head of each tabernacle of gods with spurs, cetera: and I applied to them which without all arte blisphor out such knowledge as they have gotten by hearing the men and that man. K This was a place called as you would saye Mars street, where the idols were called, cetera: I suppose in the Greek language, which is also true among the Grecians, and a learned conclusion. 11 The wisdom of man is vanitie. 12 The idolaters themselves minister most blisng and foolish arguments against their own superstition. I To bid in too peevy hand fertile a face of your gods. m Who sever men worship for their own sake, that we call devotion. n Tawfikus in his Artifice, maketh mention of the Epicure which the Athenians had dedicated to unknown gods: and Lucretius in his Remebrance maketh mention of an altar that had no name. 13 It is a matter too thin and vaine thing to compute the Creator with the creature, to limit him within a place, which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men have received all things whatsoever they have: And therefore the fountain of all idolatry. 4 Chap. 7. 48. 5 Psalm 103. 14 God is wonderful in all his works, but especially in the worke of man: not that he should stand amazed at his worke, but that we should lift our eyes to the worke made.

P. For as blinde men we could not seeke out God bur only by groping way, because the true light came and lightened the world.

16. I want it as gold. I have seen, are customly graven as a man will not admit that god is in any thing but in some stone or some image upon it.

17. The ideme of the statue dem not cause them to commendeth and in these north the presence of God.

18. Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

19. And for Paul departed from among them. Howbeit certaine men claue unto Paul, and beleaved: among whom was alio Denys Areopagita, and a woman named Damaris, and other with them.

20. Men to these forth their vanitie, are diversly affected and moved with one false fame Gospel, which notwithstanding, creech not to be effectua in the elect.

27 That they should seeke the Lord, if so be they might have propped after him, and found him, though doubtles he be not farre from every one of us.

28 For in him we live, and moove, and have our being, as alio certaine of your owne Poets have said: For we are also his generation.

29 Forasmuch then, as we are the generation of God, we ought not to thinke that the God-head is like unto gold, or silver, or stone graven by arte and the invention of man.

30 And the time of this ignorance God regarded not: but now he demaneth all men every where to repent.

31 Because hee hath appointed a day in the which hee will iudge the world in righteousnes, by that man whom hee hath appointed, whereof hee hath given us assurance to all men, in that hee hath raised him from the dead.

32 Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And for Paul departed from among them. Howbeit certaine men claue unto Paul, and beleaved: among whom was alio Denys Areopagita, and a woman named Damaris, and other with them.

C H A P. XVIII.

1 As Paul as Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 11 He is accused before Gallio, 16 but in manner 18 Premon of the faith to Syria, 19 and into Ephesus. 23 Of Galatia and Thracia forereth 24 captives. 26 And hee was more perfectly instructed by Virgilia, 28 preacheth Christ with great efficacy.

1 As Paul as Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 11 He is accused before Gallio, 16 but in manner 18 Premon of the faith to Syria, 19 and into Ephesus.

2 And found a certaine Iew named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded alio Iewes to depart from Rome) and hee came unto them.

3 And because he was of the same craft, hee abode with them and wrought (for their craft was to make tents.)

4 And hee disputed in the Synagogue every Sabbath day, and exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul forced in Spirit, refained to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, hee thooke his raiment, and said unto them, Your blood be upon your owne head: I am cleane; from henceforth wil I goe unto the Gentiles.

7 So hee departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And Crispus the chiefe ruler of the Synagogue beleaved in the Lord with all his house.

9 Many were grieved in minde: whereby it signified the great excellencie of his minde, which was greatly moved: for Paul was to reason, that hee cleare forgoeth himselfe & with a wonderful courage gave himselfe to teach Christ.

10 Although we have assayed all manner of witte, we must not leave off from our worke but forsake the rebellious and goe to them that be more obedient. Chap. 13. vs. mat. 10. 14. D This is a kinde of speech that comes from the heathen, whereby hee meaneth, that the Iewes are cause of their owne destruction: and as for him, that hee is without fault in forsaking them and going to the heathen.

hold: and many of the Corinthians hearing it, beleevd and were baptized.

4 Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I have much people in this cite.

11 So he continued there a yeere and sixe months, and taught the word of God among them.

12 Now when Gallio was deputed of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow persuadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio said unto the Iewes, I have a matter of wrong, or an evill deece, O ye Iewes, I would according to reason maintaine you.

15 But if it be a question of words and names, and of your Law, looke ye to it your selves: for I will be no iudge of those things.

16 And hee drawe them from the iudgement seate.

17 Then tooke all the Grecians Sotthenes the chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, hee tooke leave of the brethren, and liled into Syria, (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had made a vow.

19 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 Who desired him to tarry a longer time with them: but hee would not consent.

21 But bade them farewell, saying, I must needs keepe this feast that cometh, in Hierusalem: but I will returne againe unto you, if God will: So hee sailed from Ephesus.

22 And when hee came downe to Cefarea, he went up to Hierusalem: and when hee had saluted the Church, he went downe into Antiochia.

23 Now when hee had taried there a while, he departed, and went thow the countrey of Galatia & Phrygia by order, strengthening alio the disciples.

24 And a certaine Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and a mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake fervently in the Spirit, and taught diligently of the things of the Lord, and knew both the baptism of Iohn onely.

26 And hee began to speake boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they tooke him unto them, and expounded unto him the way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receive him: and after hee was come thither, hee holpe them much which had beleevd through his grace.

28 For mightily hee contended publicly the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

4 God doeth avenge and maintain the contumacie of his servants.

6 Word for word, fate, whereupon they in former times their Buffe face, but Paul fate, that it continued teaching the w of God: and his kinde offend belonge to them.

7 The wicked are never wearie of evill doing, but the heart doeth more vehemently.

8 That is, of Grecia, yet the Romanes did not call him Depute of Grecia, but of Achaia, because the Romanes brought the Grecian Iun subordination by the Achayans which in those dayes were Prince of Grecia.

9 As much as in right I could.

10 As if a man have not spoken well, at the case of your religion Rande.

11 For this purpose man thinketh that hee counterfeite of religion, is but a braule about words, and for no matter of assistance.

12 Pauls made all reall, so winne alio to Christ.

13 That is, Paul, Cenchrea was a town of the Corinthians.

14 Nov 16. 28. 15 For this purpose man thinketh that hee counterfeite of religion, is but a braule about words, and for no matter of assistance.

16 The Apostles cared about not by the will of man, but by the leading of the holy Ghost.

17 Cor. 4. 19. James 3. 15. 18 So we should provide nothing without this clause, for we know not what the day following will bring forth.

19 Apollon, a goodly and learned man, refused not to profit in the schools of excellent minister of the Church. 20 Cor. 13. 2. A very well instructed in the knowledge of the Scriptures. Rom. 16. 3. O the way that leadeth to God p. through Gods gracious favour, or by those excellent gifts which God hath bestowed upon him.

21 As if a man have not spoken well, at the case of your religion Rande.

22 Pauls made all reall, so winne alio to Christ.

23 That is, Paul, Cenchrea was a town of the Corinthians.

24 Nov 16. 28. 25 For this purpose man thinketh that hee counterfeite of religion, is but a braule about words, and for no matter of assistance.



CHAP. XIX.

Certaine disciples at Ephesus, having newly received John baptisme, and became not the highest gifts of the holy Ghost, wist not that God had beautified his Countie kingdomes, & are baptiz'd in the Name of Iesus. The Iewish exorcists 16 die beaten of the devil. 19 Conuincing booke are burnt. 24 Demetrius 25 raiseth sedition against Paul.

And it came to passe, while Apollus was at Corinthus, that Paul when hee passed thorow the upper coasts, came to Ephesus, and found certaine disciples,

2 And sayd unto them, Have ye received the a holy Ghost since yee beleev'd? And they sayd unto him, We have not so much as heard whether there be an holy Ghost.

3 And he sayd unto them, Unto what were ye then baptized? And they sayd, Unto Iohns baptisme.

4 Then sayd Paul, & Iohn verely baptized with the baptisme of repentance, saying unto the people, that they should belevee in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So, Paul layd his hands upon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelve.

8 Moreover he went into the Synagogue, and spake boldly for the space of three monthes, disputing and exhorting to the things that appertaine to the kingdom of God.

9 But when certaine were hardened, & disobey'd, speaking evil of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought unto the sicke, kercheis, or handkercheis: & the diseases departed from them, & evil spirits went out of them.

13 Then certaine of the vagabond Iewes, exorcists tooke in hand to name over them which had evil spirits, the name of the Lord Iesus, saying, We aduise you by Iesus, whom Paul preacheth,

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seven which did this.)

15 And the evil spirit answered, and sayd, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the evil spirit was, ranne on them, and overcame them, and prevailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians alio which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 And many that beleev'd, came and were confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer.

20 So the word of God grewe mightly, and prevailed.

21 Now when these things were accomplished, Paul purpos'd by the Spirit to passe through Macedonia and Achata, and to goe to Hierusalem, saying, As for I have bene there, I must also fee Rome.

22 So first hee into Macedonia two of them that ministred unto him, Timotheus, and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius accomplish'd, which made silver temples of Diana, brought great gaines unto the craftsmen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye know that by this craft we have our goods:

26 Moreover ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous unto us, that this our portion shall be reprov'd, but also that the temple of the great goddesse Diana should be nothing esteem'd, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would have entred into the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia, which were his friends, sent unto him, desiring him that he would not present himselfe in the Common place,

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew fourth Alexander, the Iewes thrusting him forward. Alexander then bekened with his hand, and would have executed the matter to the people.

34 But when they knew that he was a Iew, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne clarke when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipp of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeas'd, and to doe nothing rashly.

37 For ye have brought hither these men, which have neither committed sacrilege, neither doe blasphemous your goddesse.

38 Wherefore, if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are 4 deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters,

Paul is never wearie. By the motion of Gods Spirit: therefore we may not say that Paul ran head on over head to death, but as the Spirit of God led him.

7 Greece called with a shew of religion is the very case we would have idolatry is Roulty and furberly defended. These were certaine counterfeit temples with Diana picture in them, which they thought they worshipp'd her.

As the said, If Paulge on this case hee shal beguine to confute the opinion which men haue of Diana image, all this our gaine will come to naught.

Rom. 2. 23. s. cor. 1. 14. Col. 2. 10. There ought to be in all Christian to be in all Christian the Multitude, an invincible constancie, wh ch may not by any storme of assault be overcome, which notwithstanding must be modestly to be governed by wisdom.

In steade of reason, the idolaters are fully contented with their own madnesse and ouertie, and those are the greatest defects that they have. An example of a polittike man, who is contented with peace and quietnesse with lies, which Paul would never have done.

The Ephesians beleev'd falsefully, that the image of Diana came downe from heaven to them. Have ye to do with a case any man of. Further are certain days appointed for civil judgement, and the Disputes for.

By the Disputes are meant alio the Disputes soldiers, that is such as did sit for them.

Paul being nothing offered at the altar of the Ephelians, planted a Church amongst them. A Thoxe excellent gifts of the holy Ghost, which were given to the Church. 2 Iohn did onely begin to instruct the disciples whom Christ should make hisse. In what doctrine then are you taught and instructed? c To be baptized into Iohns baptisme, is to profess the doctrine which Iohn preached and shew forth his baptisme.

Chap. 1. s. cor. 1. 11. mar. 1. s. luke 3. 16. Iohn. 1. 16. For a man to separate himselfe from others which are united together, is to utterly separate, it is to divide the Church, but rather to unite it, and make it one. By this word Way, the Hebrews understood any kind of life, and here it is taken for Christianitie.

This was a man proper name. Satuo is contraind to give witness against himselfe.

For whome they called whiccall out devils by conjuring them, is the Name of God: and in the beginning of the Church, they which had the gifts of working miracles, and laid their hands on them, that were possessed with devils, were also fo called.

He prevailed against them though they strove never to much.

Convincing and forcible is commended by open testimonie ad by the autoritie of the Apolle. Confessed their sinnes, and desisted from their peccy, being convicted with the feare of the iudgement of God: and what is this to care Christ? if they that make the least value of it, reckon it to be about eight hundred pound English.

e Heretics of a  
lawfull assembly,  
not only to resist  
against the diabolical  
and very burly of  
the people, but also  
against all heresies  
and coming together  
which were not  
by order: he therefore  
were certain dayes  
appointed to call the  
people together.

2 Paul departed  
from Ephesus to  
the continent of  
Church, not to be  
able or as if he  
was taken to an  
assembly.

3 For after he had  
made there was  
a great falling  
excitation.

4 A forward zeal  
in the students  
not to murmur,  
and were not  
deprived by the  
wide wisdom of  
God to prevent  
the endeavour of  
wicked men.

5 Assemblies in  
the eighte can  
not be fully con-  
demned neither  
right, when the  
rule is good.

6 Word for word,  
in the day of the  
 Sabbath, that is,  
upon the Lords day,  
as that by this place,  
and by 1. Cor. 16. 2.  
it is not a misj  
gathered, that in this  
day the Christians  
were wont to as-  
semble themselves to-  
gether upon that day.

7 The devil mind-  
ing to trouble  
the Church with a  
great offence, giv-  
eth Paul a singular  
occasion to  
annunciate the  
Gospell.

8 Paul an earnest  
and diligent fol-  
lowe of Christ,  
making both to  
his bands without  
any ceasing or  
stopping in his  
use doth first of  
all to make his  
testament, wherein  
he is given  
an account of his  
former life defend-  
ing the doctrine  
which he taught,  
and reborneth the  
follours of the  
Church to preserve  
and goe for-  
ward with con-  
tinuance in this  
cause.

9 Standing in  
a place of  
the place of  
his faith to  
speak, that distance  
between Ephesus and  
Miletum was about  
400 furlongs, which  
an old mans  
spoke thus much.

matters, it may be determined in a lawfull assembly.  
40 For we are even in jeopardy to be accused  
of this dayes sedition, for as much as there is no  
cause, whereby we may give a reason of this con-  
course of the people.

41 And when he had thus spoken, hee let the  
assembly depart.

CHAP. XX.

1 Paul appointed to see to Miletum; 2 In Troas preach-  
ing to the multitude; 3 Eutyclus fell downe dead out  
of a window; 4 he healed him; 5 At Miletum,  
17 having called the Elders of Ephesus to supper, 23 he  
declareth what things should come upon himselfe, 28 and  
c. 30.

NOW after the tumult was appeased, Paul  
called the disciples unto him, and embraced  
them, and departed to goe into Macedonia,

2 And when he had gone through those parts,  
and had exhorted them with many words, he  
came into Grecia.

3 And having taried three three months,  
because the Jewes sayd waite for him, as hee was  
about to faile into Syria, he purposed to returne  
through Macedonia.

4 And there accompanied him into Asia, Sopater  
of Berea, and of them of Thessalonica, Aristarchus,  
and Secundus, and Gaius of Derbe, and  
Timotheus, and of them of Asia, Tychicus, and  
Trophimus.

5 These went before, and taried us at Troas,

6 And we faileth forth from Philippi, after the  
dayes of unleavened bread, and came unto them  
to Troas in five dayes, where we abode seven  
dayes.

7 And the first day of the weeke, the disci-  
ples being come together to breake bread, Paul  
preached unto them, ready to depart on the mor-  
row, and continued the preaching unto midnight.

8 And there were many lights in an upper  
chamber, where they were gathered together.

9 And there fate in a windowe a certaine yong  
man, named Eutyclus, fallen into a dead sleepe;  
and as Paul was long preaching, he overcome with  
leepe, fell downe from the third loft, and was ta-  
ken under dead.

10 But Paul went downe, and layd himselfe  
upon him, and embraced him, saying, Trouble not  
yourselfes: for his life is in him.

11 Then when Paul was come up againe, and  
had broken bread, and eaten, having spoken a  
long while till the dawning of the day, hee fo departed.

12 And they brought the boy alive, and they  
were not a little comforted.

13 Then he went before to shippe, and failed  
unto the cite Aflus, that we might receive  
Paul there: for fo had hee appointed, and would  
himselfe goe foote.

14 Now when he was come unto us at Aflus,  
and we had received him, we came to Mitylentes.

15 And we failed thence, and came the next  
day over against Chios, and the next day we arri-  
ved at Samos, and taried at Trogylium: the next  
day we came to Miletum.

16 For Paul had determined to faile by Ephe-  
sus, because hee would not spend the time in  
Asia: for hee halted to be, if hee could possible, at  
Hierusalem, at the day of Pentecost.

17 Wherefore from Miletum, hee sent to

Ephefus, and called the Elders of the Church,

18 Who when they were come to him, hee  
sayd unto them, Ye know from the first day that  
I came into Asia, after what manner I have bene  
with you at all seasons.

19 Serving the Lord with all modestie, and  
with many teares, and tentations, which came un-  
to me by the layings await of the Jewes,

20 And how I kept backe nothing that was  
profitable, but have shewed you, and taught you  
openly and throughout every house,

21 Witnesing both to the Jewes, and to the  
Grecians the repentance toward God, and faith to-  
ward the Lord Iesus Christ.

22 And now behold, I am bound in the  
Spirit, unto Hierusalem, and know not what things  
shall come unto me there.

23 Save that the holy Ghost witnesseth in every  
cite saying, that bonds and afflictions abide me.

24 But I paste not at all, neither is my life deare  
unto my selfe, so that I may fulfill my course with  
joy, and the manifestation which I have received of  
the Lord Iesus, to testifye the Gospell of the grace  
of God.

25 And now beholde, I know that henceforth  
ye all, through whom I have gone preaching the  
kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day,  
that I am pure from the blood of all men.

27 For I have kept nothing backe, but have  
shewed you all the counsell of God.

28 Take heede therefore unto yourselves, and  
to all the focke, whereof the holy Ghost hath  
made you Overseers to feede the Church of God  
which hee hath purchased with his owne  
blood.

29 For I know this, that after my departing  
shall grievous wolves enter in among you, not  
sparing the focke.

30 Moreover of your owne selves shall men  
arise speaking perverse things, to draw disciples  
after them.

31 Therefore watch, and remember that by  
the space of three yeeres I ceased not to warn  
every one, both night and day with teares.

32 And now brethren, I commend you to  
God, and to the word of his grace, which is able  
to build further, and to give you an inheritance,  
among all them, which are sanctified.

33 I have coveted no mans silver, nor golde,  
nor apparel.

34 Yea, if ye knew, that these handes have mi-  
nistrated unto my necessities, and to them that  
were with me,

35 I have shewed you all things, how that fo  
labouring, ye ought to support the weakes, and  
to remember the wordes of the Lord Iesus, how  
that hee sayd, It is a blessed thing to give, rather  
then to receive.

36 And when he had thus spoken, hee kneeled  
downe, and prayed with them all.

37 Then they wept all abundantly, and fell  
on Pauls necke, and killed him,

38 Being chiefly sorie for the wordes which he  
spake, That they should see his face no more, And  
they accompanied him unto the shippe.

39 Pauls mouth before all things brava of some of the  
the 3. 2. m As it were by reaching out the hand to them,  
about to slippe and fall away, and so to say them  
every casual discourses, but salubrit and brideth them in good order.

6 A lively image  
of a true Pallour,  
of a restrained  
desire, and  
circumised in any  
of his whatsoever,  
either for feare or  
luxurie.

7 He callsie, that  
is to be goeth to  
his hands by the  
commandmentes of  
God.

8 He callth that  
motion of the holy  
Ghoft, which inspir-  
eth him to take his  
course in Hierusa-  
lem, the best of his  
spirit, whom hee  
followed with all  
his heart.

9 If you see profit,  
yet there shall be no  
faul in me. Look  
upon me.

10 The doctrine of  
the Apostles is  
most justie and  
absolute.

11 To keep it, to  
feede it, and go-  
verne it.

12 A notable re-  
ference for Christe  
Godhead: which  
sheweth plainly in  
his person how that  
by reason of the joy-  
ning together of the  
same nature to his  
owne person, that  
which is proper to  
one is spoken of the  
other being taken  
in the derivative,

13 And not the pri-  
mary nature, as  
olde time the godly  
fathers termed a  
communicating on  
fellowship of pro-  
prietie, that is to  
say, a making com-  
munion of that so  
which belongeth  
but to one.

14 This word, That  
sheweth the excel-  
lencie of this blood.

15 A prophetic  
warning should  
be given away ere  
nature into wolves  
against such as  
bait and bragge  
onely of a suffici-  
ent of perfon.

16 This is a great mi-  
serie, to see the  
presence of such a  
shepherd; but grea-  
ter to have wolves  
enter in.

17 The power of  
God, and his free  
grace manifested  
in his word, as the  
prop and yphode-  
nes of the minist-  
erie of the Gospell,  
I children, and  
shepherd of free  
love and good will.

18 Cor. 4. 12. I theif  
as theif, 3. 2. m As it were by reaching out the hand to them,  
about to slippe and fall away, and so to say them  
every casual discourses, but salubrit and brideth them in good order.

19 The Gospell doth not  
enter in.

20 The power of  
God, and his free  
grace manifested  
in his word, as the  
prop and yphode-  
nes of the minist-  
erie of the Gospell,  
I children, and  
shepherd of free  
love and good will.

21 Cor. 4. 12. I theif  
as theif, 3. 2. m As it were by reaching out the hand to them,  
about to slippe and fall away, and so to say them  
every casual discourses, but salubrit and brideth them in good order.

22 The Gospell doth not  
enter in.

CHAP. XXI.

1 Paul went toward Hierufalem: 2 At Cafarea he talked with Philip the Ewangellist: 3 Agabus foretold him of his bonds: 4 He offereth here come to Hierufalem: 5 And into the Temple, 6 The times layd hands on him: 7 Lyfias the captaine taketh him from thence.

And as we launched forth, and were departed from them, we came with a freight confie unto Coos, and the day following unto the Rhodes, and from thence unto Patara.

2 And wee found a ſhip that went over unto Phonicæ, and went abroad, and ſet forth,

3 And when wee had diſcovered Cyprus, wee left it on the left hand, and failed toward Syria, and arrived at Tyrus: for there the ſhippe unladed the burden.

4 And when we had found diſciples, we taried there ſeven dayes. And they told Paul through the ſpirit, that he ſhould not goe up to Hierufalem.

5 But when the dayes were ended, we departed and went our way, and they all accompanied us with their wives & children, even out of the citie: and we kneeled downe on the ſhore, prayed.

6 Then when we had embraced one another, wee took ſhip, and they returned home.

7 And when wee had ended the courſe from Tyrus, wee arrived at Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came unto Cafarea: and wee entered into the houſe of Philip the Ewangeliſt, which was one of the brethren Deacons, and abode with him.

9 Now he had foure daughters virgins, which did prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudæa, named Agabus.

11 And when hee was come unto us, hee tooke Pauls girdle, & bound his own hands & feete, and ſaide, Thus ſhall the holy Ghoſt. So ſhall the Jewes at Hierufalem binde the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles.

12 And when wee had heard theſe things, both wee and other of the ſame place beſought him that he would not goe up to Hierufalem.

13 Then Paul answered, and ſaid, What do ye weeping and breaking mine heart: For I am ready to be bound onely, but alſo to die at Hierufalem for the Name of the Lord Ieſus.

14 So when he would not be perſwaded, wee ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe dayes we truſted up our ſaddles, and went up to Hierufalem.

16 There went with us alſo certaine of the diſciples of Cafarea, and brought with them one Mnafon of Cyprus, an olde diſciple, with whom wee ſhould lodge.

17 And when we were come to Hierufalem, the brethren received us gladly.

18 And the next day Paul went in with us unto James: and all the Elders were there aſſembled.

19 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his miniſtration.

20 So when they heard it, they glorified God, and ſaid unto him, Thou ſeeſt, brother, how many thouſand Jewes there are which believe, and they are all zealous of the Law:

21 Nowe they are informed of thee, that thou

teachest all the Jewes, which are among the Gentiles, to forſake Moſes, and ſayeſt that they ought not to circumciſe their ſonnes, neither to live after the cuſtomes.

22 What iſteth to be done: the multitude muſt needs come together: for they ſhall here that thou art come.

23 Doe therefore this that we ſay to thee, We have fouren men, which have made a vow,

24 Then take, and purifie thy ſelfe with them, and contribute with them, that they may have their heads: and all ſhall know, that thoſe things, whereof they have bene informed concerning thee, are nothing, but that thou thy ſelfe alſo walkeſt and keepeſt the Law.

25 For as touching the Gentiles, which beleever we have written, and determined that they obſerve no ſuch thing, but that they keepe themſelves from things offered to idoles, and from blood, and from that which is ſtrangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entered into the Temple, declaring the accompliſhment of the dayes of the purification, until that an offering ſhould be offered for every one of them.

27 And when the ſeven dayes were almoſt ended, the Jewes which were of Aſia (when they ſaw him in the Temple) mooved all the people, and layd hands on him,

28 Crying, Men of Iſrael, helpe: this is the man that teacheth all men every where againſt the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had ſene before Trophimus an Ephesian with him in the city, whom they ſuppoſed that Paul had brought into the Temple.

30 Then alle the citie was mooved, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were ſhut.

31 But as they went about to kill him, tidings came unto the chiefe captaine of the band, that all Hierufalem was on an uproare.

32 Who immediatly tooke ſouldiers and Centurions, and ran downe unto them: and when they ſaw the chiefe captaine and the ſouldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the caſtell.

35 And when hee came unto the grecies, it was ſo that he was borne of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhould have bene led into the caſtell, hee ſaide unto the chiefe captaine, My friends ſpeake unto thee: Who ſaide, Canſt thou ſpeake Greeke?

38 Art not thou theſe Egyptian, who before theſe dayes raiſed a ſeditiſion, and led out into the wilderneſſe foure thouſand men that were murderers?

39 Then Paul ſaide, Doubtleſſe, I am a man which am a Jewe, and citizen of Tarſus, a famous

that is conſe-  
crated: thy ſelfe: for he ſpakeſt out here of the violence, but of ſuch as were ſubject to the voice of the Narratives.

4 That it may be knowne, that thou wilt not onely preſent at the vow, but alſo a chiefe man in it: and therefore it is ſaid afterwards that Paul declared the dayes of purification: for although the charges for the Nazarite offerings were appointed, yet they might add: ſome what unto them, Num. 6. 1. 2. 3. 4. 5.

The Priests were to be adviſed of, to the accompliſhment of the dayes of the purification: becauſe there were ſacrifices to be offered there the ſame day that their vow was ended.

5 A propoſition made in the cauſe of great confuſion, and great miſchiefs.

6 A ſeditious ſome were among the wild: and alſo prophane themſelves, to hinder the endeavours of the reſt.

7 Teaching this E. ſpian which of ſcandalous ſeditious and un-  
wilde ſpakeſt  
chap. 21.

1 Notably men-  
tioned, but even  
our friends, and  
ſuch as are endued  
with the Spirit of  
God, ſome times  
goe about to  
hinder the courſe  
of our vocation:  
but it is our part  
to get forward  
without all ſtop-  
ping or ſtagger-  
ing, after that we  
are ſure of our  
calling from God.  
2 A Thy friend  
that ſheweth the ſpirit  
without danger  
hanging over Pauls  
head, and this ſhould  
be as Prophets: but  
of a ſpecifick afflic-  
tion they feared him  
from going to Hieru-  
ſalem.

3 Chap. 6. 1.  
4 He ſpakeſt of  
the ſeven Diacons  
which he mention-  
eth before, Chap. 6.  
5 The gift of ſpecu-  
lar things is come.

6 The will of God  
breedeth all affe-  
ctions in them  
which exactly  
ſerke the glory  
of God.

7 God is to be  
praiſed, who is the  
Author of all  
good ſaying and  
deeds.

8 To bring in  
differet (of which  
ſome were) the  
traditions of the  
Phariſes, but the  
ceremonies of the  
Law, until ſuch  
time as Chriſtian  
libertie was more  
fully revealed to  
the Jewes: chiefe  
willeth us to con-  
form or apply  
our ſelves willing-  
ly ſo farre as we  
may to our bre-  
thren which doe  
not ſubſtantly and  
malicioſly, reſiſt  
the truth, but are  
not thoroughly in-  
ſtructed: eſpecially  
if he queſtion be  
of a whole multi-  
tude.

circle of Cilicia, and I beseech thee, suffer mee to speake unto the people.

23 And when hee had given him licence, Paul stood on the greeces, and beckened with the hand unto the people, and when there was made great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yieldeth a reason of his faith, 22 and the Jewes here him a while, 23 Briefly saith as they cried out, 24 His commandment to be sought and examined, 27 and so declared himselfe a citizen of Rome.

Ye men, brethren, and fathers, heare my defence now towards you.

1 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said, I)

3 I am verely a man, which is called a Jew, borne in Tarsus in Cilicia, but brought up in this citie at the a feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prison both men and women,

5 As also the chiefe Priest doth beare me witness, and all the company of the Elders : of whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Hierusalem, that they might be punished.

6 ¶ And so it was, as I journeyed, and was come neere unto Damascus about noone, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voyce, saying unto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou Lord? And he said to mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreover they that were with mee, saw in deede a light and were afraide : but they heard not the voyce of him that spake unto me.

10 Then I said, What shall I doe, Lord? And the Lord said unto me, Arise, and goe into Damascus : and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, having good report of all the Jewes which dwelt there,

13 Came unto mee, and stood, and said unto me, Brother Saul, receive thy sight : and that same houre I looked upon him,

14 And he said, The God of our fathers hath appointed thee, that thou shouldst know his will, and shouldst see that Iust one, and shouldst heare the voyce of his mouth.

15 For thou that be his witness unto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And law him, saying unto mee, Make haste, and get thee quickly out of Hierusalem : for they will not receive thy witness concerning me,

19 Then I said, Lord, they know that I prisoned, and beat in every Synagogue them that beleevd in thee.

20 And when the blood of thy martyr Steven was shed, I also roode by, and consented unto his death, & kept the clothes of them that slew him.

21 Then hee saide unto me, Depart : for I will fend thee farre hence unto the Gentiles.

22 ¶ And they heard him unto this word, but then they lift up their voyces, and said, Away with such a fellowe from the earth : for it is not meete that he should live.

23 And as they cried & cast off their clothes, and threw dust into the aire,

24 ¶ The chiefe captaine commanded him to be led into the castle, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 ¶ And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and told the chiefe captaine, saying, I take heed what thou doest : for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was forborne.

29 Then straightway they departed from him which should have examined him : and the chiefe captaine also was afraid, after hee knew that he was a Romane, and that he had bound him.

30 On the next day, because hee would have knowne the certaintie wherefore hee was accused of the Jewes, hee loosed him from his bonds, and commanded the hie Priestes and all their Council to come together : and hee brought Paul, and fet him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commaundeth them to smite him, 7 Disention among his accusers, 11 God encourageth him, 16 The Jewes laying waite for Paul, 20 is declared unto the chiefe captaine, 27 Hee fendeth him to Felix the Governour.

And Paul behelde earnestly the Councill, and said, Men and brethren, I have in all good conscience served God until this day.

2 ¶ Then the hie Priest Ananias commaundeth them that stood by, to smite him on the mouth.

3 ¶ Then said Paul to him, God will smite thee, thou whited wall : for thou stindest to iudge me according to the Law, and to transgress the Law, commaundest thou me to be smitten?

4 And they that stood by, said, Revilt thou Gods hie Priest?

5 ¶ Then said Paul, I knew not brethren, that he was the hie Priest: for it is written, ¶ Thou shalt not speake evill of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were of the Sadduces, and the other of the

quiet and peaceable minde. 8 It appeareth plainly by the Greeke phrase, that Paul did not curse the hie Priest, but only pronounce the punishment of God against him. b This is a vehement and sharpe speech, but yet not reproachfull : For the godly man speake roundly, and yet be voyde of the bitter affection of a sharpe and angry minde. c For the Law commaundeth the iudge to beare the person that is accused patiently, and not to pronounce the sentence adversely. 4 We must willingly and from the heart give honour to Magistrates, although they be tyrants. 4 Exod. 22. 27. 5 We may lawfully sometimes fet the wicked together by the eares, that they may leave off to assault us, so that it be with no hindrance of the truth.

Pharises,

1 Paul making a short declaration of his former life, groweth both in vocation and diligence to be of God. 2 That is his daily breake : the reason of this speech is this, for that they which teach, sit commonly in the higher place speaking to the scholars which sit upon benches beneath : and therefore hee saith, as hee saith of Gamaliel.

b This is properly spooke: for Steven was murdred of a fort of our houses, not by order of Justice, but by open force: for at that time the Jewes could not put any man to death by Law. 6 Stout and subberne pride will neither it selfe embrace the truth, neither suffer other to receive it. 7 The description of a seditious busyly, and of an overbare and mad multitude. 8 The wisdom of the flesh doeth not consider what is just: what is possible and therewithall measure the profit according as it appeareth presently. 9 There is no cause why we may not be angry with full meeres which God moveth us, so repell, or put away an inurie. 10 Not by Nations, but by bewlay of the true.

\* Chap. 14. 22. Phil 3. 5.

6 The concord of the Law is weak although they confore together to obey the truth.

7 It is an olde he relie of the Sadducee, to deny the substance of Angels and Gales, and therewith all the resurrection of the dead.

\* Mat. 22. 23.

d Natures that want bodies.

8 The Lord when it pleaseth him, defendeth his cause, even amongst his enemies.

e The Scribes office was a publick office, and the name of the Pharisee was the name of a sect.

9 God will not forsake his to the end.

10 Such as are carnall Lawes with a foolish zeale, think that they may be and murdier, and doe what soever mischief they list.

f They cursing and banning themselves, promised.

g Yee and the Senate requiring the same to be done least the Tribune should thinke that it was demanded of him as of some private man to use.

h The wisdom of the Spirit must be toynd with simplicity.

i There is no counted age in the Lord and his servants.

k Greeke that thou hast sweare of these things to mee,

Pharisee, he cried in the Council, Men and brethren, \* I am a Pharisee, the sonne of a Pharisee: I am accused of the hope and resurrection of the dead.

7 And when hee had sayd this, there was a division betwene the Pharisees & the Sadducees, for that the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither of Angel, nor spirit: but the Pharisees confesse both.

9 Then there was a great crye: and the scribes of the Pharisees part rose up, and strove, saying, We finde none evil in this man: but if a spirit or an Angel hath spoken to him, let us not fight against God.

10 And when there was a great division, the chiefe captaine, tearing lest Paul would have bene pulled in pieces of them, commanded the soldiers to go downe, and take him from among them, and to bring him into the castell.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul, for as thou hast testified of mee in Hierusalem, so must thou beare witnesse alio at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with a curse, saying, that they would neither eate nor drinke till they had killed Paul.

13 And they were more than twentie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and said, Wee have bound our selves with a solemne curse, that we will eate nothing, untill wee have slaine Paul.

15 Now therefore, ye and the Council, signify unto the chiefe captaine, that he bring him forth unto me to morrow, as though you would knowe some thing more perfectly of him, and wee, or ever he come heere will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and told Paul.

17 And Paul called one of the Centurions unto him, and said, Take this young man hence unto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me unto him, and prayd mee to bring this young man unto thee, which hath some thing to say unto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes have conspired to despoile thee, that thou wouldest bring fourth Paul to morrow into the Council, as though they would inquire some what of him more perfectly: city:

21 But let them not persuade thee: for there lie it wait for him of them, more then fourey men, which have bound themselves with a curse, that they will neither eate nor drinke, till they have killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the young man depart, after hee had charged him to utter it to no man, that hee had shewed him these things.

23 And he called unto him two certaine Centurions, saying, Make ready two hundred soldiers, that they may goe to Cesarea, and horsemen

threecore and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe unto Felix the governour.

25 And he wrote an Epistle in this manner:

26 Felix Claudius Lylis unto the most noble governour Felix I sendeth greeting.

27 As this man was taken of the Iewes, and should have bene killed of them, I came upon them with a garrison, and rescued him, perceiving that hee was a Romaine.

28 And when I would have knowne the cause wherefore they accused him, I brought him fourth into their Council.

29 There I perceived that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes layd wait for the man, I lent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him, Earewell.

31 Then the soldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned into the Castell.

33 Now when they came to Cesarea, they delivered the Epistle to the governour, and presented Paul also unto him.

34 So when the Governour had read it, he asked of what province he was: and when he understood that he was of Cilicia,

35 I will heare thee, sayd hee, when thine accusers alio are come, and commanded him to be kept in Herods judgement hall.

#### CHAP. XXIIV.

1 Tertullus accuseth Paul: 20 He answereth for himselfe: at hee preacheth Christ to the governour, and his wife 27 Felix hopeth but in vain, to receive a bribe, alio who getteth from his office, leaveth Paul in prison.

Now after five dayes, Ananias the hie Priest came down with the Elders, and with Tertullus a certaine orator, which appeared before the governour against Paul.

2 And when he was called fourth, Tertullus began to accuse him, saying, Seeing that wee have obtained great quietnesse through thee, and that many worthy things are done unto this nation through thy providence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I would be tedious unto thee, I pray thee, that thou wouldest heare us of thy curticie a few words.

5 Certainly we have found this man a pestiferous fellow, and a mover of sedition among alio the Iewes thoroughout the world, and a chiefe maintainer of the sect of the Nazarenes:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would have judged him according to our Law:

7 But the chiefe captaine Lyllias came upon us, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayst (if thou wilt inquire) know alio these things whereof we accuse him.

of the towne name where they thought that Christ was borne, that Julian the Apostle called him Gallienus.

13 Lyllias is suddenly made by the Lord Pauls patron.

2 Hypocrites whom they cannot die what they would doe by force and deceit, although they goe about to conspire by a shewe of Law.

3 Felix ruled that province with great cruelty and covetousnesse, and yet Josephus recordeth that he did many worthy things, as that hee tooke Eleazar the captaine of certain courtions, and put to death deceaying wretches the Egyptian to the flight, which caused great trouble in Iudea.

4 He useth a word which the Stoikes defined to be a persons dutie and behaviour.

5 Word for word, a plague.

6 As you would say, a ringleader, or engine breaker.

7 So they called the Christians fleshlyly wretches, because



they brought no crime of such things as I supposed:

19 But had certaine questions aginst him of their owne d<sup>e</sup>superstitious, and one of Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appeared to be referred to the examination of Augustus, I commanded him to be kept, till I might lead him to Cefar.

22 ¶ Then Agrippa layd unto Fesus, I would also heare the many miracle. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe, and were entred into the Common-hall with the chiefe captaines and chiefe men of the citie, at Fesus commandement Paul was brought forth.

24 And Fesus said, King Agrippa, and all men which are present with us, see this man, about whom all the multitude of the Iewes have called upon me, both at Hierusalem, and here, crying, that he ought not to live any longer.

25 Yet have I found nothing worthy of death, that he hath committed: nevertheles, seeing that he hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certaine thing to write unto my Lord: wherefore I have brought him forth unto you, and especially unto thee, King Agrippa, that after examination had, I might have somewhat to write.

27 For mee thinketh it unreasonable to send a prisoner, and not to shew the causes which are laid aginst him.

#### CHAP. XXVI.

1 Paul in the presence of Agrippa, 2 declares his life from his childhood, 3 and his calling, 4 as his justification of his words, 5 that almost he persuaded him to Christianitie.

6 But he and his company depart away nothing, in Pauls matter.

7 Then Agrippa said unto Paul, Thou art permitted to speake for thy selfe: So Paul stretched forth the hand, and answered for himselfe.

8 ¶ I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes:

9 Chiefly, because thou hast knowledge of all customs, and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

10 ¶ As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes.

11 Which knowe me heretofore, even from my boyhood (if it may be testified) that after the most bright test of our religion, I lived Pharisee.

12 And now I stand and am accused for the hope of the promise made of God unto our fathers.

13 Whereunto our twelve tribes justly serving God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

14 ¶ Why should it be thought a thing incredible to you, that God should raise againe the dead?

15 ¶ I also verely thought in my selfe, that I ought to doe many contrary things: aginst the

Name of Iesus of Nazareth.

16 ¶ Which thing I also did in Hierusalem: for many of the S<sup>e</sup>nates I shut up in prison, having received autoritie of the High Priests, and when they were put to death, I gave my sentence.

17 And I punished them thorough all the Synagogues, and compelled them to blaspheme, and being more madde aginst them, I persecuted them, even unto strange cities.

18 At which time, even as I went to Damascus with autoritie, and commission from the high Priests,

19 At middye, O King, I saw in the way a light from heaven, p<sup>e</sup>ssing the brightness of the sunne, shine round about mee, and them which went with me.

20 So when we were all fallen to the earth, I heard a voyce speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is heere for thee to kicke off thy prick.

21 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

22 But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appear unto thee.

23 Delivering thee from this people, and from the Gentiles, unto whom now I send thee.

24 ¶ To open their eyes, that they may turne from darkenesse to light, and from the power of Satan unto God, that they may receive forgiveness of finnes, and inheritance among them, which are sanctified by faith in me.

25 Wherefore, King Agrippa, I was not disobedient unto the heavenly vision.

26 ¶ But theed first unto them of Damascus, and at Hierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe works worthy amendment of life.

27 For this cause the Iewes caught mee in the Temple, and went about to kill me.

28 Nevertheless, I obtained helpe of God, and continue unto this day, witnessing both to small and to great, saying none other thing, then those which the Prophets and Moses did say should come.

29 ¶ To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto his people, and to the Gentiles.

30 ¶ And as he thus answered for himselfe, Fesus layd with a loud voyce, Paul, thou art belies thy selfe, much learning doeth make thee mad.

31 But he said, I am not mad, O noble Fesus, but I speake the words of truth, and sobernesse.

32 For the king knoweth of these things, before whom also I speake boldly: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner.

33 ¶ O King Agrippa, believeest thou the Prophets? I know that thou believest.

34 Then Agrippa said unto Paul, Almight thou persuaded me to become a Christian.

35 Then Paul said, I would to God that not only thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

36 ¶ And when he had thus spoken, the king

• Chap. 23.

d I confessed, and allowed of their doing: for he was not a iudge. By verses 1-11. Pauls matter. • Chap. 24.

5 The end of the Gospel is to save the world. It was brought to the knowledge of Christ, and are infinite and sanctified in him being layd hold on by

6 Pauls father God to be author of the office of his Apostleship, and his grace at a witness.

• Chap. 25.

7 Christ is the end of the Law and the Prophets. • 1 Timothy 1.

8 The Christ King as the Jews desired of but one appeared to be our mercies, and the punishment at our owne.

9 The King of heaven which are raised from the dead.

10 Lives and that a most blessed life which shall be everlasting and this life is the best. It is a thing which abound in us, though as infants some time we are and some time we are and some time we are and some time we are.

11 The wisdom of God is made manifest to us by the witness of the Holy Spirit which is in our hearts. We must hold by the truth, but secretly, and privately.

12 Paul as it were for to be a witness that he should a prisoner to defend his cause hee getteth to the office of his Apostleship. I would to God that not only almost, but altogether and above hee both and all that heare me, but almost made as I am, my bond, only except, but almost, but altogether such as I am, except these bonds.

rose up, and the governour, and Bernice, and the y that late with them.

31 And when they were gone apart, they talked betweene themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 They sayd Agrippa unto Festus, This man might have bene loosed, if he had not appealed unto Cesar.

CHAP. XXVII.

Now when it was concluded, that we should saile into Italie, they delivered both Paul, and certaine other prisoners unto a Centurion, named Julius, of the band of Augustus.

2 And we entred into a shippe of Adramyttium, purposing to saile by the costes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessolonian, with us.

3 And the next day we arrived at Sidon: and Iulius courteously entreated Paul, and gave him liberte to goe unto his friends, that they might refresh him.

4 And from thence we launched, and sailed hard by Cyprus, because the windes were contrary.

5 Then sailed we over the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Licia.

6 And there the Centurion found a shippe of Alexandria, sailing into Italie, and put us therein.

7 And when we had sailed slowly many dayes, and scarce were come against Sidon, because the windes suffered us not, we talled hard by Candie, nere to a Salmone.

8 And when with such adoe sailed beyond it, and came unto a certaine place called the Faire havens, and neere unto the which was the citie Lafeza.

9 So when much time was spent, and sailing was now ieopardous, because all the East was now pulled, Paul exhorted them.

10 And said unto them Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our lives.

11 Nevertheless the Centurion believed rather the governour and the master of the shippe, then those things which were spoken of Paul.

12 And because the haven was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an haven of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne wind blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by a storme winde called a Euroclydon.

15 And when the ship was caught, and could not be filled the winde, we let her goe, and were carried away.

16 And we ran under a little Ile named Clauda, and had much adoe to get the boar.

17 Which they tooke up and used all helpe, regarding the ship, fearing lest they should have beene unto Syrtes, and they brake saile, and so were cast d.

18 The next day when we were tossed with an exceeding tempest, they lighted the ship.

19 And the third day we cast out with our

owne hands the taking of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay upon us, all hope that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the mids of them, and said, Sirs, ye should have hearkened to me, and not have loosed from Candie: so should ye have gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, (save of the ship onely).

23 Forther stood by me this night the Angel of God, whose I am, and whom I serve,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and see, God hath given unto thee freely, all that saile with thee.

25 Wherefore, Sirs, be of good courage: for I belevee God, that it shall be so as it hath bene told.

26 Howbeit, we must be cast into a certaine Island.

27 And when the fourteenth night was come, as we were carried to and fro in the Adriatick sea about midnight the shipmen, deemed that some countrey was approached unto them.

28 And founded, and found it twenty fathoms: and when they had gone a little further, they founded againe, and found fiftene fathoms.

29 Then fearing lest they should have fallen into some rough places, they cast four ankers out of the sterne, and withdrew the daye were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea under a colour as though they would have cast awkers out of the foreship.

31 Paul saide unto the Centurion and the soldiers, Excepte these abide in the ship, ye cannot be safe.

32 Then the soldiers cut off the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have taried, and continued fasting, receiving nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, hee took bread, and gave thanks to God in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the ship in all two hundred threescore and sixtene foules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a barke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken up the awkers, they committed the shippe unto the sea, and loosed the rudder bonds, and abouted up the maine saile to the winde, and drew to the shore.

41 And when they fell into a place, where y two seas meete, they thrust in the shippe: and the forepart stucke fast, and could not be moved, but the hinderpart was broken with the violence of the waves.

7 God spareth the wicked for a time, for his mercie and clemencie sake.

6 The promise is made effectuall through faith.

7 We attaine and come to the promised and are profited through the mids of tempests and death it selfe.

8 For Paulme writeth, that the Adriatick sea beatech upon the East thore of Sicilia.

9 That they drew nere to some countrey.

10 There is none to feule an act, whereupon distrust and an evill confidence doe not encrease men.

11 Although the performing of Gods promise doth not simply depend upon second causes, yet they may them selves unworthy of Gods bountifullnesse, which doe not embrace those men which God offeth them, either upon rashnesse or difficult.

12 When the world trembleth, the faithfull alone be not easily quavered, but confirme themselves by their example.

13 This is a proverb which the Hebrews use, whereby is meant, that they shall have, and not be overcome by them.

14 These attempts moost of all to be feared and looked for when the port or haven is nerefull.

15 A creeke is a fra vious land, as the Adriatick sea, and the Persian Sea.

16 So is Ithimus called, because the sea toucheth it on both sides.

a Paul with many other passengers, and through the benefit of many sea, by it brought to Rome, but very by Gods owne hand as it were, and he forth and commended unto the word with many singular utterances. c Cor. 13:13.

a which was a big bill of Candie. b Gods providence taketh notice of the causes which God useth as meanes, not rather outerevill and dispendio their righte lives, then when he openeth an extraordinarie issue.

b This is meant of the Tempest, which they receive in the fall of reason, as we read Levit. 13:27, which fell in the seventh moneth which we call October, and is not good for navigation, or sailing. c Men call themselves willingly into an evill fortune of the sea, when they chuse to follow their owne will, to follow their owne will, to follow their owne will, speaking by the mouth of his servants.

c By Candie, from whose thore out this was driven by this means. d With cast away.

e The only fourteenth daye, they provide worse for themselves, then they which commeth only to be governed only by their owne will, and me.



13 These are no where more unfaithful and unthankfull then in unbelievers.  
 13 God hindreth ever amongst his enemies them whoe helpe he useth to preferre his.  
 14 The goodnesse of God overcometh must malice.

12 Then the souldiers counsell was to kill the prisoners, least any of them, when he had swimme out, should see away.  
 13 But the Centurion willing to save Paul, stayed them from this counsell, and commaunded that they that could swimme, should cast themselves first into the sea, and goe out to land:  
 14 And the other, some on boards, and some on certaine peeces of the ship: and so it came to passe, that they came all safe to land.

C H A P. XXVIII.

1 The Barbarians curiouse towards Paul and his companie. 2 A viper on Pauls hande. 3 Hee speaketh to the souldiers. 4 They depart from Melita. 5 And others are by him healed. 6 Paul greiveth the Iewes. 7 The cause of his coming. 8 Hee speaketh to the Iewes. 9 Two yeeres.

1 And when they were come safe, then they knew that the Ile was called Melita.  
 2 And the Barbarians shewed us no little kinde-ness, for they kindled a fire, and received us every one, because of the present thowre, and because of the cold.

3 And when Paul had gathered a number of sticks, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 Now when the Barbarians saw the worne hang on his hand, they said among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet Vengeance hath not suffered to live.

5 But hee shooke off the worne into the fire, and felt no harme.

6 Howbeit they waited when he should have c swolne, or fallen downe dead suddenly: 3 but after they had looked a great while, and sawe no inconvenience come to him, they changed their mindes, and said, That he was a God.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possidors: the same received us, and lodged us three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the fever, and of a bloodie fluxe: to whom Paul entred in, and when hee prayed, hee layde his hand on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him, and were healed.

10 Which also did us great honour: and when wee departed, they lauded us with things necessarie.

11 Now after three monthes wee departed in a ship of Alexandria, which had winned in the Ile, whose badge was Castor, and Pollux.

12 And when we arrived at Syracuse, we taried there three dayes.

13 And from thence wee fet a compass, and came to Rhegium: and after one day, the South wind blew, and wee came the second day to Puteoli:

14 Where we found brethren, and were de-

signed to tary with them seven daies, and so we went toward Rome.

15 And from thence when the brethren heard of us, they came to meete us at the Market of Appius, and at the three tavernes, and when Paul sawe, hee thanked God, and waxed bolde.

16 So when wee came to Rome, the Centurion delivered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together, and when they were come, hee saide unto them, Men and brethren, though I have committed nothing against the people, or Lawes of the fathers, yet was I delivered prisoner from Hierusalem into the bandes of the Romanes.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale unto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore have I called for you to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they said unto him, We neither received letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any evil of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this fact, wee know that everie where it is spoken against.

23 And when they had appointed him a day, there came many unto him into his lodging, to whom hee expounded, justifying the kingdom of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

24 And some were perfwading with the things which were spoken, and some beleevd not.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Elias the Propheet unto our fathers.

26 So saying, ¶ Goe unto this people, and say, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes have they blinded, lest they should see with their eyes, and heare with their eares, and understand with their heers, and should returne that I might heale them.

28 Be it known therefore unto you, that this salvation of God is sent to the Gentiles, and they shall heare it.

29 And when hee had said these things, the Iewes departed, and had great reasoning among themselves.

30 And Paul remained two yeeres full in a house hired for himselfe, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speech, without let.

9 God never suffereth his to be able above their strength.

10 As Paul say, was a judgement made by Appian: being with the helpe of his souldiers, long and broad, and trusteth out toward the sea, and there were three ravines in it.  
 11 Not in a common prison, but in a house which hee hired for himselfe.  
 12 Paul in every place remembereth himselfe to be an Apostle.

13 We may see the manner which God giveth us, but so that wee seeke the glorie of God, and not our felicity.

13 The lawe and the Gospell agree, well together.

14 By good reasons, and proved that the Kingdom of God descended down by the Prophets, was come.

15 The Gospell is a favour of life to them that beleeveth.  
 16 A favour of death to them that are disobedient.

17 The unbelievers doe willingly resist the truth, and yet not by chauce.

18 Isa. 69. math. 13. 14. make 14. 22. Luke 8. 10. John 12. 40. tom. 11. 8.

19 They made as though they saw not: but which they saw against their will: yea they did see, but they would not see.

20 The unbelievers doe resist the truth, and call it a yee cannot cause the strength of God to be of none effect.

21 Not the Gospell, but the contempt of the Gospell: the cause of strife and debates.  
 22 The wordes of God cannot be bound.

1 That first which writs day we call Melita.

2 The godly are sure to have danger upon danger, but they have alwayes a glorious issue.

3 Although advertisement be the punishment of sinne, yet seeing that God in punishing of sinne doth not always respect sinne, they judge rashly, which either doe not wait for the end, or doe judge according to sinne according to proportion or advertisement.

4 Right and reason.

5 The Greeke word signifies, to be inflamed, or to swell: moster Dioforidius in his 6 booke chap. 38. writeeth, that the biting of a viper causeth a swelling of the bodie, and so faith Nicander, in his remedies against poysons.

6 There is nothing more unconstant then every way, then the heart of man, who is ignorant of true religion.

7 It never yet repented any man, that received the favour of God, whoe he never suffered to be miserable and poore.

8 Although Paul were a captive, yet the vertue of God was not captive. 9 God doeth well to strangers for his children sake. 10 Idles doe not desire the Saints, which doe to no wise confer unto them. 11 So they used to decke the faces part of their ships, whereupon the Shippes were called by such names. 12 God boweth and bendeth the secretiven of profane men, as it pleaseth him to favour his.



11 He proneth the unrighteousness of man by a large rehearsal of many kinds of vices, from which if not from all, yet at least from many of them no man is altogether free.

12 In *into a mad and senseless man, whereby it cometh to pass, his conscience being once put out, as had his sense, so no man is sensible of his sin, men being drawn into all kind of mischief.*

13 *For in the midst of their covetous and bargainers.* o By the Law of God he searcheth that which in the Philophers called the Law of nature, and the Lawyers themselves called the Law of nations. p Are fillers and partakers with them in their wickedness, and besides that, commend them to judgement.

14 *He bringeth all before the judgement of God.* 15 The text that the Gentiles might perceive, is signified, is taken quite away. 17 He receiveth the letters with the written Law. 19 in which they boasted, 27 And he maketh both Law and Conscience alike.

18 He convinceth them of their sin, would first to be emptied of the number of other men, because they repented other men's faults, and not that they are less of all to be excused, for if they were evil and narrowly rescued (as God surely doth) they themselves would be found worthy to do these things which they repented, and punish in other, so that in condemning other they pronounce sentence against themselves.

19 Paul alleadged places of Scripture, for he reasoned generally against all men - but he brought forth reason as he was swayed of in his mind, so that he devill himself is able to plucke them cleane out.

20 Considering and judging of things as they are, and not by outward things.

21 A vehement and grievous crying out against them that praise themselves.

22 He saith to the great thyself do please, thinking to increase thy goods, thou hast lost God his wrath. 3 The ground of the former disputation, that both the Jewes and Gentiles have together need of righteousness. \* *Mat. 16. 21. mat. 16. 27. rom. 12. 21.* d glory which followeth good works, which he layeth out not onlie out, at though there were any that could ataine it, laboured by a covet desire, but, by having this condition of salvation before us, which no man can performe, to bring men to Christ, who alone will save the believers, as he himselfe concludeth. *chap. 1. 21. 22.* following. By strength he receiveth that knowledge which we have of nature, and judgement against sinners, which thill quickly be kindled. G God doth not see a creature moe, either by their blood, or by their country, either to receive them, or call them away.

28 For is they regarded not to acknowledge God, even so God delivered them up unto a reprobate minde, to do these things which are not convenient,

29 Being full of all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of envie, of murder, of debate, of deceit, taking all things in the evil part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without naturall affection, such as can never be appeased, mercilesse.

31 Which men, though they knew the Law of God, how that they which commit such things are worthy of death, yet not onely doe the same, but also p favour them that doe them.

CHA P. I I.

1 Therefore thou art inticuable. O men, whoe soever thou art that condemnest; for in that thou condemnest another, thou condemnest thy selfe; for thou that condemnest, doest the same things.

2 But we know that the judgement of God is according to truth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them who do such things, and doest the same, that thou shalt escape the judgement of God?

4 Or despisest thou the riches of his bountifullnesse, and patience, and long suffurance, not knowing that the bountifullnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, heapest up as a treasure unto thy selfe wrath against the day of wrath, and of the declaration of the iust judgement of God,

6 \* Who will reward every man according to his workes:

7 That is, to them which through patience in well doing, seeke a glory, and honour, and immortality, everlasting life:

8 But unto them that are contentious, and disobey the truth, and obey unrighteousnesse, shall be indignation and wrath.

9 Tribulation and anguish shall be upon the soule of every man that doeth evil: of the Jew first, and also of the Grecian.

10 But to every man that doeth good, shall be glory, and honour, and peace: to the Jew first, and also to the Grecian.

11 For there is no respect of persons w God,

12 For as many as have sinned without the Law, shall perish also without the Law: and as many as have sinned in the Law, shall be judged by the Law,

13 For (For the hearers of the Law are not righteous before God, but the doers of it,) Law shall be justified.

14 For when the Gentiles which have not the Law, doe by nature the things contained in the Law, they having not the Law, are a Law unto themselves.

15 Which shew the effect of the Law written in their hearts, their conscience also bearing witness, their thoughts accusing one another, or excusing.

16 7 At the day when God shall judge the secretes of men by Iesus Christ, according to my Gospel.

17 Behold, thou art called a Jew, and restest in the Law, and gloriest in it,

18 And knowest his will, and thyself the things that differ from it, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkness,

20 An instructor of them which lack discretion, a teacher of the unlearned, which halt the force of knowledge, and of the truth in the Law.

21 Thou therefore, which teachest another, teachest thou not thy selfe, thou that preachest, A man should not feele, doest thou feele?

22 Thou that saiest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idols, committest thou sacrifice?

23 Thou that gloriest in the Law, through breaking the Law, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, \* as it is written,

25 For circumcision verily is profitable, if thou doest the Law: but if thou be a transgressor of the Law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the ordinances of the Law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature (if it keepe the Law) condemn thee which by the letter and circumcision art a transgressor of the Law?

28 For hee is not a Jew, which is one out-

4 He applieth this generall accusation of making particulary upon the Gentiles, and twice hee saith, 7 Hee saith another which might be made by the Jewes, because the Lawes doeth not exclude but condemneth; because not the hearing of the Law, but the keeping of the Lawe doeth a mans Justice.

5 Hee protesteth against Gods judgement, which is true indeed, if any such could be found that had fulfilled the Law: but since Jewes are now instructed by the Law, but by faith, in Holinesse, that no man can be justified by works.

6 Hee preventeth accusation, which might be made by the Gentiles, who although they have not the Lawe of Moses, yet they have no reason whereby they may excuse themselves, and wickedness in that they have some what written in their hearts in stead of a Law, as men that forbid; and punish some things which are not commanded, and commend other for use as good.

7 Not simply, but in compliance of the Lawer.

8 Commandment things and iustice differeth.

9 This knowledge is a naturall knowledge.

10 God deferreth many judgements, which notwithstanding he will execute at their convenient time by Iesus Christ, with a most straight examination, not onely out of words and deeds, but of thoughts also, hee they even to hidden secrets. In As this my dective viceroy, which I am appointed to preach, is the testimony of David, and the other Prophets, that God putteth great heaviness upon the Jewes, in giving them also the Lawe; but that they are the most unthankfull and unkinded of all men.

11 Calistate and difference with things fayne from Gods will.

12 Or alloweth the things that are excellent, o The whye teach and framer in the knowledge of the truth. P As though he said, that the Jewes under a colour of an outward serving of God, challenged all to themselves, when as indeed, they did nothing, but to observe the Lawe.

13 Hee saith, as hee saith, an outward preservation of the Lawe, which is the observance of the outward observation of the Law: so that hee sheweth that the outward circumcision, if it be separated from the inward doeth not onely not suffice, but also condemneth that is pretended, of whom hee requires that, which is significant, so that they cleane out of the heart and the whole life, according to the commutation of the Law, for in faith, in a man uncircumcised according to the flesh, who is circumcised in heart, he is farre better, and more to be counted in the flesh, who is circumcised according to the flesh only, than hee who is circumcised in heart.

14 The state and condition of the uncircumcised, for if the Law is unaccompanied by nature and blood, it Paul useth observation to let the letter against the spirit, but in this place, a circumcised which is according to the letter, is the cutting off of the flesh, which the circumcision of the Spirit, is the circumcision of the heart, whereby the Law, the spirit shall end of the ceremony, to be abolished, and the inward judgement, earnestly, and he shall stand.



C H A P. IIIII.

1 Hee prooveth that which he sayd before of faith, by example of Abraham. 3 6 And the testimony of the Scripture: and testimonies in the Chapter he teacheth upon this words Imputation.

1 A new argument of great weight, taken from the example of Abraham the father of all believers: And that is this, in justification if Abraham be considered in himselfe by his works, he hath deserved nothing where he to joyce with God. 2 In his works, he hath merited nothing in the earth before.

W H at I shall we say then, that Abraham our father hath found concerning the faith?

2 a For if Abraham were justified by works, he hath wherein to joyce, but not with God.

3 b For what lieth the Scripture? Abraham believed God, and it was counted to him for righteousness.

4 c Now to him that worketh, the wages is not counted by favour, but by debt:

5 But to him that worketh not, but believeth in him that doth iustifie the ungodly, his faith is counted for righteousness.

6 f Even as David declareth the blessednesse of the man, unto whom God imputeth righteousness without works, saying,

7 Blessed are they whose iniquities are forgiven, and whose finnes are covered.

8 Blessed is the man to whom the Lord imputeth not finne.

9 e Cause this blessednesse then upon the circumcision onely, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

10 f How was it then imputed; when hee was circumcised, or uncircumcised? not when hee was circumcised, but when hee was uncircumcised.

11 h After, hee received the signe of circumcision, as the seale of the righteousness of the faith which he had, when hee was uncircumcised, so that hee should be the father of all them that believe, not being circumcised, that righteousness might be imputed to them also.

12 i And the father of circumcision, not unto them onely which are of the circumcision, but unto them also that walke in the steps of the faith of our father Abraham, which he had when hee was uncircumcised.

13 j For the promise that hee should be the heire of the world, was not given to Abraham, or to his seed, through the Law, but through the righteousness of faith.

14 k For if they which are of the Law, be heires, faith is made void, and the promise is made of none effect.

3 A confirmation of the proposition: Abraham was justified by imputation of faith, therefore hee without any works. 4 The first proove of the confirmation, taken of contraries: to him that worketh, the wages is not counted by favour, but by debt: but to him that hath done nothing, but believeth in him, righteousness freely, faith is imputed. b To him that hath deserved any thing by his works. c To him that hath not merited any thing himselfe. d That make him which is made in himselfe, still in Christ. e Another proove of the same conclusion: David putteth blessednesse in free passion of finnes, therefore justification also. f A new proposition: that in this manner of justification hee is counted both to the uncircumcised, and also to the circumcised: as is declared in the person of Abraham. g This saying of David, when hee prophesied, teacheth this. h Hee prooveth that he belonged to the uncircumcised. For there was no doubt of the circumcision: in this sort; Abraham was justified in unbelief, therefore this justification belonged also to the uncircumcised. Nay, it doeth not appertaine to the circumcised in respect of the circumcision, much lesse are the uncircumcised that owe for their justification. A preventing of an objection: why then was Abraham circumcised, if he were already justified? That the gift of righteousness (sayth he) must be confirmed to him. i Circumcision, which is a signe, as we say, the Sacrament of Baptisme, for Baptisme which is a Sacrament. j Circumcision was called before a signe, in respect of the outward ceremony: now Paul sheweth the force and substance of that signe, that is, to what end it is used, to wit, not onely to signify, but also to seal up the righteousness of faith, whereby we come to possess Christ himselfe. k For the holy Christ worketh that inwardly indeed, which the Sacrament doeth outwardly. l The Law is not the appoyning of the example of Abraham to the uncircumcised believers, whose father also he maketh. m And applying of the same example, to the circumcised believers, whose father Abraham is, but yet by faith. n A reason why the seed of Abraham is to be entered by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations. o That all nations of the world should be his children: so by the world may be understand the land of Canaan. p For as much as by the Law we are made the children of Abraham, we must be counted as he. A double confirmation of this reason: the one is, that the promise cannot be apprehended by the Law, and therefore it should be fruitless: the other; that the condition of faith should be layed in vaine to that promise, which should be apprehended by works. k If they be heires which have fulfilled the Law.

15 For the Law causeth wrath: for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace: and the promise, might be sure to all the seed, yet not to that only which is of the Law: but also to that which is of the faith. Abraham who is the father of us all.

17 (As it is written, I have made thee a father of many nations) even before me God who hee believed, who a quickned the dead, & calleth those things which be not, as though they were.

18 Which Abraham as above hope, believed under hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seed be.

19 And hee was weak in the faith, considered nor his owne body, which was now a dead, being almost an hundred yeere old, neither the darknesse of Saraes wombe,

20 Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave glory to God,

21 Being fully assured that he which had promised, was able also to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed to him for righteousness.

24 But also for us, to whom it shall be imputed for righteousness, which believe in him that raised up Iesus our Lord from the dead.

25 Who was delivered to death for our finnes, and is risen againe for our iustification.

of faith onely, are counted amongst the children of Abraham. 16 This fatherhood is spiritual, depending onely upon the vertue of God, who made the promise. m Before God, that is, by a spiritual kindred, which had place before God, and maketh us acceptable to God. n Who refused to life. o With which the things are already, which are not in deed, as he that can with a word make what he will of nothing. 17 A declaration of true faith, wholly resting in the power of God and his good will, set forth in the example of Abraham. p Very strong and constant. q Valid of strength, and unmove to get children. r Acknowledged and praised God, as good graces, and true. s A description of true faith. 18 The rule of iustification is always one, both in Abraham and in all the faithful: that is to say, faith in God: who after that hee was made a full satisfaction for our finnes in Christ our mercifull, raised him from the dead, that we also being iustified, might be revived in him. t To pay the ransom for our finnes.

C H A P. V.

1 We accomplish a Christs righteousness, which is layed hold on by faith. 5 Who was given for the weakes, & for sinfull. 14 He compareth Christ with Adam. 17 I eat with life. 30 and the Law with Grace.

T H en being iustified by faith, we have peace toward God through our Lord Iesus Christ.

2 f By whom also through faith we have had this accesse unto this grace b wherein we stand, and d rejoyce under the hope of the glory of God.

3 c Neither that onely, but also we rejoyce in tribulations, knowing that tribulation bringeth forth patience,

4 And as we are iustified, and not by the Law. \* Ephes. 1. 8. 2 Whereas quietnesse of conscience is ascribed to faith, it is to be referred to Christ, who is the giver of faith in himselfe, and in whom faith is lesse asseful. a We will not be knowne, that we have yet fulfilled this promise of faith. b By which grace, that is, by which grace, we love and good will, or, that those who are in grace are in grace, as it is written, We have fulfilled. 3 A preventing of an objection againe, which beholding the daily miseries and calamities of the Church, thinke in their hearts as the Corinthians dreame, when they bragge of their felicitie: to whom the Apostle answereth, that their felicitie is layed up under hope in another place: which hope is so certaine and sure; that they doe not leave rejoyce for that bygone, then if they did presently enjoy it. d Our miseries are not onely pure and filled, but also we are marvellously glad, and receive great joy, for that our brethren inheritance, which we yet have not.

4 Tribulation is given us divers and many wayes, because we have much lesse done it make us miserable. \* Iam. 1. 3. Aditions accompanie our patience, and patience itselfe us of the goodnesse of God, and this experience confirmeth, and filleth us with hope, which never deceiveth us.

4 And

13 A reason of the first confirmation, why the promise cannot be apprehended by the Law: because that the Law doth not reconcile God and us, but rather denounceth his anger against us, and putteth us under the curse of the Law, which we cannot observe. 14 The conclusion of this argument. The satisfaction and iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layed hold on the promise made unto Abraham, and which promise Abraham himselfe first of all layed hold on. 15 All the believers. 17 That is to say, not onely of them which believe and are also circumcised according to the Law, but of them also which believe without circumcision, and in respect of faith onely, are counted amongst the children of Abraham. 16 This fatherhood is spiritual, depending onely upon the vertue of God, who made the promise. m Before God, that is, by a spiritual kindred, which had place before God, and maketh us acceptable to God. n Who refused to life. o With which the things are already, which are not in deed, as he that can with a word make what he will of nothing. 17 A declaration of true faith, wholly resting in the power of God and his good will, set forth in the example of Abraham. p Very strong and constant. q Valid of strength, and unmove to get children. r Acknowledged and praised God, as good graces, and true. s A description of true faith. 18 The rule of iustification is always one, both in Abraham and in all the faithful: that is to say, faith in God: who after that hee was made a full satisfaction for our finnes in Christ our mercifull, raised him from the dead, that we also being iustified, might be revived in him. t To pay the ransom for our finnes.

1 Another argument taken of the effects: we are iustified by faith, which is that whereby we possess our conscience before God: but faith in Christ doth appeare our conscience, and not the Law, as it was before sayd, therefore faith we are iustified, and not by the Law. \* Ephes. 1. 8. 2 Whereas quietnesse of conscience is ascribed to faith, it is to be referred to Christ, who is the giver of faith in himselfe, and in whom faith is lesse asseful. a We will not be knowne, that we have yet fulfilled this promise of faith. b By which grace, that is, by which grace, we love and good will, or, that those who are in grace are in grace, as it is written, We have fulfilled. 3 A preventing of an objection againe, which beholding the daily miseries and calamities of the Church, thinke in their hearts as the Corinthians dreame, when they bragge of their felicitie: to whom the Apostle answereth, that their felicitie is layed up under hope in another place: which hope is so certaine and sure; that they doe not leave rejoyce for that bygone, then if they did presently enjoy it. d Our miseries are not onely pure and filled, but also we are marvellously glad, and receive great joy, for that our brethren inheritance, which we yet have not.

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CHAP. VIII.

7 The proposition: That the Law is not the cause of death, but our corrupt nature being therein is covered by also freed up, and to ke occasion thereby to rebell, as which, the more that things are forbidden it, the more it breedeth them, as from brince cometh quicknes, and occasion of death.

13 Was that then which is good, made dead unme mee? God forbid; but sinne, that is might appear sinne, wrought death in me by which which is good, that sinne might be y out of measure first by the comandement.

14 For we know that the Law is spiritual, but I am carnall, sold under sinne.

15 For I do allow not that which I do for what I would, that do I not, but what I hate, & doe I.

16 If I doe then that which I would not, I consent to the Law, that it is no good.

17 Now then, it is no more I, that doe it, but sinne that dwelleth in me.

18 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present me; but I find a no means to performe y which is good.

19 For I doe not the good thing, which I would, but the evill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 I finde then that when I would do good, I am thus yoked, that evill is present with me.

22 For I delight in the Law of God, concerning the inner man.

23 But I see another Law in my members, rebellion against the Law of my minde, and leading mee captive unto the law of sinne, which is in my members.

24 O wretched man that I am, who shall deliver me from the body of this death!

25 I e thanke God through Iesus Christ our Lord. Then I say of selfe in my minde serve the Law of God, but in my flesh, the law of sinne.

1 He concludeth that there is no condemnation to them, who are grafed in Christ through his Spirit. 2 he telleth us they be as yet burdened with sinnes: 3 For they lise through that Spirit, 4 While testimonies, is driven away all flesh, and relietion our profumour.

Now then there is no condemnation to them that are in Christ Iesus, which a walke not after the flesh, but after the Spirit.

2 For the Law of the Spirit of life which is in 4 Christ Iesus, hath freed me from the Law of sinne and of death.

3 For (that that was impossible to the Law, in as much as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of sinful flesh, and for sinne, & condemned sin in the flesh,

4 That that: righteousness of the Law might be fulfilled in us, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, favour the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death; but the wisdom of the Spirit is life and peace.

7 Because the wisdom of the flesh is enmitie against God: for it is not subiect to the Law of God, neither in deed can be.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the spirit, because y spirit of God dwelleth in you; but if any man hath not y Spirit of Christ, the same is not his.

3 A preventing of an objection: seeing that the vertue of the spirit which is in us, is so weake, how may we gather thereby, that there is no condemnation to them that are after the spirit? because faith is that vertue of the spirit, which is so weake in us, that we can not merit and mighty in Christ, and being imputed unto us which believe, cause us to be accounted of, although there were no reliques of corruption, and death in us. Therefore hiterto Paul distinguished of remission of sin and imputation of fulfilling the Law, and also of sanctificatio, which is begun in us: but now he speaketh of the perfect imputation of Christ manhood, which was part was necessary required in the full apperception of our consciences: for our finnes are defaced by the blood of Christ, and the guiltines of that corruption is covered with the imputation of Christ manhood, and the corruption is sanctified, which is made in us by little and little, by the gift of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christes owne flesh, which also is imputed.

10 Because y spirit of God dwelleth in you, but if any man hath not y Spirit of Christ, the same is not his.

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18 Because y spirit of God dwelleth in you, but if any man hath not y Spirit of Christ, the same is not his.

3 A preventing of an objection: seeing that the vertue of the spirit which is in us, is so weake, how may we gather thereby, that there is no condemnation to them that are after the spirit? because faith is that vertue of the spirit, which is so weake in us, that we can not merit and mighty in Christ, and being imputed unto us which believe, cause us to be accounted of, although there were no reliques of corruption, and death in us. Therefore hiterto Paul distinguished of remission of sin and imputation of fulfilling the Law, and also of sanctificatio, which is begun in us: but now he speaketh of the perfect imputation of Christ manhood, which was part was necessary required in the full apperception of our consciences: for our finnes are defaced by the blood of Christ, and the guiltines of that corruption is covered with the imputation of Christ manhood, and the corruption is sanctified, which is made in us by little and little, by the gift of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christes owne flesh, which also is imputed.

1 A conclusion of all the former disputation from vers. 16, of chap. 7, even to this place: Seeing that we being in Christ, are freed from the Law, do obtaine remission of sin and imputation of righteousness, & are also sanctified, it followeth thereof that they that are grafed in Christ by faith, are out of all feere of condemnation.

2 The fruits of the Spirit, or effects of sanctification, which is begun in us, do not impute us into Christ, but do declare that we are grafed into him.

3 A followe not the flesh, for they would live the flesh that hath the holy Ghost for his guide, though sometimes he be awaie.

4 The power and authority of the spirit, as a staff which is the staff of life.

5 Of mans nature which was corrupt though sinfull, will be sanctified.

6 To abolish sinne in our flesh.

7 To be very substance of the law of God might be fulfilled, or that same which the Law requireth, that we may be found full before God: for if we be justifieth, there be ye denied that sanctification, which is imputed to us, we are all, according to this perfect forme which the Law requireth.

8 A reason why we are freed from the Law, is because we are freed from the Law, by the gift of sanctification, which is a most plentiful fruit a godly & honest life.

9 A reason why we are freed from the Law, is because we are freed from the Law, by the gift of sanctification, which is a most plentiful fruit a godly & honest life.

10 A reason why we are freed from the Law, is because we are freed from the Law, by the gift of sanctification, which is a most plentiful fruit a godly & honest life.

11 The conclusion: therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not iustified into Christ.

12 He cometh to the contrary, to wit, to them which walke after the spirit, of whom we have understood contrary to the former: and first of all he desireth what it is to be in the spirit, or to be freed to wit, to have the spirit of God dwelling in us, as he declared, that sanctification is so loved and kept to our dwelling in Christ, that it can by no means be separated,

17 This is our minde, as we are made in the image of God, but it is naturally, and as our minde is from our birth, but the minde which is renewed by the spirit of God.

18 This is our minde, as we are made in the image of God, but it is naturally, and as our minde is from our birth, but the minde which is renewed by the spirit of God.

19 This is our minde, as we are made in the image of God, but it is naturally, and as our minde is from our birth, but the minde which is renewed by the spirit of God.

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45 This is our minde, as we are made in the image of God, but it is naturally, and as our minde is from our birth, but the minde which is renewed by the spirit of God.



10 **10** And if Christ be in you, the **body** is dead, because of sinne: but the **spirit** **is** life for righteousnes sake.

11 **11** But if the Spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 **12** Therefore brethren, we are debtors not to the flesh, to live after the flesh :

13 **13** For if ye live after the flesh, ye shall die : but if ye mortifie the deedes of the body by the Spirit, ye shall live.

14 **14** For as many as are led by the Spirit of God, they are the sonnes of God.

15 **15** For ye have not received the Spirit of bondage, to fear againe : but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 **16** The same Spirit beareth witnesse with us of his Spirit, that we are the children of God.

17 **17** If we be children, we are also heires, even the heires of God, and heeres annexed with Christ : so if he be that we suffer with him, that we may also be glorified with him.

18 **18** For I can count that the afflictions of this present time are not worthy of the glory, which shall be shewed unto us.

19 **19** For the fervent desire of the creature waiteth when the sonnes of God shall be revealed, not of y<sup>e</sup> own will, but by reason<sup>s</sup> of him, which hath subdued it under hope.

20 **20** Because the creature also shall be delivered from the bondage of corruption into the glorious libertie of the sonnes of God.

21 **21** For we know that every creature cometh with us also, and travaileth in paine together unto this present.

22 **22** And not onely the creature, but we also and death over us.

23 **23** For hee shall cloath you with heavenly glory. **O** By the vertue and power of it, which shewed the grace might shitt in us our head, and daily worketh in his members.

24 **24** An exhortation to oppresse the flesh daily unto and more by the use of the Spirit of regeneration because (saith he) you are deterr unto God, for so much as you have received to many benefits of him. **15** Another reason of the joy that cometh forth for such as three and eight vntually shall have everlasting life. **16** A confirmation of this reason : they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting. **17** He declarath and expoundeth us in waye to this we have life everlasting. **18** He declarth and expoundeth us in waye to this we have life everlasting. **19** He declarth and expoundeth us in waye to this we have life everlasting. **20** He declarth and expoundeth us in waye to this we have life everlasting.

which have the first fruites of the Spirit, even we doe sight in our selves, waiting for the adoption, even as the redemption of our body.

24 **24** For we are rejoyced by hope : but hope that is feene, is not hope : for how can a man hope for that which he seeth ?

25 **25** But if we hope for that we see not, we doe with patience abide for it.

26 **26** Likewise the Spirit also helpeth our infirmities : for we know not what to pray as we ought : but the Spirit it self maketh request for us with sighs, which cannot be expriated.

27 **27** Hee that searcheth the hearts, knoweth what is the meaning of the Spirit : for he maketh request for **S**aints, according to the will of God.

28 **28** Also we know that all things worke together for the best unto them that love God, even to them that are called of his purpose.

29 **29** For those which hee knew before, he also predestinate to be made like to the image of his Sonne, that hee might be the first borne among many brethren.

30 **30** Moreover, whom hee predestinate, them also he called, and whom he called, them also he iustificed, and whom he iustificed, them also glorified.

31 **31** What shall we then say to these things ? If God be on our side, who can be against us ?

32 **32** Who ispared not his owne Sonne, but gave him for us all to death, how shall hee not with him o give us all things also ?

33 **33** Who shall lay any thing to the charge of Gods chosen ? it is God that iustificth.

34 **34** Who shall condemne the Christ which is dead : yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for us.

35 **35** Who shall separate us from the love of Christ Iust tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword ?

36 **36** As it is written, For thy sake are we killed al day long : we are counted as if we were slain :

37 **37** Nevertheless, in all these things we are more than conquerours through him that loved us.

38 **38** For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 **39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Iesus our Lord.

by chance or to our harme : but by Gods providence for our great profit, who as hee chose us from the beginning, hee hath predestinate us to be made like unto the image of his Sonne : and therefore will bring us all to himselfe, being called and iustificed, to glory. By the certaintie of his afflictions, but who shall separate us from the love of God, which is in Christ Iesus our Lord, who shall separate us from the love of God, which is in Christ Iesus our Lord, who shall separate us from the love of God, which is in Christ Iesus our Lord.

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From the bottom of our hearts  
 10 **10** And if Christ be in you, the body is dead, because of sinne: but the spirit is life for righteousnes sake.

11 **11** But if the Spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

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CHAP. IX

1 Hee saith, and the things which hee hath done for us, that we should be able to say, that we are the children of God, and that God worketh all things in us, in this manner according to his will



him that formed it. Why hast thou made mee thus ?

21 **¶** Hath not the potter power of the clay to make of the same lump one <sup>20</sup> vessel to <sup>19</sup> honour, and another unto <sup>21</sup> dishonour ?

22 **¶** What and if God would, to shew his wrath, and to make his power known, suffer with long patience the <sup>19</sup> vessels of wrath, prepared to <sup>23</sup> destruction ?

23 And that he might declare the riches of his glory upon the vessels of mercie, which he hath prepared unto glory ?

24 **¶** Even us whom he hath called, not of the <sup>19</sup> Jewes onely, but also of the Gentiles.

25 **¶** As he saith also in Ofsee, **¶** I will call them, My people, which were not my people : and her, Beloved, which was not beloved.

26 And it shall be in the place where it was saide unto them, **¶** Ye are not my people, that there they shall be called. The children of the living God.

27 **¶** Also Esaias cryeth concerning Israel, **¶** Though the number of the children of Israel were as the sand of the sea, yet shall <sup>but</sup> a remnant be saved.

28 For hee will make his account, and gather it into a <sup>b</sup> sheaf, summe with righteousnesse : for the Lord will make a <sup>sheaf</sup> count in the earth.

29 **¶** And as Esaias said before, Except the Lord of <sup>19</sup> hostes had left us a seede, we had bene made as Sodome, and had bene like to Gomorraha.

30 **¶** What shall we say then ? That the Gentiles which followed <sup>not</sup> righteousnesse, have attained unto righteousnesse, even the righteousnesse which is of faith.

31 **¶** But Israel which followed the Law of righteousnesse, could not attaine unto the Law of righteousnesse.

32 Wherefore <sup>19</sup> because they sought it not by faith, but as it <sup>were</sup> by the <sup>19</sup> works of the Law :

**¶** The second answer is this, that God, in re-  
ward and bountie that he doeth unto the righteous, useth that mo-  
tivation in executione of his decrees, as declareth his singular Justice in these par-  
ticulars, in that, that he suffereth them a long time, and permiteth them to enjoy many and  
singular benefits, until as length be justly condemneth them : and that of good end and  
purpose, to wit, to shew himselfe to be an enemy and revenger of wickednesse : that  
they may appeare what power hee is of by these severall judgements, and finally by com-  
parison of contraries to be forth indeede, how great his mercie is towards the elect.

**¶** By respect, the Hebrews understand all kinds of infirmities. **¶** 23 These  
things were may say with Paul, that these men attend of God the Creating and  
restoring. **¶** 24 The number of Israel and marvelous creatur. **¶** 25 Having established the  
d. of the elect, and predestination of God on both parts : that is, as well of the  
reprobate, as of the elect : hee commeth now to shew the use of it, teaching us that  
we ought not to seeke the testimony of us in the secret counsell of God, but by the voca-  
tion which is made manifest, and set forth in the Church, propounding unto us the  
example of the Jewes and Gentiles, that the desire may be better perceived.

27 **¶** Vocation or calling is free and of grace, even as our pre-  
destination is : and therefore, there is no cause why either our owne unworthinesse, or  
the unworthinesse of our ancestors should cause us to thinke that we were not the elect  
and chosen of God, if we be called in him, and to embrace through faith the salvation  
that is offered us. **¶** Hebr. 12. 23. 1. pet. 1. 10. **¶** Hebr. 1. 10. **¶** 26 Contrarywise,  
Neither any outward generall calling, neither any worthinesse of our ancestors is  
sufficient, without the election, notwithstanding that they which they are Gods calling :  
which thing come to passe in the Jewes, as the Lord had fore said, **¶** Hai. 1. 9.

**¶** c. **¶** 1. **¶** 2. **¶** 3. **¶** 4. **¶** 5. **¶** 6. **¶** 7. **¶** 8. **¶** 9. **¶** 10. **¶** 11. **¶** 12. **¶** 13. **¶** 14. **¶** 15. **¶** 16. **¶** 17. **¶** 18. **¶** 19. **¶** 20. **¶** 21. **¶** 22. **¶** 23. **¶** 24. **¶** 25. **¶** 26. **¶** 27. **¶** 28. **¶** 29. **¶** 30. **¶** 31. **¶** 32. **¶** 33. **¶** 34. **¶** 35. **¶** 36. **¶** 37. **¶** 38. **¶** 39. **¶** 40. **¶** 41. **¶** 42. **¶** 43. **¶** 44. **¶** 45. **¶** 46. **¶** 47. **¶** 48. **¶** 49. **¶** 50. **¶** 51. **¶** 52. **¶** 53. **¶** 54. **¶** 55. **¶** 56. **¶** 57. **¶** 58. **¶** 59. **¶** 60. **¶** 61. **¶** 62. **¶** 63. **¶** 64. **¶** 65. **¶** 66. **¶** 67. **¶** 68. **¶** 69. **¶** 70. **¶** 71. **¶** 72. **¶** 73. **¶** 74. **¶** 75. **¶** 76. **¶** 77. **¶** 78. **¶** 79. **¶** 80. **¶** 81. **¶** 82. **¶** 83. **¶** 84. **¶** 85. **¶** 86. **¶** 87. **¶** 88. **¶** 89. **¶** 90. **¶** 91. **¶** 92. **¶** 93. **¶** 94. **¶** 95. **¶** 96. **¶** 97. **¶** 98. **¶** 99. **¶** 100.

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for they have stumbled at the stumbling stone,  
33 As it is written, **¶** Beholde, I lay in Sion <sup>19</sup> a stumbling stone, and a rocke to make men fall ;  
and every one that <sup>19</sup> hyleteth in him, shall not be  
alhamed.

CHAP. X.

1 He handleth the vessels of wrath, 3 that some vsuffe, and  
some embrace, 4 Christ crucie in the end of the Lawe, 13 He  
describeth that offereth the calling of the Gentiles  
13 and Esaias the hardening of the Jewes.

**B**erthen, <sup>19</sup> mine hearts desire and prayer to God  
for Israel is, that they might be saved.

2 For I beare them record that they have the  
zeale of God, but not according to knowledge.

3 **¶** For they <sup>19</sup> being ignorant of the righteous-  
nesse of God, and going about to <sup>19</sup> stablish their  
owne righteousnesse, have not submitted them-  
selves to the righteousness of God.

4 **¶** For Christ <sup>19</sup> in the <sup>19</sup> ende of the Lawe for  
righteousnesse unto <sup>19</sup> every one that beleeveh.

5 **¶** For Moses thus describeth the righteousnesse  
which is of the Lawe, **¶** That the man which doeth  
these things, shall live thereby.

6 But the righteousnesse which is of faith, <sup>19</sup> speak-  
eth on this wise, **¶** Say not in thine heart, Who  
shall ascend into heaven ? (that is to bring Christ  
from above.)

7 Or, Who shall descend into the deepe (that  
is to bring Christ againe from the dead.)

8 **¶** But what saith it ? **¶** The worde is neere  
thee, even in thy mouth, and in thine heart. This is  
the word of faith which we preach.

9 **¶** For if thou shalt <sup>19</sup> confesse with thy mouth  
the Lord Iesus, and shalt beleeve in thine heart,  
that <sup>19</sup> God raised him up from the dead, thou shalt  
be saved :

10 For with the heart man <sup>19</sup> beleeveh unto  
righteousnesse, and with the mouth man confesseth  
to salvation.

11 **¶** For the Scripture saith, **¶** Whosoever <sup>19</sup> be-  
leeveh in him, shall not be alhamed.

12 For there is no difference betweene the  
Jew and the Grecian : for he that is Lord over all,  
is rich unto all that call on him.

13 **¶** For whosoever shall call upon the Name  
of the Lord, shall be saved.

**¶** The Lawe : but seeing we do not ascribe the Lawe to the faulte of our flesh, wee attaine  
unto this end : but Christ <sup>19</sup> fulfilled this desire, for he fulfilled the Lawe for us.

**¶** Not only in the temple, but also in the civillities. **¶** 23 The Lawe regardeth  
and reacheth to Christ, that is manifestly proof, for that it propoundeth free justification,  
as can be, and is fulfilled of none but of Christ only : which being imputed unto us by  
faith, our conscience is quieted. So that no man can aske, Who can ascend up  
unto heaven, or bring as downe hell, seeing the Gospel teacheth that both of these are done by  
Christ : and that for their sakes, which with true faith embrace him which calleth  
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Jerem. 17. 6. **17** There is a root by the Genitiles which have obtained mercy should triumph over the Jewes which contemne the grace of the living they are graffed into the leaves anceders. But let them rather take heed that also to be not found in them which is commonly commended in the Jewes. And here of alio this generall doctrine may be gathered and taken to the use of the Church of God glory, even in respect of our neighbours: for far ought we to be from bragging and glorying out for that, that we are preferred before others by a figurall grace.

**18** In place of those boughes which are broken against the common course of husbandry that the barren juice of the ympe is changed with the juice of the good olive.

**19** We may rejoice in the Lord, but yet in that we desire not the Jewes, whom we ought rather to provoke to that good striving with us.

**20** Seeth thou stand in awe of God modestly and carefully. He calleth them natural, not because they had any boldness of nature, but because they were borne of them whom the Lord first spard for himselfe, from other nations, by his league and covenant which he freely made with them.

**21** Seeing the matter is selfe declared that election cometh by inheritance (although the fault be in me, and not in God) why the blessing of God is not perpetual? We must take heed indeed, that that is not found in our selves, which we thinke blame worthy in others, for the election is sure, but they that are truly elect and engraffed, are not proud in themselves with contempt of other, but with due reverence to God, and love toward their neighbours.

**22** The end and living heart, ranne to the marke which he set before them.

**23** Yet stand nature, not as it was made, but as it was corrupted by sin, and so derived from him to his posteritie.

**24** Into the people of the Jewes which God had singled out of his meere grace; and he made of the whole nation, not of every part. **25** The blindness of the Jewes is neither so universal that the Lord hath no elect in that nation, neither shall it be continual: for there shall be a time wherein they also (as the Prophets have forewarned) shall effectually embrace that which they doe now for Ruberously, for the most part reject and refuse.

**26** That ye be not proud within your selves.

**27** Againe, that the Church.

**28** Elai. 39. 20. **28** Elai. 37. 26. **29** Againe, that the Jewes and Genitiles together as it were in one body, and especially he may joyne the Jewes together with the Jewes, because heareth this into their heads.

**30** The joyne of the Jewes is not utterly cait without hope of recovery.

**31** Forasmuch as they received it not.

**32** I. That, that God testifieth not what they desire, but what he promised to Abraham.

**33** The reason or proofe: because the covenant made with that nation of life everlasting, cannot be frustrate and void.

**17** **30** And though some of the branches be broken off, and thou being a wilde Olive-tree, wast graffed in for them, and made y partaker of the root, and fatnell of the Olive-tree:

**18** Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

**19** Thou wilt say then, The branches are broken off, that I might be graffed in.

**20** Well: through unbeliefte they are broken off, and thou standest by faith: be not high minded, but feare.

**21** For if God spared not the naturall branches, take heede, least he also spare not thee.

**22** Behold therefore the bountifullnesse, and severitie of God: toward them which have fallen, severitie; but toward thee, bountifullnesse, if thou continue in his y bountifullnesse, or els thou shalt also be cut off.

**23** And they also, if they abide not still in unbeliefte, shall be graffed in: for God is able to graffe them in againe.

**24** For if thou wast cutt out of the Olive-tree, which was wilde by z nature, and wast graffed contrary to nature in a right Olive-tree, how much more shall they that are by nature, be graffed in their owne Olive-tree?

**25** For I would not brethren, that ye should be ignorant of this secret (least ye should be arrogant in your b selves) that partly obdinacie is come to Israel, untill the fulnesse of the Genitiles be come in.

**26** And so all Israel shall be saved, as it is written, The deliverer shall come out of Zion, and shall turne away the ungodlinde from Jacob.

**27** And this is my covenant to them, \* When I shall take away their finnes.

**28** **14** As concerning the 4 Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

**29** For the gifts and calling of God are without repentance.

**30** **16** For even as yee in times past have not beleved God, yet have nowe obtained mercy through their unbeliefte:

**31** Even so nowe have they not beleved by the mercy shewed unto you, that they also may obtaine mercy.

**32** For God hath that up fall in unbeliefte, that he might have mercy on all.

**33** **17** O the deepnesse of the riches, both of the wifedome, and knowledge of God! how unsearchable are his iudgements, and his wayes path finding out!

**34** **18** For who hath known the mind of the Lord; or who was his counsellor?

**35** Or who hath given unto him i first, and hee shall be recompended?

**36** For of him, and through him, and for k him are all things: to him be glory for ever. Amen.

Another reason, because that although that they were not chosen, are worthy punished, yet hath not this Ruberously of the Jewes to come to passe properly for that reason, but that as an entrie might as well be opened to bring in the Genitiles, and afterward the Jewes being instructed with illumination of this mercie which is shewed to the Genitiles, might benefithe also be partakers of the same benefit; and so it might appeare that both Jewes and Genitiles are saved, onely by the free mercie and grace of God, which could not be otherwise manifested, if at the beginning, God had thought all together into the Church, or if he had saved the nation of the Jewes without the intervention of the Gentiles.

**17** The Apostle crieth not as if he should wish this wonderful wifedome of God, which he teacheth us, ought to be religiously reverence, and not curiously and probably to be searched beyond the compasse of that God hath revealed unto us.

**18** The course that he holdeth in governing all things both generally and particularly.

**19** He order of his counsell and doings.

**20** Job 41. 4. Elai. 40. 3. 1 Corin. 2. 16.

**21** Hee brideth three manner wayes, the wicked boldnesse of man: First, because that God sheweth all, most wifely, and therefore it is very absurd, and plainly godlike to measure him by our folly. Moreover because he is debtore to no man, and therefore no man can complaine of injurie done unto him. Thirdly, because all things are made by his glory, and therefore we must revere all things to his glory, much less may we contend and debate the matter with him.

**22** This saying overthroweth the doctrine of foreevne works and merita.

**23** To wit, for God, to vobate glory all things are referred, not onely things that were made, but especially his newe worker which hee worketh in his elect.

CHAP. XII.

1 Hee exhorteth 2 to that word which is acceptable Cod. 3 to love unfeined. 14, 20 over 1. spards our enemies.

**1** Bleseth you therefore brethren, \* by the mercies of God, that ye b give up your bodies a d living sacrifice, yet holy, acceptable unto God, which is your reasonable serving of God.

**2** And fashion not your selves like unto this world, but be yee changed by the renewing of your minde, that yee may prove what that good, and acceptable and perfect will of God is.

**3** For I say through the grace that is given unto me, to every one that is among you, that no man presume to understand above that which is meere to understand, but that he understand according to i sobriety, as God hath dealt to every man the \* measure of his faith.

Another reason, because that although that they were not chosen, are worthy punished, yet hath not this Ruberously of the Jewes to come to passe properly for that reason, but that as an entrie might as well be opened to bring in the Genitiles, and afterward the Jewes being instructed with illumination of this mercie which is shewed to the Genitiles, might benefithe also be partakers of the same benefit; and so it might appeare that both Jewes and Genitiles are saved, onely by the free mercie and grace of God, which could not be otherwise manifested, if at the beginning, God had thought all together into the Church, or if he had saved the nation of the Jewes without the intervention of the Gentiles.

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The fourth part of this Epistle, which after the finishing of the chiefed points of Christian doctrine, consisteth in declaring of presents of Christian life. And first of all be given general precept and grounds of the chiefment thereof: that every man consecrate himselfe wholly to the spiritual service of God, and doe as yet were

sacrifices himselfe, striving to the grace of God. **2** By this preface hee sheweth that God's glory is the unmeend of all our doings. **3** In times past the sacrifices were preferred before the altar, but now the altar is every where. **4** Your selves in times past offered bodies then our owne will be offered. **5** In times past, dead sacrifices were offered, but now we must offer such as have the spirit of life in them. **6** Spiritually. **7** The second precept is this, That we take not other men's opinions of matters for a rule of life, but that we wholly renouncing this world, before us as our make the will of God, as it is manifested, or as it is revealed unto us in his word. **8** Why then there is no place left for reason, which the heathen Philosophers place as a Queen in a Caille, not for man's free will, which the Popish schoolmen dreame on, if the middle must be removed. Looke Ipephais. 1. 13. and 2. 4. 27. and Col. Iosias. 1. 21. Ephesians. 5. 17. 1 Theff. 4. 3. **9** Thirdly, hee admonisheth us very earnestly, that every man keepe himselfe within the bounds of his vocation, and that every man be wifely according to the measure of grace that God hath given unto him. **10** I charge. **11** That ye esteeme not himselfe too much, as they doe, which yett desire themselves they know more, then indeed they doe. **12** We shall be sober, if we take not that upon us, which we have not and if we bragge not of that we have. **13** 1 Corin. 2. 12. Ipeph. 4. 7. **14** By faith be meareth the knowledge of God in Christ, and the gifts which the holy Ghost powreth upon the faithful.





4 Titus 11.

1 Cor. 13.

19 He giveh a double warning in these matters one which persuades to the doing, the other which hath observed a fore knowledge of this liberty.

20 Destroy not the works of God for meates sake: + all things indeede are pure: but it is evil for the man which eateth with offence.

21 It is good neither to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weak.

22 Hast thou a faith that condemneth not himselfe in that that which he alloweth.

23 For he that doubteth, is condemned if he eat, because he eateth not of faith: and whatsoever is not of faith, is sinne.

CHAPTER XV.

1 The Scriptures multiply their strength to strengthen the weakes. 2 By Christs example. 3 who receiveth. 4 not only the Jewes. 5 but also the Gentiles. 6 The cause why he wrote this Epistle.

1 Now the Apostle alone b generally of instruction or bearing with the weakes by all means, so far as he can as may be for their profit. a And desirous others.

2 For his profit and edification. a Confirmation taken of the example of Christ, who suffered all this to bring oute of the weakes, but also his multi-tyl example, overcoming them with patience, to his Father.

3 Tit. 69. 10. 4 By the preventing of an objection.

Such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpose, that according to the example of our Fathers we should in patience and hope beare one with another.

5 By Moses and the Prophets. 6 The Scriptures are said to teach and comfort, because God useth them to teach and comfort his people with all.

7 We must take an example of patience, of God: that is to the weakes and the strong fearing God with a mutual consent, may bring one to God. 8 Christ also received us unto himselfe, although we were never so unworthy. 9 He did not disdain us, but received us as if we were according to the example of Christ in the Jewes, whom he had hated this honour of the promises which he made unto their fathers, although they were ever so unworthy, that he executed the office of a minister amongst them with marvelous patience. Therefore must I see howe the Gentiles desired for certaine fawles, whom the Sonne of God so much esteemed.

10 Of the circumcised Jewes, for as long as he lived, he never went out of their quarters. 11 That God might be seene to be true. 12 An applying of the same to the Gentiles, whom of the Lord of his incomprehensible goodness had regard of, for that they are not to be contemned of the Jewes as fitnesse.

13 Tit. 18. 10.

14 Levit. 23. 43.

15 Which are strong, ought to beare the infirmities of the weakes, and not to please our selves.

16 Therefore let every man please his neighbour in that that is good to edification.

17 For Christ also would not please himselfe, but as it is written, \* The rebukes of them which rebuke thee, fell on me.

18 For whatsoever things are written, aforetime, are written for our learning, that we through patience, and comfort of the Scriptures might have hope.

19 Now the God of patience and consolation give you that ye be like minded one towards another, according to Christ Iesus.

20 That ye with one minde, and with one mouth may praise God, even the Father of our Lord Iesus Christ.

21 Wherefore receive ye one another, as Christ also received us to the glory of God.

22 Now I say, that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made unto the fathers.

23 And let the Gentiles praise God, for his mercie, as it is written, \* For this cause I will b confesse thee among the Gentiles, and sing unto thy Name.

24 And againe hee saith, \* Reioyce, ye Gentiles with his people.

25 And againe, \* Praise the Lord, all ye Gentiles, and laud ye him all people together.

26 And againe Elias saith, \* There shall be

a seere of Iesse, and he that shall live to reioyce over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy, and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

14 And I myselfe also am perfwaded of you, my brethren, that ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neverthelesse, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God.

16 That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing, which Christ hath not wrought by mee, to make the Gentiles obedient in word and deede.

19 With the power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, nor where Christ was named, least I should have built on another mans foundation.

21 But as it is written, \* To whom he was not spoken of, they shall see him, and they that heard not, shall understand him.

22 Therefore also I have bene oft led to come unto you:

23 But now seeing I have no more place in these quarters, and also have bene desirous many yeeres agoe to come unto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I have bene somewhat filled with your company.

25 But now goe I to Hierusalem, to minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution unto the poore Saints which are at Hierusalem.

27 For it hath pleased them, and their detters are they: + for if the Gentiles be made partakers of their spirituall things, their duties is also to minister unto them in carnall things.

28 When I have therefore performed this, and have I sealed them this fruit, I will passe by you into Spaine.

29 And I know when I come, that I shall

signifie the force, and working of the wonders in piercing men's minds: and in the latter, if I mighte Gods mighty power which was the worker of these wonders.

30 Tit. 21. 17. 31 Chap. 1. 11. 32 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affairs; but so that he forewarneth not a seere of the end of Apostolical doctrine: for he declareth nothing but that which is pertinent to his office and is godly: & commanding by a little digression as it were, the liberallitie of the Church of Macedonia, he propoundeth them modestly to followe their godly deede. 33 The 1. 17. 34 Putting his duties for the Saints to care: in that money which was gathered for their use. 35 Almes are voluntarie, but yet such as we owe by the love of charitie. 36 1 Cor. 6. 4. 37 To serve the turnes. 38 Performed it faithfully, and sealed in as it were with my ring. 39 That money which was gathered for the use of the poore; which almes is very fully called for.

40 He promitteth them through the blessing of God, not to come empty unto them: that is, requiring of them the duty of prayers, he sheweth what thing they ought chiefly to rest upon in all disabilities and adversities.

7 He speaketh up to us, as if he were all the former treatise with prayers, willing all that to be given them of the Lord, that he had commanded them.

8 In whom we hope.

9 Abundantly and plentifully.

10 The conclusion of the Epistle.

11 Whereas he hath accused himselfe, some have written somewhat at large unto them, rather to warne them, then to teach them, and that of necessity by reason of his vocation, which bindeth him peculiarly to the Gentiles.

12 Of your owne accord, and of your selves.

13 By the offering up of the Gentiles, he meethed the Gentiles themselves, whom he offered to God as a sacrifice.

14 He commendeth his Apostleship highly by the effect, but yet so that moreover and besides that he speaks all things modestly, he giveth all the glory to God as hee only without: and doth not properly respect himselfe, but this rather: that men mighte have doubt of the truth of the doctrine which he propoundeth unto them.

15 Christ was so with me in all things, as if all things were his; that I would never so faint, yet I cannot say, what he hath done by me to bring the Gentiles to obey the Gospel.

16 Or to be in the place of this word, Power.

17 To obey the Gospel.

18 To be in the place of this word, Power.

19 To obey the Gospel.

20 To be in the place of this word, Power.

21 To obey the Gospel.

22 To be in the place of this word, Power.

23 To obey the Gospel.

24 To be in the place of this word, Power.

25 To obey the Gospel.

26 To be in the place of this word, Power.

27 To obey the Gospel.

28 To be in the place of this word, Power.

29 To obey the Gospel.

30 To be in the place of this word, Power.

31 To obey the Gospel.

32 To be in the place of this word, Power.

33 To obey the Gospel.

34 To be in the place of this word, Power.

35 To obey the Gospel.



come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the love of the spirit, that yee would strive with me by prayers to God for me.

31 That I may be delivered from them which are disobedient in Iudea, and that my service which I have to doe at Hierusalem, may be accepted of the Saints.

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all, Amen.

CHAP. XVI.

1 *See commendeth Thebe.* 3 *See sendeth greeting to many.*  
2 *And warneth to beware of them which are the cause of division.*

I Commende unto you Phoebe our sister, which is a servant of the Church of Cenchrea:

2 That yee receive her in the Lord, as it becometh Saintes, and that yee assist her in whatsoever businesse shee needeth of your ayde: for she hath given hospitalitie unto many, and to me also

3 Greete Priscilla, and Aquila, my fellowe helpers in Christ Iesus.

4 (Which have for my life layde downe their owne necke. Unto whom not I onely give thanks, but also all the Churches of the Gentiles.)

5 Likewise greeteth the Church that is in their house. Salute my beloved Epeneus, which is the chiefe fruites of Achaia in Christ.

6 Greete Marie which bestowed much labour on us.

7 Salute Andronicus and Iunia my cousins and fellowe prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloved in the Lord.

9 Salute Vibanus our fellowe helper in Christ, and Strachus my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Anilobus friends.

11 Salute Herodion my kinsman. Greete them which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloved Phebe, which women hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Trypholus and Iulias, Nereas, and his sister, and Olympas and all the Saintes which

are with them.  
16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Nowe I beseech you brethren, remember them diligently which caule division and offences, contrary to the doctrine which yee have learned, and avoid them.

18 For they that are such, serve not the Lord Iesus Christ but their owne bellies, and with a false speech and flattering deceive the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would have you be wise unto that which is good, and simple concerning evil.

20 The God of peace shall treade Satan under your feete shortly, the grace of our Lord Iesus Christ be with you.

21 \* Timothyes my helper, and Lucius and Iason, and Sopater my kinsmen, salute you.

22 I Tertius, which wrote our this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church salureth you. Erastus the steward of the citie salureth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all, Amen.

25 \* To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, \* by the revelation of the mysterie, which was kept secret since the worlde began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commaundement of the everlasting God for the obedience of faith.)

27 To God, I say, onely wife, be praye through Iesus Christ for ever. Amen.

b Furnished with the knowledge of the truth, and fellowe disciples, and that you may embrace good things, and eschew evil. beware of the deceit and snares of false prophets, and tell them openly and thin placard plainly destroy the Popish faith of credite, wheteit they maintain it to be sufficient for one man to believe as another man beleveeth, without further knowledge, or examination what the matter is, or what ground it hath: vnto these daily speeches, We belevee as our fathers beleveed, and we belevee as the Church beleeveeth. i As men that knowe no way to deceiue, much lesse to deceiue in deed.

4 Wee must fight with a certaine hope of victorie. 5 Ad 18. 1. phil 2. 19. 6 He amerceth salutations, partly to reue mutual friendship, and partly to the end that they Epistle might be of some weight with the Romans, having the confirmation of so many that subscribed unto it. 7 Wrote it as Paul vnto it. 8 Nowe taking his leave of them this third time, bee willed that unto them, whereupon dependeth all the force of the former doctrine. 9 Ephel 3. 20. 7 The fether for the power and wisdom of God with great thanksgiving, which especially appeare in the Gospel: and maketh mention also of the calling of the Gentiles to continue the Romane in the scope of this salutation. 8 Ephel 3. 9 coloss 1. 10. 11. 12. 9 Thus force and hidden thing, that is to say, the calling of the Gentiles. m Offered and exhibited to all nations to be knowne.

Written to the Romans from Corinthus, and sent by Phoebe, servant of the Church, which is at Cenchrea.

1 For that mutual continuation, whereby the holy Ghost hath tyed our hearts and minds together.

1 Having made an end of the whole distribution, cometh now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Roman might know, who are most to be honoured and made account of amongst them, and also whom they ought to set before them to follow: and therefore bee attributted unto every of them peculiar and singular testimonies  
2 For Cenchrea sake which is proper to the Christians, for the heathen Philosophers have resemblances of the same vertues.  
3 Ad 18. 3.  
b The compass of the faithful, for so great a cite as that was, there were divers companies.  
c For he was the first of Achaia that beleved in Christ: and this kinde of speech an allusion to the ceremonies of the Law.  
d Igraffed by faith.

1 Cor. 16. 10.  
2 cor. 13. 12.  
1 pet 5. 14.  
c Hee alleth that an holy kisse, which is received from an holy kisse, which is full of the holy spirit: now this is to be referred to the manner used in these dayes.  
a As by himselfe describing them, hee hath said, we are the commendation, be sufficiently declared when they ought to beare and followe, so doeth hee saye, we are our unto them, whom they ought to take the heed of, yet be members of them, our, for that it was not needfull, to be specially and diligently distinguished, although you should counte out for your enemies in a watch tower.

† A Iohn 10.  
2 The word which hee writeth, significth a promising which performeth nothing, and (if thou beest any such, thou mayest assure thy selfe that hee that promitteth, is more carefull of by matters, then of his owne.  
3 Simplicitie must be ioynted with the knowledge of the truth, and fellowe disciples, and that you may embrace good things, and eschew evil. beware of the deceit and snares of false prophets, and tell them openly and thin placard plainly destroy the Popish faith of credite, wheteit they maintain it to be sufficient for one man to believe as another man beleveeth, without further knowledge, or examination what the matter is, or what ground it hath: vnto these daily speeches, We belevee as our fathers beleveed, and we belevee as the Church beleeveeth. i As men that knowe no way to deceiue, much lesse to deceiue in deed.  
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# THE FIRST EPISTLE OF PAUL

## TO THE CORINTHIANS.

### CHAP. I.

*1* After the salutation, *10* which is effect in an exhortation, *20* He repeateth his Corinthian letter and distinctions, *27* and cautions from pride to humility: *30* *30* Reminding all worldly wisdoms, *33* *33* headsaith only the preaching of the crosse.

*1* The inscription of the Epistle whereby he chiefly speaketh to procure the good will of the Corinthians towards him, yet not understanding how that always he hath them to wit, that he is tolerant of God, and not of man.

*2* As he be an Apostle, hee also be all be ready, although he sometimes repeated them sharply, seeing he hath not his owne law in hand, but is a messenger of the commandments of Christ.

*3* Hei sayeth hee is content with himselfe, that this doctrine might be confirmed by two witnesses.

*4* In a Church of God, although it hath two fautors in it, it is to be they which shall be in it.

*5* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

*6* In whom God of his grace, and more, hee hath separated for himselfe, or whom God hath called to himselfe, the first of his own, or whom God hath called to himselfe, the first of his own, or whom God hath called to himselfe, the first of his own.

*7* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

*8* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

**P**aul called to be an Apostle of Iesus Christ, through the will of God, and our brother's Sufficiencies,

*2* Vnto the Church of God, which is at Corinth; to them that are sanctified in a Christ Iesus, & Saints by calling, with all that call on the Name of our Lord Iesus Christ in every place, both their Lord, and ours;

*3* Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

*4* I thank my God always on your behalfe for the grace of God, which is given you in Iesus Christ.

*5* That in all things ye are made rich in him, in all kinde of speech, and in all knowledge;

*6* As the testimonie of Iesus Christ hath bene confirmed in you;

*7* So that ye are not destitute of any gift: *8* waiting for the appearing of our Lord Iesus Christ.

*9* Who shall also confirme you unto the ende, that ye may be blameless in the day of our Lord Iesus Christ.

*10* God is faithfulfull, by whom ye are called unto the fellowship of his sonne Iesus Christ our Lord.

*11* Now I beseech you, brethren, by the

Name of our Lord Iesus Christ, that ye all speak one thing, and that there be no divisions among you; but be ye knit together in one minde, and in one iudgement.

*12* For it hath bene declared unto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

*13* Now k this I say, that every one of you faith, I am Paul, and I am & Apollos, and I am Cephas, and I am Christ.

*14* Is Christ divided? was Paul crucified for you? either were ye baptized into the name of Paul?

*15* I thank God, that I baptized none of you, but & Clippus, and Gaius;

*16* Least any should say, that I had baptized into mine own name.

*17* I baptized also the household of Stephanus; furthermore know I not, whether I baptized any other.

*18* For CHRIST sent me not to baptize, but to preach the Gospel, not with words of man, lest the crosse of Christ should be made of none effect.

*19* He was underflood by good will, that there were many factions among them, and therewithall be open the cause of divisions, because that some had hang on one doctour, some on another, and some were so addicted to themselves, that they neglected all devoirs and teaching, calling themselves the disciples of Christ only, fluting forth their teachers.

*20* The first division was by the name of Paul, the second by the name of Apollos, the third by the name of Cephas, and the fourth by the name of Christ. The first division was by the name of Paul, the second by the name of Apollos, the third by the name of Cephas, and the fourth by the name of Christ.

*21* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

*22* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

*23* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

*1* The first use of this Epistle, wherein his purpose is to call back the Corinthians to brotherly concord, and to make away all contentions. So then this part concerneth the taking away of factions. Now a faction is when men which are of one doctrine, doe yet separate themselves one from another.

*2* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

*3* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

*4* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

*5* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

*6* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.

*7* Hee is to be in it, which is the one, the same, and the same, that is to say, separated us from the wicked, in going us to some, that is to say, to be in it, and to be in it.





tion, golde, silver, precious stones, timber, hay, or stubble.

13 7 Every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: and the fire shall trie every mans worke of what fort it is.

14 If any mans worke, that he hath built upon, abide, he shall receive wages.

15 If any mans worke burne, he shall lose it: but he shall be saved himselfe: neverthelesse yet as it were by the fire.

16 4 9 Know ye not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceive himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

19 For the wisdom of the world is foolishnesse with God: for it is written, & He catcheth the wise in their owne craftinesse.

20 \* And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man rejoice in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, or things that are yours present, or things to come, even all are yours.

23 And ye Christs, and Christ Gods.

And verily saith, and so shall the workman be frustrate of the hope of his labour, which pleased himselfe in a thing of naught. He taketh not away hope of salvation from the unskillfull and foolish builders, which hold fast the foundation, of which fort were those Reboticians rather than patrons of Coniuch: but to addesse an exception, that they must notwithstanding forsake this sill of their worke, and also abide the losse of their vaile labours. \* Chap. 6. 13. 2 Cor. 6. 16. 9. Consisting fill in the metaphor of a building, be taught by the Church is as it were the Temple of God, but also a Religion: For he saith that the Church is as it were the Temple of God, because those vaile artes wherein they please themselves to meet, as to be teachers, to many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered unpunished. 1. Leth this, and maught it misdeane, being they do desire to be Paul his judgement, which by his by his way aske the puritie of the spirit. 10. He concludeth by the contrary, all those vanities of men, and it they be mocked of the world, it is sufficient for them that they be wife according to the wisdom of God, and as he will have them to be wife. 1. Job 5. 13. 8. He they never to cease, yet the Lord will take them when he shall discover their treachery. 1. I Job 44. 11. 21. He returneth to the proposition of the a, verily, fill waiting ye heare, that before forward they esteeme not as lords, those whom God hath appointed to be ministers, and not lords of their salva tion, which thing they doe, that depend upon men, and not upon God, that speak by them. b. Bless himselfe. 1. Helps, appointed for your benefit. 2. He passeth from the persons to the things themselves, that his argument may be more forcible, yea, he ascendeth from Christ to the Father, to shew us, that we reit our selves not in Christ himselfe, in that that he is man, but because he careth us up even to be Father. 23. Christ himselfe of himselfe every where, that he was sent of his Father, that by this hand we may be all knit with God himselfe.

CHAP. III.

1 Bringing in the definition of a true Apollos, 7 be sheweth that humilitie ought rather to be an honour than a shame unto him. 9 Hee bringeth in proof, whereby it is evidently appeare, 10 that his neither have are of glory, 11 as his belittles. 17 He commends Timotheus.

L 21 a man to think of us, as of the ministers of Christ, and disposers of the secrets of God:

2 a And as for the rest, it is required of the minister, that they esteeme them not as lords: and yet notwithstanding, that they give ear unto them, as to them that are sent from Christ, for any to the end and purpose, that them they may receive as it were from the hands, the treasure of salvation which is drawn out of the secret of God: 23 Every man. 2. Let fall, he waineth the minister, that they also behaue themselves not as lords, but as faithful servants, because they must render an account of their stewardship unto God,

disposers, that every man be found faithful, 3 As touching me, I passe very little to be iudged of you, & of mans judgement: no, I iudge not mine owne feife.

4 For I know nothing by my selfe, yet am I not thereby iustificd: but he that iudgeth me, is the Lord.

5 6 Therefore I iudge nothing before the time, until the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hears manifest: and then shall every man have d praise of God.

6 7 Now these things, brethren, I have figuratively applied unto mine owne selfe and Apollos, for your sakes, that ye might learne e by us, that no man presume above that which is written, that one swel not against another for any mans cause.

7 8 For who separateth thee? and what hast thou, that thou hast not received? if thou hast received it, why rejoicest thou, as though thou hast not received it?

8 9 Now ye are full: now yee are maderich: ye reigne as kings without us, and would to God ye did reigne, that we almight reigne with you.

9 10 For I think that God hath fet fourth us the last Apollos, as men appointed to death, for we are made a g galing stocke unto the world, and to the Angels, and to men.

10 11 We are fooles for Christ sake, and ye are wife in Christ: we are weak, and ye are strong: ye are honourable, and we are despised.

11 12 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place.

12 13 And labour, working with our owne hands: we are reviled, and yet we blesse: we are persecuted, and suffer it.

13 14 \* We are evil spoken of, and we pray: we are made as the filth of the world, the offskowring of all things, unto this time.

14 15 I write not these things to shame you, but as my beloved children I admonish you.

15 16 For though ye have tenne thousand instru-

3 Because in re- sponding others he feith himselfe for an example, he vieweth a preoccupation of preventing of an objection, and viding the gravity of an Apollos, he catcheth not of the contrary judgement: that they have of him, in that they esteeme him as a vile person, because he did not set forth himselfe as they did. And hee bringeth good reasons why he was nothing moved with the iudgements which they had of him. 4 First, because that that which men iudge in these cases of their owne brains, is no more to accounted of, because the unlarned do iudge of wisdomedome. b Word for word, Day, after the manner of speech of the Christian. 5 Secondly, sayth he, how can you iudge how much or how little I am to be accounted of, seeing that I knowe what I knowe, and I knowe what I knowe: berethen you doe, and which dare professe that I have walked in my good conscience dare not yet see

withstanding chalenge anything to my selfe? for I know that I am not blameable, all this notwithstanding: much lesse therefore should I please myselfe as you doe: I permit my selfe to the Lordes judgement. 6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office, to esteeme every man according to his vaile, because he knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this judgement pertaineth to you. 7 Math. 7. 1. 8. One could not be praised above his merit, nor the first of his brethren, as he mentioneth in this place. 9 Hee speaketh of the beginning of this free as a thing, that he gave more to a man than meet was. 10 Having received their judgement, he setteth fourth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those famous teachers names, doubted not to put downe his owne name and Apollon in their place, and tooke upon him, as it were, their blame: his waie was hee from preferring himselfe to any. 11 By our example, which he setteth rather to take after men, full of envy, yet not yett despised by men. 12 Hee sheweth a good meane to bridle pride: first, if thou confidest, how richly thou exaltest thy selfe above the number of others, seeing thou art a man thy selfe: againe, if thou considerest that although thou have some thing more then other men have, yet thou halt it not: but by Gods bounty: therefore. And what wife man is it that: what brudge of his owne goodnesse, and that against God? 13 There is nothing then to us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the Philistines and halfe Philistines, yet not yett despised, 14 Hee descendeth to a more grave matter, to caufe these ambitious men to blush when they see themselves. 15 Hee that will take a right way to to take Paul the hope are, who by my selfe sayth that hee is his successore, let him compare the delectation of the Ioshif count with Sains Pauls state, as more feithere. 16 Altes 10. 35. 1. theij. 29. 2. theij. 3. 8. Math. 3. 44. 1. theij. 23. 34. 1. theij. 7. 10. h 3. which by fasteing is gathered together. 10. Moderating the stoutnesse of his mocke, he putteth them in minde to remember of whom they were wont to be Christ, and that they should not doubt to be his for him, as a name, as though hee were vile according to the present houre, in respect of others, yet might be the efficacy of Gods Spirit, as they had had trial thereof in themselves.

7 Here he speaketh, as indeed he speaketh, as all are not good builders, no not some of them which stand upon this one and onely foundation: but howe soever they worke, as in the hands of evil builders, sayth he, stand for a reason, yett shall it not always decaie, because that the light of the truth appearing as length, as day, shall dissolve this darkness, and then shew what it is. And as that fluffe is tried by the fire, whether it be good or not, so shall God in time by the gonch of his Spirit and word, trie all buildings, and so shall it come to passe, that such as are found, shall still continue to, to the praise of the workemen: but they that are otherwise, shall be consumed, and vanishe away, and so shall the workman be frustrate of the hope of his labour, which pleased himselfe in a thing of naught. 8 He taketh not away hope of salvation from the unskillfull and foolish builders, which hold fast the foundation, of which fort were those Reboticians rather than patrons of Coniuch: but to addesse an exception, that they must notwithstanding forsake this sill of their worke, and also abide the losse of their vaile labours. \* Chap. 6. 13. 2 Cor. 6. 16. 9. Consisting fill in the metaphor of a building, be taught by the Church is as it were the Temple of God, but also a Religion: For he saith that the Church is as it were the Temple of God, because those vaile artes wherein they please themselves to meet, as to be teachers, to many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered unpunished. 1. Leth this, and maught it misdeane, being they do desire to be Paul his judgement, which by his by his way aske the puritie of the spirit. 10. He concludeth by the contrary, all those vanities of men, and it they be mocked of the world, it is sufficient for them that they be wife according to the wisdom of God, and as he will have them to be wife. 1. Job 5. 13. 8. He they never to cease, yet the Lord will take them when he shall discover their treachery. 1. I Job 44. 11. 21. He returneth to the proposition of the a, verily, fill waiting ye heare, that before forward they esteeme not as lords, those whom God hath appointed to be ministers, and not lords of their salvation, which thing they doe, that depend upon men, and not upon God, that speak by them. b. Bless himselfe. 1. Helps, appointed for your benefit. 2. He passeth from the persons to the things themselves, that his argument may be more forcible, yea, he ascendeth from Christ to the Father, to shew us, that we reit our selves not in Christ himselfe, in that that he is man, but because he careth us up even to be Father. 23. Christ himselfe of himselfe every where, that he was sent of his Father, that by this hand we may be all knit with God himselfe.

3 Hee concludeth the course of the heare towards their ministers, that they esteeme them not as lords: and yet notwithstanding, that they give ear unto them, as to them that are sent from Christ, for any to the end and purpose, that them they may receive as it were from the hands, the treasure of salvation which is drawn out of the secret of God: 23 Every man. 2. Let fall, he waineth the minister, that they also behaue themselves not as lords, but as faithful servants, because they must render an account of their stewardship unto God,

etours in Christ, ye have ye not many fathers: for in Christ Iesus I have begotten you through the Gospel.

16 Wherefore, I pray you, be followers of mee.

17 For this cause have I sent unto you Timotheus, which is my beloved fellow, and faithful in the Lord, which hath put you in remembrance of my ways in Christ, as though I teach every where in every Church.

18 Some are puffed up as though I would not come unto you.

19 But I will come to you shortly, & if the Lord will, and I will know, not the words of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye shall I come unto you with a rod, or in love, and in the spirit of meekness?

22 A passing over to another part of this Epistle, which we reprehended more than a very famous offence, flowing the use of social-fiducial correction. 1. *Notably affected persons.*

CHAPTER V.

1 That they have winked at him who committed himself with his mother in law, 2 he hath sought that he might rather be ashamed, than to see 3 such kind of wickedness to be punished with excommunication, 4 lest they be infected with it.

IT is heard certainly that there is fornication among you, and such fornication as is not once named among the Gentiles, that one should have his fathers wife.

2 And ye are puffed up, and have not rather sorrowed, that he which hath done this deed, might be put from among you.

3 For I verily as absent in bodie, but present in a spirit, have determined already as though I were present, that hee that hath thus done this thing.

4 When ye are gathered together, and my spirit, in the Name of our Lord Iesus Christ, that such one, if say, by the power of our Lord Iesus Christ,

5 Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 Your rejoicing id is not good: know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new clumpe, as ye are unleavened: for Christ our Passover is sacrificed for us.

8 Therefore let us keepe the feast, not with old leaven, neither in the leaven of malicioulnesse

and wickednesse: but with the unleavened bread of sinceritie and truth.

9 I wrote unto you in an Epistle, that ye should not company together with fornicators, 10 And not altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I have written unto you, that ye company not together: if any that is called a brother, or a sister, or a drunkard, or an extortioner, with such one eat not.

12 For what have I to doe to judge them also which are without: doe ye not judge them that are within?

13 But God judgeth them that are without. Put away therefore from among you selves that wicked man.

14 If hee meaneth those fealls of love wherewith the Supper of the Lord was received, or of their common usage and manner of life which is rightly to be used, lest any man should thinke that after marriage were broken by excommunication, or such duties hindered and cut off thereby as were owe to another: children to their parents, husbands to their wives, and neighbour to neighbour, to visit one another to God. 15 If you should utterly abhorre from such men company, you should goe out of the world: therefore I feare of them which are in the very vigine of the Church, which must be called home by discipline and not of them which are without, in whom you must labour to do all that you will, relating them to Christ.

16 Such as are false brethren, ought to be called out of the Congregation: as for them which are without, they must be left to the judgement of God.

CHAPTER VI.

1 Heimselfe against their contention in law matters 2 whereunto they would ere another under judges that were inequall, to the reproach of the Gospel, 3 and then sharply rebreath fornicators.

ARE any of you, having business against another, to be judged by under the vniust, and not under the Saints?

2 Doe ye not know that the Saints shall iudge the world? If the world then shall be judged by you, are ye unworthie to iudge the smallest matters?

3 Know ye not that we shall iudge the Angels? how much more things that pertaine to this life?

4 If then ye have iudgements of things pertaining to this life, let them up which are dealeth cheem in the Church.

5 If I speak it to your shame, is it so that there is not a wife man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that under the infidels,

7 6 Nowe therefore there is altogether

2 Heed he that hee doeth not feare that one neighbour may greeue Law with another, if neede require, but yet under his iudges. 3 Hee, thereby by a comparison that the faithful can not seeke to indels to be iudged, without gratitudine due to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the devils, with his Sonne Christ: much more ought they to iudge these light and small causes: which may by equitie, and good-conscience, be determined. 4 The conclusion, wherewith hee profereth a remedie for this mischief, is, viz. if they and their private affairs betwixt themselves by choice submit out of the Church: for which matter and purpose, the least of you, sayn he, is sufficient. Therefore hee condemneth not iudgement feare, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for hee speaketh not of iudgements, which are ratified betwixt the faithful and the infidels, neither of publike iudgements, but of controversies which may be ended by private arbitrators.

5 He applyeth the general proposition more particularly, always calling them backe to this, to the awaying down that fall of opinion of their owne excellencie, from whence all these mischiefs arise. 6 Nowe hee goeth further aile, and alough by granting them private arbitrators out of the Congregation of the faithful, hee doth not minish our due, yet hee establish private iudgements, so that they be executed with out conscience, but he sheweth that if they were such as they ought to be, and as it were to be wished, they should neede to vnderstand remedie matters.

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9 Nowe hee speaks more generally, and that which hee saith before of the iudicious persons, he sheweth that it pertaineth to the brethren, which are knowne to be wicked and such as though their owne life are a hinder to the Church, which ought also by lawfull order be cut out of the countenance of the Church. And making mention of the taking of meat, it is to be understood, that it is not to be received, or of their common usage and manner of life which is rightly to be used, lest any man should thinke that after marriage were broken by excommunication, or such duties hindered and cut off thereby as were owe to another: children to their parents, husbands to their wives, and neighbour to neighbour, to visit one another to God. 15 If you should utterly abhorre from such men company, you should goe out of the world: therefore I feare of them which are in the very vigine of the Church, which must be called home by discipline and not of them which are without, in whom you must labour to do all that you will, relating them to Christ.

16 Such as are false brethren, ought to be called out of the Congregation: as for them which are without, they must be left to the judgement of God.

1 What way and rule I follow, every where in teaching the Churches. 2 Lall of all be defendeable also to Apollolike strengs, but yet chiding them as a teacher, least by their disorder be constrained to come to punish foune among them. 3 Ad 19, 21. James 4, 15. 4 If ye wonder, hee smothereth their paine and coloured kind of eloquence, against which he setteth the pretence of the Spirit. 5 The word is reprehended more than a very famous offence, flowing the use of social-fiducial correction.

6 They are greatly to be reprehended, which by falsifying of wickednesse, fet forth the Church of God to be mocked and scorned of the infidels. 7 There are one more proud than they, that least know themselves. 8 Excommunication ought not to be committed to one mans power, but will be done by the authority of the whole Congregation, after that the matter is diligently examined. 9 To mind, brought and will. 10 Calling upon Christ his Name. 11 There is no doubt but that iudgements is ratified in heaven, whereas Christ himselfe is in a iudge. 12 The excommunicate is delivered to the power of Satan, in that, that hee is cut out of the bouise of God. 13 What is to be delivered to Satan, is the Law of himselfe, declare it when hee saith, Let him be withoute as an Heathen and Publican. Math. 18, 17. that is to say, to be dishonoured, and put out of the right and liberie of the cite of Christ, whiche is the Church, with in which sater is led and iudged. 14 The threat of excommunication is not to cut away the excommunicate, but he should vertie penit, but that hee may be called to the vnt, that by his penitence his sin may be remitted, that hee may come to live to the Lord. 15 Another threat of excommunication is, that other be not infected, and therefore it must of neede be retained in the Church, that the one be not infected by the other.

16 Now, let, and not grounded upon opinion, as though you were excellent, and yet there is in his wickedness found among them. 17 By alluding to the excommunication of the Passover, hee rebreath them to call out that unclean person from among them. 18 Times past, sayn hee, it was not lawfull for them to call out the Passover, to a leavened bread: inasmuch that hee was holden as uncleanse and uncorruptible to the Passover, whoe ever had tasted of leaven. Nowe our whole life must be as it were the yeast of unleavened bread, wherein all they that are partakers of that immaculate Lamb, which is floure, must call out both of themselves, and also out of their houses and Congregations all unspitene.

19 By leaven he meaneth the whole body of the Church, every member wherof must be unleavened bread, that is, received in spirit, by plucking away the whole corruption. 20 The leaven of our afflictions. 21 Let us keepe our whole life, as it were a

1 The third question is of civill iudgements: Whether it be lawfull for one faithful to draw another faithful before the iudgement of an infidell. Hee answereth that it is not lawfull, for offence sake, for it is not evil of it selfe. 2 As if he sayd, are ye become so impudent, that you are not ashamed to make the Gospel a laughing stocke to the paganes? 3 Before the ordinance.

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9 Heafovereth an oblation: But the faithful is detested by the force of the unfaithfull. The Apostle denieth that, and proveth that the faithful man with good conscience may use the will of his unfaithfull wife, by this that their children which are borne of them are accounted holy (which is contained within the yteme for it is said on all the faithful, I will give by Gods, and the God of thy flesh.

b The will of the wife is to receive force, to cause their coupling together to be accounted holy, then the infidelity of the husband is, to prevent the same force. The faithful is not sanctified in his own person, but in respect of his wife, hee is sanctified to her.

k This place destroyeth the opinion of them that would not have children to be baptised, and to have them all saved.

that make baptizing the very cause of salvation. For the children of the faithful are holy by virtue of the covenant, even before Baptizing, and baptizing is added as the seal of that holiness.

10 He answereth to a question: what if the unfaithfull forsake the faithful: this is the faithful free, say he, because he is forsaken of the unfaithfull.

11 Lett any man upon pretence of this libertie should give occasion to the unfaithfull to depart: hee is to understand, that in this example all are not of like force: because that circumcision is not simply of itselfe to be desired, but such are not bound may desire to be free. Therefore herein only they are equal, that the kingdom of God consisteth not in them, and therefore there are no binders nor to obey God.

14 9 For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband, else were your children unclean: but now are they holy.

15 10 But if the unbelieving depart, let him depart: a brother or a sister is not in tubication in such things. But now are they in peace.

16 For what knowest thou, O wife, whether thou shalt save thine husband? Or what knowest thou, O man, whether thou shalt save thy wife?

17 11 But as God hath distributed to every man, as the Lord hath called every one, so let him walke: and so ordaine I in all Churches.

18 12 Is any man called being circumcised? let him not: gather his uncircumcision: is any called uncircumcised? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 4 Let every man abide in the same vocation wherein he was called.

21 Art thou called being a servant? care not for it: but if yet thou mayest be free, use it rather.

22 For he that is called in the name of the Lord, being a servant, is the Lords freeman: likewise also he that is called being free, is Chrites servant.

23 3 16 Ye are bought with a price: yet not the servants of men.

24 15 Brethren, let every man, wherein he was called, therein abide with God.

25 16 Now concerning virgins, I have no commandment of the Lord: but I give mine advice, as one that hath obtained mercie of the Lord to be faithful.

26 I suppose then that it is good for the present necessitie: I mean that it is good for a man so to be.

27 Neverthelesse, hee that standeth firme in his heart, that he hath no need, but hath power over his owne will, and hath so decreed in his heart, that he will keep his virgine, he doeth well.

28 So then hee that giveth her to marriage, doeth well, but hee that giveth her not to marriage, doeth better.

29 18 The wife is bound by the law, as long as her husband is living: but if her husband be dead, she is at libertie to marrie with whom shee will, one y in the L. Lord.

40 19 But shee is more blessed, if shee so abide in my judgement: & I thinke that I have also the Spirit of God.

20 marrie or not to marrie, but to flee them barely as man committeth. 21 Now he teacheth himselfe to the Patens in whose power and authority their children are, warning them that according to the former doctrine they should see what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor to contraine them, and against whereafter their will doth lead them, nor any need to give them, and against beaifere virginity, but of a selfe, and not in all.

22 He doth well: for he is expounded in vers. 38. I Referred with himselfe, k That the weaknesse of his daughter is to be feared, but that he may safely keep her a virgin till. I Proveth more commodiously for his children, a selfe than simply, but y reason of free conditions are after mentioned.

18 That which hee saith of a widowers free conditions are after mentioned. 19 That which hee saith of a widowers free conditions are after mentioned. 20 That which hee saith of a widowers free conditions are after mentioned.

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27 Art thou bound unto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not awife.

28 But if thou takest a wife, thou sinnest not: an li a virgine marrie, the sinnest not: neverthelesse, such shall have trouble in the y flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which have wives, be as though they had none:

30 And they that weepe, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not:

31 And they that use this world, as though they used it not: for the fashion of this world goeth away.

32 And I would have you without care. The unmarried careth for things of the Lord, & how he may please the Lord.

33 But hee that is married, careth for the things of the worlde, how hee may please his wife.

34 There is difference also betweene a virgine and a wife: the unmarried man careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the worlde, how she may please her husband.

35 And this I speake for your owne g commodity, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleave fast unto the Lord without separation.

36 19 But if any man thinke that it is uncomely for his virgine, if shee passe the flower of her age, and need to require, let him doo what hee will, hee sinneth not: let them be married.

37 Neverthelesse, hee that standeth firme in his heart, that he hath no need, but hath power over his owne will, and hath so decreed in his heart, that he will keep his virgine, he doeth well.

38 So then hee that giveth her to marriage, doeth well, but hee that giveth her not to marriage, doeth better.

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b By the (Fleish) he understandeth what things should belong to this present life, for marriage brings with it many discomforts: so that he bendeth more to a sole life: not because it is a service more agreeable to Gods then marriage is, but for the difficulties, which (if it were possible) he would wish all men to be void of: that they might give themselves to God purely.

2 I would say our weaknesse were provided for. a For we are now in the latter end of the world.

b By sweeping, the floure was understood all adventice, and he joy, all profperitie.

c Those things which God giveth us here

d The guile, the floure, and the floure, whereby hee sweeeth us: that there is nothing in this world that continueth.

e They that are married, have their will drawen to their and to their, and therefore if any man have the gift of continencie, it is more commendable for him to live alone: but they that are married may care for being of the Lord also.

f Minde.

g He meaneth that he will i seeke no man either to marrie or not to marrie, but to flee them barely as man committeth.

h Now he teacheth himselfe to the Patens in whose power and authority their children are, warning them that according to the former doctrine they should see what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor to contraine them, and against whereafter their will doth lead them, nor any need to give them, and against beaifere virginity, but of a selfe, and not in all.

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CHAP. VIII.

1 From this place unto the end of the tenth Chapter, hee will teach them not to be of the Gentiles profane banquets, 18 Hee reprehendeth the abuse of Church libertie, 21 And then teacheth that knowledge must be tempered with charitie, And







in Herat would have you tempted for your profits sake, will give you an idle to scape out of their tentation.

¶ Now returning to the idolaters feasts, that they may not come to daily: as all first be professors but they will not be other reasons than such as they knew very well themselves. And he saith an indignation borrow'd of the agreement that is in the things themselves. The body bankers of the Christians are pledges, first of all the commandments that they have with Christ, and next one with another. The fratres also doe ratifie in their sacrifices, their mutual condition in the same religion: therefore for doe the idolaters also give themselves with their idoles or devils rather (for idoles are nothing) in these fellow bankers, whereupon it followeth, that that table is a table of devils, and therefore you must shew it: For you can not be partakers of the Lord and of Idoles together, much lesse may fellow bankers be accounted for things indifferent. Wilt you then live with God?

which will not suffer you to be tempted above that you be able, but will even give the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloved, see from idolatry. 15 I speake as unto them which have understanding: iudge ye what I say.

16 The cup of blessing which we blefse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?

17 For wee that are many, are one bread and one body, because wee all ate partakers of one bread.

18 Beholde Israel, which is after the flesh: are not they which eate of the sacrifices partakers of the Altar?

19 What say I then that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that the things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.

21 Ye cannot drinke the cup of the Lord, and the cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Doe we provoke the Lord to anger? are we stronger then he?

23 \* 24 All things are lawful for mee, but all things are not expedient: all things are lawful for me, but all things edifie not.

24 Let no man seeke his owne, but every man anothers wealch.

25 Whatsoever is sold in the shambles, eate ye, and asked no question for conscience sake.

26 \* 27 For the earth is the Lords, and all that therein is.

27 If any of them which beleeve not, call you to a feast, and if ye will goe, whatsoever is set before you, eate, asking no question for conscience sake.

28 But if any man say unto you, This is sacrificed unto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is.)

29 And the conscience, I say, no thing, but of that other: for why should my libertie be con-

dem'd of another mans conscience? 30 For if I through Gods grace be partaker, why am I will spoken of, for that wherefore I give thanks? 31 \* 32 Whether therefore ye eate, or drinke, or whatsoever ye doe, doe all to the glory of God. 32 Give none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God: 33 Even as I please all men in all things, not seeking mine owne profit, but the profits of many, that they might be saved. 34 I seeke not self, but Gods glory, and for the salvation of as many as were may, when the Apostle sheweth not so propound himselfe. The Corinthians (even his owne flocke) as an example, but so that he calleth them backe to Christ, unto whom he himselfe hath regard.

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21 A digressi-  
on which the  
writer of this  
letter has  
taken notice  
of in the lower  
degrees of women  
in confirmation  
of the police of  
the church, should  
be taken as  
though there were  
no measure of this  
inquiry. There-  
fore he saith  
that men have  
to seek for the  
pre-eminence  
of the Lord  
God in them  
not alone, but  
women also: and  
woman was  
made of man, that  
man also  
is borne by  
the means of  
the church, and  
ought to be  
in mind to be-  
lieve the degree  
of every sex,  
in such sort  
that it  
is contrary  
to the  
order of  
God.  
22 He saith  
the  
argument  
is  
to be  
common  
of nature.  
23 To be  
a sister  
for  
the  
same  
reason  
as  
the  
brother  
is.  
24 Against  
such  
as  
are  
stubborn  
in  
their  
con-  
tention,  
we  
have  
to  
oppose  
the  
law  
of  
God  
as  
our  
con-  
strainer.  
25 We  
saith  
now  
to  
be  
the  
most  
useful  
con-  
sideration  
of  
the  
right  
of  
the  
Lords  
Supper.  
26 And  
the  
Apo-  
stle  
useth  
this  
chapter  
to  
prove  
that  
the  
Corin-  
thians  
ought  
to  
under-  
stand  
that  
whereas  
they  
ob-  
ject  
generally  
the  
Apo-  
stles  
com-  
mand-  
ment  
ye  
shd  
fully  
regard  
them  
in  
a  
matter  
of  
great  
importance.  
27 To  
celebrate  
the  
Lords  
Supper  
rightly,  
it  
is  
re-  
quired  
that  
there  
be  
no  
coolly  
content  
of  
the  
heart,  
but  
all  
of  
affection,  
that  
is  
not  
prejudiced.  
28 Although  
at  
times  
and  
degrees  
passed  
from  
the  
devil,  
en-  
vill,  
and  
yet  
they  
come  
not  
by  
choice,  
nor  
without  
cause,  
and  
they  
are  
to  
be  
of  
the  
same  
kind  
as  
the  
Apo-  
stle  
saith  
in  
1  
Cor.  
13.  
29  
The  
Apo-  
stle  
thinketh  
it  
good  
to  
leave  
the  
love  
feels,  
for  
their  
abuse,  
although  
they  
had  
been  
a  
long  
time  
and  
with  
commendation  
used  
in  
Churches  
and  
were  
appointed  
and  
instituted  
by  
the  
Apo-  
stles.  
30 We  
must  
take  
a  
care  
of  
keeping  
the  
Lords  
Supper,  
out  
of  
the  
intention  
of  
it,  
the  
part  
whereof  
are  
these,  
touching  
the  
Passions,  
as  
I  
have  
shown  
the  
Lords  
death,  
by  
pre-  
aching  
his  
word,  
with  
the  
bread  
and  
the  
wine  
by  
calling  
upon  
the  
name  
of  
God  
and  
by  
the  
use  
of  
a  
prayer  
to  
declare  
the  
mystery  
thereof,  
and  
finally  
to  
deliver  
the  
bread  
broken  
to  
be  
eaten,  
and  
the  
cuppe  
received  
to  
be  
drunk,  
as  
I  
have  
shown  
before.  
And  
touching  
the  
bread,  
that  
every  
man  
examine  
himself,  
that  
is  
to  
say,  
to  
know  
his  
own  
sin-  
nerness,  
and  
also  
to  
have  
repentance,  
to  
leave  
forth  
the  
Lords  
death,  
that  
is  
to  
say,  
to  
use  
the  
word  
to  
yield  
unto  
his  
word  
and  
in-  
stitution:  
and  
last  
of  
all,  
to  
take  
the  
bread  
in  
the  
manner  
and  
to  
eat,  
and  
to  
drink  
the  
wine,  
and  
give  
God  
thanks:  
This  
was  
Pauls  
and  
the  
Apo-  
stles  
manner  
of  
ministering.  
31 Matt. 26. 26. mark. 14. 21.  
Lk. 22. 19.

11 Neverthelesse, neither is the man without the woman, neither the woman without the man in the Lord.  
12 For as the woman is of the man, so is the man also of the woman: but all things are of God.  
13 As Iudge in your selves, Is it comely that a woman pray unto God uncovered?  
14 Dutch: no nature it is for each you, that if a man have long haire, it is a shame unto him.  
15 But if a woman have long haire, it is a praise unto her: for her haire is given her for a covering.  
16 For if any man lust to be contentious, we have no such custome, neither the Churches of God.  
17 Now in this that I declare, I praye you not, that ye come together, not with strife, but with love.  
18 For first of all, when ye come together in the Church, I mean that there are dissentions among you: and I believe it to be true in some part.  
19 For there must be heresies even among you, that they which are approved among you, might be knowne.  
20 When ye come together therefore into one place, it is not to eat the Lords Supper.  
21 For every man when they should eat, taketh his owne supper before, and one is hungry, and another is drunken.  
22 Have ye not houses to eat and to drinke in? despite ye the Church of God, and thame them that have not? what shall I say to you? shall I praise you in this? I praise you not.  
23 For I have received of the Lord that which I also have delivered unto you, for when the Lord led us in the night when he was betrayed, toke we bread.  
24 And when he had given thanks, he brake it, and said, Take, eate: this is my body, which is broken for you: this doe ye in remembrance of me.  
25 After the same maner also he tooke the Cup, when he had supped, saying, This cup is the New Testament in my blood: this do as ut as ye drinke it in remembrance of me.  
26 For as often as ye shall eate this bread, and drinke this cuppe, ye shew the Lords death till he come.

27 Wherefore, whosoever shall eate this bread, and drinke the cuppe of the Lord unworthily, shall be guilty of the body and blood of the Lord.  
28 Let every man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.  
29 For he that eareth and drincketh unworthily eareth and drincketh his owne damnation, because hee discerneth not the Lords body.  
30 Whosoever thus eate may be weak, and sicke, and so shall sleepe.  
31 For if we would iudge our selves, we should not be iudged.  
32 But when we are iudged, we are chastened with the word.  
33 Wherefore, my brethren, when ye come together to eate, tary one for another.  
34 And if any man be hungry, let him eate at home, that ye come not together unto condemnation. Other things will I set in order when I come.

knowledge of Christ or sufficient, although they profess Christians Religion and others look like. 1 This place best to denote the faith of credit, as we sayd of faith, which the Papists maintain. 2 Heere is a different the Lords body, that hath confirmation of the truthfull of it, and therefore commeth to the heart with great reverence. 3 The prophaning of the body and blood of the Lord in his my-steries is tharply punished of him, and the score such a sinne is, which diligently to be forgiven by iudging and confessing of a mans selfe. 4 7 and examine one selfe by faith and repentance, separating your selves from the world. 5 The Supper for private prayer. 6 The Supper of the Lord was instituted not to feed the belly, but to feed the soule with the communion of Christ, and therefore it ought to be separate from common banquet. 7 4 Such things as pertained to order, as place, time, manner of prayer, and other such like, the Apo- stle tooke order for in Congregation, according to the consuetude of times, places and persons.

CHAPTER XII.

1 To shew away the Corin-  
thians from contention and pride,  
he saith that spiritual gifts are therefore done by blessing,  
if that some being ready to each other imployed, so we may grow up together into one body of Christ in such equal proportion and measure. 20 as the members of mans body are.

NOW concerning spiritual gifts, brethren I would not have you a ignorant.  
2 Ye know that ye were Gentiles, and were carried away unto the dumbe idoles, as ye were led.  
3 Wherefore I declare unto you, that no man speaking by the spirit of God, calleth Iesus to be execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.  
4 Now there are diversities of gifts, but the same Spirit.  
5 And there are diversities of administrations: but the same Lord.  
6 And there are diversities of operations, but

19 Whosoever contemne the holy Sacraments, that is to say, the Lords Supper, shall be guilty of the body and blood of the Lord: that is to say, hee shall be guilty punished.  
20 Offence this needs in such my-steries should be handled.  
21 Cor. 13. 5. 22 The examining of a mans selfe, is necessary required in the Supper, and therefore they ought not to be admitted unto it, which can not examine themselves: as children, foolish and mad men, also such as either have no

of their brethren abused to a vain ostentation, and so robbed the Church of the use of those gifts. On the other side, the ignorant was envied the better, and went about to make a dispute, so that all that body was as if were scattered and sent in pieces: so then they going about to receive these gifts, will then first to consider diligently, that they have not these gifts themselves, but from the free grace and liberality of God, to whose glory they ought to be ascribed them all. 1 Ignorant what spiritual gifts are given you. 2 He proves the same by comparing their former faith with that wherein they were at this time, and that those excellent gifts, which were made for us and the Gentiles, were changed. 3 The conclusion is: Know you therefore, that you cannot so much as move your fingers to honour Christ withal, but by the grace him, or by any means you have, or will diminish his glory. 4 In the second place he saith and there are diversities of gifts, but the same Spirit are diverse, but the same Spirit are diverse, as the functions also are diverse, and God is the same, and therefore we are to be assted with all of these gifts, and that to proceed, to us, for the profit of all. 5 The Spirit is plainly distinguished from the gifts. 6 So Paul saith that inward force which cometh from the holy Ghost, and maketh men fit to wonderful things.

f The holy Ghost  
 opens and discovereth  
 his gifts freely  
 in giving of these  
 gifts.  
 To the wife and  
 benefit of the  
 Church.  
 f He declareth  
 this manifold  
 difference, and reckon-  
 up the benefit  
 of these gifts, bearing  
 that in their  
 heads, which he  
 says here, so  
 wit, that all the  
 things proceeded  
 from one selfe  
 same Spirit.  
 b Wisdom is a  
 most excellent gift,  
 why requires not  
 only for them  
 which teach ; but  
 also for them that  
 exhort and com-  
 fort; which thing is  
 proper to the Pa-  
 stors office; as the  
 former of knowl-  
 edge to the Do-  
 ctors.  
 i By operation hee  
 meaneth those great  
 workings of Gods  
 mighty power,  
 which are  
 excellently  
 his miracles, as  
 the delivery of his  
 people Israel by  
 the hand of Mo-  
 ses; that which  
 Elias did for  
 the death of the  
 Priests of Baal,  
 in descending  
 from heaven to  
 consume his sacri-  
 fice; and that  
 which hee did by  
 Peter in the mat-  
 ter of Ananias and  
 Saphira.

God is the same which worketh all in all.  
 7 But the manifestation of the Spirit is given  
 to every man, to a profit withall.  
 8 For to one is given by the Spirit the word  
 of wisdom; and to another the word of know-  
 ledge, by the same Spirit:  
 9 And to another is given faith by the same  
 Spirit: and to another the gifts of healing, by the  
 same Spirit:  
 10 And to another the operations of great  
 power; and to another, knowledge; and to ano-  
 ther, the discerning of spirits; and to another,  
 diversities of tongues; and to another, the in-  
 terpretation of tongues.  
 11 \* And all these things worketh one and the  
 selfe same Spirit, distributing to every man sever-  
 ally as he will.  
 12 For as the bodie is one, and hath many  
 members, and all the members of the bodie, which  
 is one, though they be many, yet are but one body;  
 so even so is the Church.  
 13 For by one Spirit are we all baptized into  
 one body, whether we be Jewes, or Grecians,  
 whether we be bond, or free, and have bene all  
 made to drink into one Spirit.  
 14 For the body also is not one member, but  
 many.  
 15 If the foote would say, Because I am not  
 the hand, I am not of the body, is it therefore not  
 of the body?  
 16 And if the eare would say, Because I am not  
 the eye, I am not of the body, is it therefore not  
 of the body?  
 17 If the whole body were an eye, where  
 were the hearing? If the whole were hearing,  
 where were the smelling?  
 18 But nowe hath God disposed the mem-  
 bers every one of them in the body at his owne  
 pleasure.  
 19 For if they were all one member, where  
 were the bodie?  
 20 But now are there many members, yet but  
 one body.

k Forgetting of things to come. l Wherely  
 fallt prophets are kno wren from time. m Rom. in 2 Peter pased Philip in discovering 32-  
 mon Maynt, Actes 8. 10. n Rom. 12. 3. ephe. 4. 7. o Hee adth  
 moreover four thing else, so wit, that although these gifts are unequal, yet they are  
 most wisely divided, because the will of the Spirit of God is the rule of this distri-  
 bution.  
 p Hee b forth his former saying, that the will of God is the rule of this distri-  
 bution.  
 q Hee applieth of the mystical body of Christ, for  
 all wee that believe whether we be Jewes or Gentiles, are by one selfsame Bapti-  
 sme joynted together with our head, that by that meanes, there may be framed one body  
 compact of many members; and wee have drunke one selfe same Cuppe, that is to say,  
 a spiritual feeling, perceivance and motion common to us all, out of one cuppe.  
 r Hee speaketh of the Church.  
 s Hee come one body with Christ.  
 t Hee speaketh of the Lords blood. s Hee are made partakers of this onely  
 Cuppe.  
 u Hee signifie that which followed of the similitudes, as if he  
 should say, The vine of the body is not only out consist of this diversitie of members,  
 but also it could not be a body, if it did not consist of many, and those were di-  
 vers members.  
 v Nowe hee buildeth his doctrine upon the foundations which  
 hee had layd; and first of all hee continueth in his purpose, as first of all hee saith, and  
 hee goeth to the matter barely and simply.  
 w Hee saith, that we have separated ourselves from these w home they envied, because they  
 had not such excellent gifts as they; unto this w, as if the foote should  
 say it were not of the body, because it is not the hand, or the eare, because it is not  
 the eye. Therefore all partes ought rather to defend the vertue of the body, being  
 coupled together, or sever one the other.  
 x Againe, speaking to them, hee  
 sheweth them that if that should come to passe which they desire, so that they all  
 should be equal one to another, there would followe a destruction of the whole body,  
 which would be for it could not be a body, unless it were made up of many  
 members knit together; and divers one from the other. And that so may might in-  
 fault with this division as unequal, hee addeth that God him selfe had coupled all  
 these together. Therefore all must remaine coupled together; that the body may  
 remaine to safety.

11 And the eye cannot say unto the hand, I  
 have no neede of thee; nor the head againe to the  
 foete, I have no neede of you.  
 12 Yea, much rather those members of the  
 bodie, which seeme to be more feeble, are nec-  
 essary.  
 13 And upon those members of the bodie,  
 which wee thinke most unhonour'd, put wee more  
 honour: and our vncomely parts have more  
 comeliness.  
 14 For our comely parts indeed it not; but  
 God hath tempered the body together; and hath  
 given the more honour to that part which  
 lacked.  
 15 Least there should be any division in the  
 bodie; but that the members should have the same  
 care one for another.  
 16 13 Therefore if one member suffer, all suffer  
 with it: if one member be had in honour, all  
 the members reioyce with it.  
 17 Now ye are the bodie of Christ, and mem-  
 bers for your part.  
 18 \* And God hath ordained some in the  
 Church: as first Apostles, secondly Prophets,  
 thirdly teachers, then them that doe miracles;  
 after that, the gifts of healing, helpers, gov-  
 ernours, diversitie of tongues.  
 19 Are all Apostles? are all Prophets? are all  
 teachers?  
 20 Are all doers of miracles? have all the gifts  
 of healing? doe all speake with tongues? doe all  
 interpret?  
 21 14 But desire you the best gifts, and I will  
 yet shew you a more excellent way.

they have a commonitie both in commodities and discomforts. p Of the  
 smallest and worst offices, and therefore finally accounted of, of the rest. q  
 more carefully cover them. r Should betwixt their operations and offices, to  
 the profit and preservation of the whole body. 13 Nowe hee applieth the same doctrine  
 to the Corinthians without any allegorie, warning them that seeing there are divers  
 functions and divers gifts, it is their duty, not to contend against another, either  
 by envie or ambition, but rather sh they being joynted together in love and charitie  
 one with another, every one of them bellow to the profit of all, that which hee hath  
 received, according as his ministry doeth require. f For if it were where,  
 sever they are dispersed thorough the whole world, are divers members of one body.  
 g Ephe. sian 4. 11. t The offices of Deacons. u Hee reth forth the  
 order of Elders which were the maintainers of the Churches discipline. 14 Hee  
 reath them that are ambitious and envious. a Certaine bold ambition and envie, to  
 wit, if they give themselves to the best gifts as such as are most profitable to the Church,  
 and so if they contended to excell one another in love, which is possible all other gift.

CHAP. XIII.

a He sheweth that there are gifts excellent, which in Gods  
 sight are not corrupt, if Charitie be as 13: 4. and therefore  
 he directeth unto the commendation of it.  
 Though I speake with the tongues of men  
 and of Angels, and have not love, I am as sounding  
 braile, or a tinkling cymbal.  
 2 And though I had the gift of prophetic, and  
 knew all secrets and all knowledge, yea, if I had  
 all faith, so that I could remove mountains,  
 and had not love, I were nothing.  
 3 And though I feede the poore with all  
 my goods, and though I give my selfe that I  
 be burned, and have not love, it profiteth me  
 nothing.  
 4 If I should give to the poore, but to what purpose are those gifts, but to Gods glory, and the  
 praise of the Church, as if before proved so that those gifts without Charitie, are no  
 right use. c d Every narrow kind of amplifying a matter, as if these say, as if  
 there were any tongues of men, and of had them, and did not use the benefit  
 of my neighbour, if were nothing else but a vaine and practising kind of babbling.  
 b That is not a trade, and not a certain fond. e By faith, he meaneth the gift of  
 doing miracles, and not that faith which is justified, which cannot be want of Charitie as  
 it is other way. f Mat. 17. 80.

11 Nowe  
 the other  
 respect is  
 to them  
 which  
 were in  
 deduced  
 with more  
 excellent  
 gifts,  
 willing them  
 that if  
 inferior to  
 vnprofit-  
 able, and  
 as though  
 they  
 served to no  
 use: for  
 God, say-  
 inge, hath  
 bath in  
 foolish  
 things, the  
 more  
 the  
 more  
 excellent  
 and  
 beauti-  
 full mem-  
 bers can  
 in no wise  
 lacke the  
 more  
 rich and  
 full use  
 of them  
 of use: and  
 that they  
 should have  
 more care  
 to feed  
 one another,  
 and to  
 cover them;  
 that by  
 this means  
 the more  
 which is  
 both parts,  
 might keepe  
 the whole  
 body in  
 peace and  
 concord:  
 that al-  
 though if  
 each part  
 be confid-  
 apart, they  
 are of di-  
 vers degrees  
 and conditi-  
 ons, yet  
 because they  
 are joyned  
 together,

1. He desireth  
 the gift of  
 tongues, partly  
 by a con-  
 fusion of  
 terms, and partly  
 by the  
 influence of  
 the gifts  
 which he  
 hath received.  
 2. He desireth  
 the gift of  
 tongues, partly  
 by a con-  
 fusion of  
 terms, and partly  
 by the  
 influence of  
 the gifts  
 which he  
 hath received.  
 3. He desireth  
 the gift of  
 tongues, partly  
 by a con-  
 fusion of  
 terms, and partly  
 by the  
 influence of  
 the gifts  
 which he  
 hath received.

4. Love of suffer long: it is bountifull: love  
 endureth: love doth not boast: it is not  
 puffed up:  
 5. It doth no uncomely thing: it seeketh not  
 her owne thing: it is not provoked to anger: it  
 thinketh no evil:  
 6. It rejoiceth not in iniquitie, but frejoyeth  
 in the truth:  
 7. It is full of all things: it beleeveth all things:  
 it hopeth all things: it endureth all things.  
 8. Love doth never fail away, though that  
 prophecies be abolished, or the tongues cease,  
 or all knowledge vanish away.  
 9. For we know in a part, and wee prophetic  
 in part:  
 10. But when that which is perfect, is come,  
 then that which is in part shall be abolished.  
 11. When I was a child, I spake as a child:  
 I understood as a child, I thought as a child:  
 but when I became a man, I put away childish  
 things.  
 12. For now we see through a glasse darkly:  
 but then shall we see face to face. Now I  
 know in part: but then shall I knowe as I am  
 known,  
 13. And now abide faith, hope and love,  
 even these three: but the chiefest of these is love.

2. For hee that speaketh a strange tongue,  
 speaketh not unto men, but unto God, no  
 man heareth him: howbeit in the spirit he speaketh  
 secret things.  
 3. But he that prophesieth, speaketh unto men  
 to edifying, and to exhortation, and to com-  
 fort.  
 4. He that speaketh strange language, edifieth  
 himselfe: but hee that prophesieth, edifieth the  
 Church.  
 5. I would that ye all spake strange languages,  
 but rather that ye prophesied: for greater is hee that  
 prophesieth, then hee that speaketh divers  
 tongues, except hee expound it, that the Church  
 may receive edification.  
 6. And now, brethren, if I come unto you  
 speaking divers tongues, what shall I profit you,  
 except I speak to you, either by revelation, or by  
 knowledge, or by prophesying, or by doctrine?  
 7. Moreover things without life which give  
 a sound, whether it be a pipe or an harpe, except  
 they make a distinction in the sounds, how shall  
 it be known what is piped or harped?  
 8. And also if the trumpet give an uncertain  
 sound, who shall prepare himselfe to battell?  
 9. So likewise you, by the tongue, except yee  
 utter words that have signification, how shall it  
 be understood what is spoken? For ye shall speake  
 in the ayre.  
 10. 4. There are so many kinds of voyces (as it  
 cometh to passe) in the world, and none of them  
 is dumb,  
 11. Except I know then the power of the voice,  
 I shall not unto him that speaketh a Barbarian, and  
 hee that speaketh, shall be a Barbarian unto me.  
 12. Even so, forasmuch as yee cover spiritual  
 gifts, seeke that ye may excell unto the edifying of  
 the Church.  
 13. Wherefore, let him that speaketh a strange  
 tongue, pray that he may interpret.  
 14. For if I pray in a strange tongue, my  
 spirit prayeth: but mine understanding is without  
 fruit.  
 15. What is it then? I will pray with the spirit,  
 but I will pray with the m understanding also: I  
 will sing with the spirit: but I will sing with the  
 understanding also.  
 16. Else, when thou bleisest with the spirit,  
 how shall hee that occupieth the roume of the  
 unlearned, say Amen at thy giving of thanks,

1. He repro-  
 beth their private  
 judgement, and  
 judgements, and  
 the gift of  
 tongues. For why  
 should they be  
 wiser, who know  
 not the mysteries  
 of God, which he  
 hath revealed  
 unto his Church?  
 2. He repro-  
 beth their private  
 judgement, and  
 judgements, and  
 the gift of  
 tongues. For why  
 should they be  
 wiser, who know  
 not the mysteries  
 of God, which he  
 hath revealed  
 unto his Church?

CHAP. XIV.

1. Per commendeth the gift of prophesying: 7. and by a  
 similitude sheweth the gift of tongues: 12. hee teacheth the  
 use of interpreting the same: 17. hee teacheth  
 the use of the gifts: 24. and forbideth women to speak  
 in the congregations.  
 1. Followe after love, and cover spiritual gifts,  
 and rather that ye may prophetic.

1. Per commendeth the gift of prophesying: 7. and by a  
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1. He repro-  
 beth their private  
 judgement, and  
 judgements, and  
 the gift of  
 tongues. For why  
 should they be  
 wiser, who know  
 not the mysteries  
 of God, which he  
 hath revealed  
 unto his Church?

1. He desireth the gift of tongues, partly by a confusion of terms, and partly by the influence of the gifts which he hath received. 2. He desireth the gift of tongues, partly by a confusion of terms, and partly by the influence of the gifts which he hath received. 3. He desireth the gift of tongues, partly by a confusion of terms, and partly by the influence of the gifts which he hath received.

feeing he knoweth not what thou sayest ?

17 For thou verely givest thanks well, but the other is not edified.

18 I thank my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake 9 five words with mine vnderstanding, that I might also instruct others, then ten thousand words in a strange tongue.

20 Brethren, be not children in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, By men of other tongues, and by other languages will I speake unto this people: yet fo shall they not heare mee, saith the Lord.

22 Wherefore strange tongues are for a signe, not to them that beleve, but to them that belevee not: but prophesying *vereth* not for them that belevee not, but for them which belevee.

23 If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnclearned, or they which belevee not, will they not say, that ye are out of your wits ?

24 But if all prophetic, and there come in one that beleveeth not, or one vnclearned, he is rebuked of all men, and is iudged of all.

25 And to are the secrets of his heart made manifest, so he will sell downe on his face and worship God, and say plainly that God is in you in deede.

26 What is to be done then, brethren ? when ye come together, according as every one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath revelation, or hath interpretation, let all things be done unto edifying.

27 If any man speake a strange tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe, and to God.

29 Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing be revealed to another that siteth by, let the first hold his peace.

31 For ye may all prophetic one by one, that all may learne, and all may have comfort.

32 And the spirits of the Prophets are subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as ye see in all the Churches of the Saints.

34 For your women keepe silence in the Churches: for it is not permitted unto them to speake; but they ought to be subiect, as also the Law saith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 Come the worde of God out of you ? either can it unto you only ?

37 If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the commandments of the Lord.

38 And if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophetic, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

For such aske stubburnly ignorant, and will not abide to be taught, butto go forward without building to those things which are right. 18 Prophetic ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAPTER XV.

1 The Gospel that Paul preached. 2 The death and resurrection of Christ. 3 Paul save Christ. 4 He had persecuted that Church, whereof afterwards he was made a minister. 5 Christ first rose againe. 6 He had said life by him. 7 The last tyme, death. 8 The baptised for dead. 9 Epiphanius Paul fought with heathens. 10 From the dead are raised. 11 He first vndam. The last Adams. 12 The first and second man. 13 He shall all be changed, we shall not sleepe. 14 Death singe. 15 Pilate. 16 Consolation and steadfastnes.

15 A general conclusion of the resurrection of the righteous of spiritual gifts to assemblies: with a short explication how the Corinthians might also seeme to be themselves be wife. 16 A full proof in Law, that the gift of spiritual gifts. 17 The Church ought not to care

Moreover, brethren, I declare unto you the Gospell which I preached unto you, which yee have also received, and wherein yee continue,

1 The sixth treatise of Iohn Epistle, concerning the resurrection; and he use a transition on passing over from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

2 And whereby yee are saved, if yee keepe in memory, after what manner I preached it unto you, except yee have beleevved in vaine.

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

3 For first of all, I delivered unto you that which I received, how that Christ died for our finnes, according to the Scriptures,

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

4 And that he was buried, and that he arose the third day according to the Scriptures,

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

5 And that he was seene of Cephas, then of the twelue.

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

6 After that, he was seene of more then five hundred brethren at once: whereof many remaine unto this present, and some also are alive.

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

7 After that, he was seene of Iames: then of all the Apostles.

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

8 And last of all he was seene also of me, as of one borne out of due time.

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

9 For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

10 But by the grace of God I am that I am; and his grace which is in me, was not in vaine; but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

11 Wherefore, whether it were I, or they, so we preach, and so have ye beleevved.

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

12 Now if it be preached, that Christ is risen

from one matter to another, shewing first that he bringeth no new thing to the end that the Corinthians might understand; and as they had begun to say against the right course; and next that he getteth not about to emerge of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nothing.

and of more then five hundred brethren, and last of all by his owne. Gal. 1:12 In the profession thereof you continue. 2 Which, very ayne, and cannot be denied. 3 He says, much more the fruit of faith. 4 In 1 Cor. 15: 5. 1 per. 24. 5 Found commonly in the scriptures, that Christ was put into the tomb. 6 New Testament. 7 In the beginning, and at the end of the world. 8 The maine reason by the way, the abundance of his Apoll's help, which was requisite to be in good credit among the Corinthians, that the Epistle might be of force and weight among them. 9 The reason for so being himselfe in such sort after a certain discourse, with certain other, that he might himselfe interpret it. 10 Epist. 3. 11 Epist. 3. 12 The first argument to prove that there is a resurrection from the dead: that is risen againe, therefore the dead shall rise againe.

8 He proposede himselfe 1: an example, that he may be ashamed of their foolish ambition, and also: that he may know how this gift of tongues which was given to the prophet of the Church, is turned by their ambition into an instrument of confusion, seeing that this same alfo is contained amongst the perturbations which the flatterers of the people, that be dispersed them amongst strangers, whose language they vnderstood not. Mat. 23. 7 By the Law he vnderstandeth all the whole Scripture. 1 Cor. 14. 10 The conclusion: Therefore the gift of tongues serveth to punish the vaine and vnderstandes, which it is referred to prophetic (that is to say, to the interpretation of Scripture) and that which is spoken, be by that means vnderstanded of the hearers. 11 Another argument: The gift of tongues without prophetic is not profitable to the church: but also doth very much hurt as well to them as to the vaine which should be won by the profitable. 12 For by this argument cometh to passe, that the faithful seeme to other to be made, much like, can the faithful be instructed thereby. Luke 11: 4. 13 The conclusion: The edifying of the Congregation is a rule and square of right use of all spiritual gifts. 14 The manner how to use the gift of tongues, one after another, so as orderly, so that there be none to expound the same: but if there be none to expound, let him that hath this gift, speake to himselfe alone. 15 The manner of prophesying. Let two or three propound, and let the other iudge of that that is propounded: whether it be agreeable to the word of God or no: If in this examination the Lord give any man thought to speake, let them give him leave to speake. 16 Every man be admitted to prophetic, severally and by order, lo farre forth as it is requisite for the edifying of the Church. Let them be content to be subiect to others iudgement. 17 He doth not wish the sisters being which are inspired with tongues. 18 Which is not commended to the sisters by public allowance, and they are commanded to aske of their husbands at home. 1 Cor. 14: 34, 35, 36.









17 He attributeth the praise of this con-  
fession, only to the grace of  
God, through the  
holly Ghost, and  
there is all con-  
fidence that they  
cannot doubt of  
his faith, and his  
fellowes, without  
doing iniurie to  
the Spirit of God.

13 And it is God which established us  
with you in Christ, and hath anointed us.  
14 Who hath also sealed us, and hath given the  
earnest of the Spirit in our hearts.  
15 Nowe, I call God for a record unto my  
soule, that to spare you, I came not as yet unto  
Corinthus.  
16 Not that wee have dominion over your  
faith, but wee are helpers of your joy: for by  
faith ye stand.

nor. Tims my brother, but tooke my leave of them,  
and went away into Macedonia.  
14 Now thanks be unto God, which always  
maketh us to triumph in Christ, and maketh mani-  
fest the favour of his knowledge by us in every  
place.  
15 For wee are unto God the sweete favour of  
Christ, in them that are saved, and in them which  
perish.  
16 To the one wee are the favour of death, unto  
death: and to the other the favour of life, unto life:  
and who is sufficient for these things?  
17 For wee are not as many, which make  
a merchandise of the world of God: but as of lin-  
ceritie, but as of God in the fight of God speake  
we in Christ.

17 He addeth to  
the saying of the  
Scriptures, and the  
favour of the sweete  
peace.

18 He denie th  
ought he should  
take away from  
the dignity of his  
Apostolicke, be-  
cause they have  
evidently that it  
was not received  
with like care  
in this place.

17 Hee ascribeth to God, who knows all that is to come. y An earnest, is, what  
God gives to confirme a promise. 14 Now comming to the matter, hee forewarns  
that he did not onely, nor lightly after his purpose of comming to them, but rather  
that he came not unto them for this cause, that hee might not be constrained to deale  
more than justly, with them being present, then he would. 15 Against my selfe  
and to the danger of mine owne life. 16 Hee removeth all suspicion of arrogancie  
declaring that hee speaks not as a Lord unto them, but as a servant appointed of  
God to comfort them. 17 Hee forthe his joy and peace of confidence, which God is  
author of, against tyranous feare, and there withall sheweth the aid of the Gospell.

18 rather very many related and allowed him, seeing that hee preacht Christ, not  
onely as a Saviour of them that believe, but also as a Judge of them that contemne them.  
19 Againe, he putteth away all suspicion of arrogancie, ascribing all things that hee  
did, to the vertue of God, whom hee serveth sincerely, and without all dishonest affec-  
tion: whereof he maketh them witnesses unto the very end of the next chapter.  
20 Chap. 4. 1 I doe not handle it carnally and covetously, or leave it freely  
to bee sought: and hee hath a more thore which is taken from bucklers, which hee  
play the false battles with whatsoever cometh to their hands.

CHAP. II.

1 Hee excuseth his not coming to them, 2 and prayeth  
reneweth them: 3 Hee sheweth that faith is his affect-  
on towards them: 5 that hee never rejoyceth but when they  
are mercie. 6 Perceiving the unbelief (whom hee com-  
manded to be delivered up to Satan) to report, hee reproveth  
that they forsake him. 31 Hee mentioneth going  
into Macedonia.

BUT I determined thus in my selfe, that I would  
not come againe to you in a heavynesse.  
2 For if I make you forie, who is he then that  
should make me glad, but the same which is made  
forie by me?  
3 And I wrote this same thing unto you, lest  
when I came, I should take heavynesse of them of  
whom I ought to reioyce: this is confidence have  
I in you all, that my joy is the joy of you all.

a Causing grieves  
amongst you, which  
he should have  
done: for he had come  
to see before they  
had repented them.

4 For in great affliction, and anguish of heart  
I wrote unto you with many teares: not that yee  
should be made forie, but that yee might perceive  
the love which I have, specially unto you.  
5 And if I had caused sorrowe, the same  
hath not made me forie, but partly (least I should  
more charge Lim) you all.

b For I trusted  
that you would  
take that out of the  
way which I have  
done: for you know I  
was discomfited  
with, considering  
how you are re-  
pented that my  
joy is your joy.

6 It is sufficient unto the same man, that he was  
rebuked of many.  
7 So that now contrariwise yee ought  
rather to forgive him, and comfort him, least the  
same should be swallowed up with overmuch  
heavynesse.

c Hee prayeth to  
another part of  
this Epistle: which  
was written him  
for amongst the  
first, whereunto  
hee returned a let-  
ter, and hee had  
learned the relating  
and unloosing of  
the incestuous  
person, because hee  
seemed to have  
given sufficient  
testimonie of his  
repentance: there-  
upon the true use  
of excommunication  
to wit, that it  
proceed not of  
hated, but of  
love, and feedeth  
leath if we keep  
the statute, we  
leave Satan the  
devil.

8 Wherefore, I pray you, that you would com-  
fime your love towards him.  
9 For this cause also did I write: that I might  
know the prooffe of you, whether yee would be  
obedient in all things.

d As if hee sayd,  
I had no more to  
say, although hee  
had never felt it.  
e As for me (saith Paul)  
I have no more to  
say with him. f  
That whereas  
before you punished  
him for his sin, you  
would now forgive  
him. g That as my  
letter, you would  
declare by the con-  
sent of the whole  
Church, that you  
take him againe  
for a brother. h  
Truely and from  
the heart.

10 To whom yee forgive any thing, I forgive  
also: for verely if I forgive any thing, to whom I  
forgave it, for your sakes forgive him in the light  
of Christ.

i Hee returneth to  
the confirmation of  
his Apostolicke, and  
kingeth forth the  
testimonies, both  
of his labour, and  
also of Gods blis-  
sing.

11 Least Satan should circumvent us: for wee are  
not ignorant of his enterprises.  
12 Furthermore, when I came to Troas to  
preach Christs Gospel, and a doore was opened unto  
me of the Lord.

13 I had no rest in my spirit, because I found  
not ignorant of his enterprises.  
12 Furthermore, when I came to Troas to  
preach Christs Gospel, and a doore was opened unto  
me of the Lord.  
13 I had no rest in my spirit, because I found

18 rather very many related and allowed him, seeing that hee preacht Christ, not  
onely as a Saviour of them that believe, but also as a Judge of them that contemne them.  
19 Againe, he putteth away all suspicion of arrogancie, ascribing all things that hee  
did, to the vertue of God, whom hee serveth sincerely, and without all dishonest affec-  
tion: whereof he maketh them witnesses unto the very end of the next chapter.  
20 Chap. 4. 1 I doe not handle it carnally and covetously, or leave it freely  
to bee sought: and hee hath a more thore which is taken from bucklers, which hee  
play the false battles with whatsoever cometh to their hands.

CHAP. III.

1 Hee desireth no other commendation, 2 Hee is a  
wonderfull out of the letter, but of  
the spirit. 3 Hee sheweth the difference of the Law  
and the Gospell. 13 that the law, because of the  
sinne, the light hath not: 13 But the Gospell  
doth make manifest Gods countenance towards us.

DO we beginne to praise our selves againe? or  
need we as some other, Epistles of recom-  
mendation unto you, or letters of recommendation  
from you?

2 Ye are our epistle, written in our hearts, which  
is undered and read of all men.

3 In that yee are a manifest, to be the Epistle of  
Christ, remitted by us, and written, not with  
yncke, but with the Spirit of the living God,  
not in tables of stone, but in fleshy tables of the  
heart.

4 And such a trust have we through Christ to  
God:

5 Not that wee are sufficient of our selves, to  
thinke any thing, as of our selves: but our insuffi-  
cencie is of God.

6 Who also hath made us able ministers of  
the New Testament, not of the letter, but of  
the Spirit: for the letter killeth, but the Spirit  
giveth life.

7 If then the ministration of death written  
with letters, and engraven in stones, was glo-  
rious, so that the children of Israel could not  
behold the face of Moses, for the glorie of his  
face: the Priesthood of Levi, with the ministration  
of the Gospell, which hee handleth afterward more  
fully, d This difference was  
betweene the Law  
and the Gospell,  
that gloriously  
may we handle  
the words, not  
and fruit of our  
ministration. e  
To that we are  
to be made  
men partakers  
of his grace. f  
Hee amplifieth  
his ministration  
and his fellowes:  
that is to say,  
the ministration  
of the Gospell,  
comparing it  
with the minis-  
terie of the Law,  
which be confident  
in the person  
of Moses, by  
whom the Law  
was given: against  
whom hee feareth  
Christ the author  
of the Law, as  
it were a writing  
of life, dead  
and without  
efficacie: but the  
Gospell, or  
new covenant,  
as it were a very  
verue of God  
it selfe, in  
renewing, justifying,  
and saving  
of men. The Law  
prepardeth  
death, according  
all men of  
unrighteous-  
nesse: The  
Gospell offereth  
and giveth  
righteousnesse  
and life. The  
prevalence of  
the Law  
served for a  
time to the  
promise: The  
Gospell  
remaineth  
unto the  
end of the  
world. Therefore  
what is the  
glorie of promise  
in comparison  
of the minis-  
terie of the  
Gospell? Now  
this comparison  
is taken from  
the very  
familiar  
resemblance  
of the  
minis-  
terie of  
the Law,  
but even of  
the ten  
commandments.  
f This word  
Glorie, hee  
knoweth  
a brightnesse,  
and a  
maner, which  
was bodily  
in Moses,  
but spiri-  
tually in  
Christ.

13 Hee desireth  
no other  
commendation,  
2 Hee is a  
wonderfull  
out of the  
letter, but of  
the spirit. 3  
Hee sheweth  
the difference  
of the Law  
and the  
Gospell. 13  
that the law,  
because of the  
sinne, the  
light hath  
not: 13 But  
the Gospell  
doth make  
manifest  
Gods  
countenance  
towards us.

a The  
Apostle  
sheweth  
with his  
speech  
very clearly  
that hee  
is not  
boasted  
of his  
commendation  
of the  
person, to  
the  
matter  
it selfe.

b Which  
I took  
paine to  
write  
as it were.  
c By the  
way he  
testifieth  
the  
verue  
of God,  
against  
the  
youth  
which  
write  
with  
yncke  
and  
ink.

d This  
difference  
was  
betweene  
the Law  
and the  
Gospell,  
that  
gloriously  
may we  
handle  
the  
words,  
not  
and  
fruit  
of our  
minis-  
terie.

e To  
that we  
are  
to be  
made  
men  
partakers  
of his  
grace.

f Hee  
amplifieth  
his  
minis-  
terie  
and his  
fellowes:  
that is  
to say,  
the  
minis-  
terie  
of the  
Gospell,  
comparing  
it with  
the  
minis-  
terie  
of the  
Law,  
which  
be  
confi-  
dent  
in the  
person  
of  
Moses,  
by  
whom  
the  
Law  
was  
given:  
against  
whom  
hee  
feareth  
Christ  
the  
author  
of the  
Law,  
as it  
were  
a  
writing  
of  
life,  
dead  
and  
without  
efficacie:  
but the  
Gospell,  
or  
new  
cove-  
nant,  
as it  
were  
a  
very  
verue  
of  
God  
it  
selfe,  
in  
renewing,  
justifying,  
and  
saving  
of  
men.

The Law prepardeth death, according all men of unrighteous-  
nesse: The Gospell offereth and giveth righteousness and life. The prevalence of  
the Law served for a time to the promise: The Gospell remaineth unto the end of the  
world. Therefore what is the glorie of promise in comparison of the minis-  
terie of the Gospell? Now this comparison is taken from the very familiar  
resemblance of the minis-terie of the Law, but even of the ten commandments.  
f This word Glorie, hee knoweth a brightnesse, and a maner, which was bodily in  
Moses, but spiritually in Christ.

commendation

conuenance (which glory is gone away.)

8 How shall not the ministration of the Spirit be more glorious ?

9 For if the ministry of condemnation was glorious, much more doth the ministration of righteousness exceede in glory.

10 For euery, that which was glorious, was not gloried in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shall that which remaineth be glorious.

12 Seeing then that we haue such trust, we ufe great boldnes of spech.

13 \* And we are not as Moses, which put a vaile upon his face, that the children of Israel should not looke into the mende of that which should be abolished.

14 Therefore their mindes are hardened: for untill this day remaineth the same covering unaken away in the reading of the olde Testament, which vaile in Christ is put away.

15 But euen unto this day, when Moses is read, the vaile is layd ouer their hearts.

16 Nevertheless when their heart shall be turned to the Lord, the vaile shall be taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all behold as in a mirrour the glorie of the Lord with open face, and are changed into the same image; from glory to glory, as by the Spirit of the Lord.

by the waye the allegorie of Moses his covering, which was a token of the darknesse and weaknesse in men, which were thus dyled by the shining of the Law, then light and which covering was taken away by the coming of Christ, who lighteth the hearts, and turneth them to the Lord, that as we be brought from the flauerie of this blindness, and let in the liberty of the light, by the vertue of Christ the Spirit, in us, the better to see the glory of his nature, as a Child in that sense which is kept away that covering by working in our hearts, who count all the Law as if it had been a vaine thing, because it speaketh to dead men, as in the first of Cor. 2. 14. & John 1. 9. 10.

19 Going forward in the allegorie of the covering, he compareth that Gospel to a glasse, which although it be most bright and sparkling, yet doeth not onely not dazle their eyes, which looke in, as the Law doth, but also transformeth them with his beames, so that they also be partakers of the glory and shining of it, to lighten others, as Christ sayd unto his, You are the light of the world, whereas he himselfe was the onely light. We are also commended in another place, so like as candles before the world, because we are partakers of the Kings of glory. But Paul speaketh here properly of the ministers of the Gospel, as it appeareth both by that which he saith before that, that cometh after, and that seeing them in euery example and his followers.

CHAP. IIII.

1 He knoweth that he hath laboured in preaching the Gospel, that which are euen blind of faith, who did not perceive the brightness thereof, so that the faith is not taken from them, so that they are subject to many miseries: so and therefore he exhorteth them by his owne example to be courageous, and to continue this presently.

1 Therefore, seeing that we haue this ministerie, as we haue received mercie, we faint not:

2 But I haue call from us the b cloakes of shame, and walke not in cratinelle, neither handle we the word of Gods deceitfully: but in declaration of the truth we approve our selues to euery mans conuenance in the sight of God.

3 If the Gospel be then hid, it is hid to them that are loth.

a Subtilitie, and all kinde of deceit, which men hunt after, as it is written in the former, that he is called, making his hands full of the word of God. An oblation. Many be the Gospel, and yet are no more hidden therein by the preaching of the Law. Hee saith in the first, This faith is in the men themselves, who are loth to see the light of the word, and yet not without standing death by the Law, for in the most cleare light of the Gospel, to be seen and beheld. Feigning. Christ whom only they preach, it is to whom only God will be known, and as it were, cease.

4 In whom the god of this world hath blinded the mindes of the infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine unto them.

5 For we preach not our selues, but Christ Iesus the Lord, and our selues your seruaunts for his Iesus sake.

6 For God, that commanded the light to shine out of darkness, is he which hath thined in our hearts, to giue us the light of the knowledge of the glory of God in the face of Iesus Christ.

7 4 But we haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of us.

8 We are afflicted on euery side, yet are we not in distresse: we are in doubt, but yet we despair not.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliuered unto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh.

12 So then death waiteth in us, and life in you.

13 And because we haue the same spirit of faith, according as it is written, & I beleued, and therefore haue I spoken, we also beleue, and therefore speake.

14 Knowing that hee which hath raised up the Lord Iesus, shall raise us up also by Iesus, and shall sit with us in glory.

15 For all things are for your sakes, so that most plenteous grace by the thanksgiving of many, may redound to the praise of God.

16 Therefore we faint not, yet, 10 but though our outward man perish, yet the inward man is renewed daily.

17 For our light affliction which is but for a moment, causeth in us a farre more excellent and eternall weight of glorie:

18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporal: but the things which are not seene, are eternall.

19 Therefore we are not ashamed, because we haue a more precious treasure hid in us, the things which are not seene, but the things which are seene, are temporal: but the things which are not seene, are eternall.

20 For our light affliction which is but for a moment, causeth in us a farre more excellent and eternall weight of glorie:

21 While we looke not on the things which are seene, but on the things which are not seene, are temporal: but the things which are not seene, are eternall.

22 Therefore we are not ashamed, because we haue a more precious treasure hid in us, the things which are not seene, but the things which are seene, are temporal: but the things which are not seene, are eternall.

23 Therefore we are not ashamed, because we haue a more precious treasure hid in us, the things which are not seene, but the things which are seene, are temporal: but the things which are not seene, are eternall.

24 Therefore we are not ashamed, because we haue a more precious treasure hid in us, the things which are not seene, but the things which are seene, are temporal: but the things which are not seene, are eternall.

25 Therefore we are not ashamed, because we haue a more precious treasure hid in us, the things which are not seene, but the things which are seene, are temporal: but the things which are not seene, are eternall.

26 Therefore we are not ashamed, because we haue a more precious treasure hid in us, the things which are not seene, but the things which are seene, are temporal: but the things which are not seene, are eternall.

27 Therefore we are not ashamed, because we haue a more precious treasure hid in us, the things which are not seene, but the things which are seene, are temporal: but the things which are not seene, are eternall.

28 Therefore we are not ashamed, because we haue a more precious treasure hid in us, the things which are not seene, but the things which are seene, are temporal: but the things which are not seene, are eternall.

d The light of plaines and by some preaching, which is the glory of God. In whom the Father, Iesus, hath himselfe to be seen and beheld. He remoueth according to his accustomed manners all fulfiling of ambition: avouching that he receiues faithfully, but as a seruaunt, and unwilling. He is the light which hee doth himselfe giue to other, proceedeth from the Lord. To preach this selfe same Iesus to you. Gen. 3. Which made our hearts with words, but being lightened of God, we should in like sort giue that light to others. Hee taketh away a stumbling block, by which was darkened, amongst some, the bright shining of the ministration of the Gospel, to wit, because the Apostle is the most miserable of all men, Paul, (whereas they and all his followers are as yet exalted in vessels, but yet here is in them a most precious treasure. Hee bringeth marvelous reason, why the Lord doth to afflict his Christ's seruaunts.)

1 Now he plain-ly sheweth that hee and his fellowes (through the mercy of God) do their vocation and duetie right-ly and sincerely, notwithstanding all dangers. 2 That hee are broken in pie-ces with miseries, and call to prayer yete stande. 3 Hee denieth that hee hath laboured in preaching the Gospel, that which are euen blind of faith, who did not perceive the brightness thereof, so that the faith is not taken from them, so that they are subject to many miseries: so and therefore he exhorteth them by his owne example to be courageous, and to continue this presently. 4 Therefore, seeing that we haue this ministerie, as we haue received mercie, we faint not: 5 But I haue call from us the b cloakes of shame, and walke not in cratinelle, neither handle we the word of Gods deceitfully: but in declaration of the truth we approve our selues to euery mans conuenance in the sight of God. 6 If the Gospel be then hid, it is hid to them that are loth. 7 Subtilitie, and all kinde of deceit, which men hunt after, as it is written in the former, that he is called, making his hands full of the word of God. An oblation. Many be the Gospel, and yet are no more hidden therein by the preaching of the Law. Hee saith in the first, This faith is in the men themselves, who are loth to see the light of the word, and yet not without standing death by the Law, for in the most cleare light of the Gospel, to be seen and beheld. Feigning. Christ whom only they preach, it is to whom only God will be known, and as it were, cease.



3 He stretcheth the  
Corinthians a pa-  
tience of a true mi-  
nister, in his own  
example, as Ti-  
motheus and Sil-  
vanus to attend,  
that (a) by being  
from the be-  
ginnings he might  
procure subjec-  
tion to minister, a  
like, b. Deale and show  
judicial.

1 succoured thee : behold now the accepted time,  
behold now the day of salvation.

3 We give no occasion of offence in any  
thing, that our ministrerie should not be repre-  
hended.

4 But for all things we approve our selves as  
the ministers of God, in much patience, in af-  
flictions, in necessities, in difficulties.

5 In stripes, in prisons, in tempests, in dan-  
gers,

6 By watchings, by fastings, by penitence, by  
knowledge, by long suffering, by kindeesse, by the  
be<sup>d</sup> of Ghoul, by love unfeigned,

7 By the d<sup>o</sup> word of truth, by the e<sup>o</sup> power of  
God, by the f<sup>o</sup>rmour of righteousness in the  
right hand, and on the left,

8 By honour, and dishonour, by evil report,  
and good report, as deceivers, and yet true:

9 As unknown, and yet known: as dying,  
and behold, we live, as chastened, and yet not  
killed :

10 As forsaking, and yet always rejoycing : as  
poore, and yet making many rich : as having, no-  
thing, and yet possessing all things.

11 O Corinthians, our mouth is open unto  
you, our heart is made large.

12 Ye are not kept faint in us, but ye are kept  
faint in your own bowels.

13 Now for the fame recompense, I speake as  
to my children, Be ye also enlarged.

14 Be not unequally yoked with the Infidels ;  
for what fellowship hath righteousness with un-  
righteousnesse ? and what communion hath light  
with darkness ?

15 And what concord hath Christ with Beli-  
al ? or what part hath the believer with the in-  
fidel ?

16 And what agreement hath the Temple of  
God with idols ? for ye are the Temple of the  
living God : as God hath said, \* I will dwell  
among them, and walke there : and I will be their  
God, and they shall be my people,

17 Wherefore come out from among them,  
and separate your selves, sayth the Lord, and touch  
none unclean thing, and I will receive you,

18 \* And I will be a Father unto you, and ye  
shall be my sonnes and daughters, sayth the Lord  
Almighty.

19 Therefore come out from among them, that  
ye do not eat the like in living against their Father.

20 \* And ye shall be holy, as he that hath  
communion with them that are in fellowship with  
you, as though it were a thing indifferent. And this is the fourth part of this Epistle, the  
conclusion whereof, that such as the Lord hath vouchsafed the name of his children,  
must keep themselves pure, not only in mind, but also in body, that they may wuilly  
be holy unto the Lord.

21 \* Whoso toucheth these things shall be defiled, as though he had touched  
the thing itself. \* 1 Cor. 3. 16. and 6. 19. I beseecheth the living God, and our  
Father, \* 1 Petr. 2. 11. \* God keepeth with us, because Christ is become  
God with us. \* 1 Jo. 3. 11.

C H A P. VII.

1 I beseech you much by the example of the Macedonians, to  
be yoked with us, in the same yoke of Christ. \* 2 Cor. 10. 4. and 11. 3. and  
12. 1. and 13. 4. and 14. 3. and 15. 1. and 16. 1. and 17. 1. and 18. 1. and 19. 1. and 20. 1. and 21. 1. and 22. 1. and 23. 1. and 24. 1. and 25. 1. and 26. 1. and 27. 1. and 28. 1. and 29. 1. and 30. 1. and 31. 1. and 32. 1. and 33. 1. and 34. 1. and 35. 1. and 36. 1. and 37. 1. and 38. 1. and 39. 1. and 40. 1. and 41. 1. and 42. 1. and 43. 1. and 44. 1. and 45. 1. and 46. 1. and 47. 1. and 48. 1. and 49. 1. and 50. 1. and 51. 1. and 52. 1. and 53. 1. and 54. 1. and 55. 1. and 56. 1. and 57. 1. and 58. 1. and 59. 1. and 60. 1. and 61. 1. and 62. 1. and 63. 1. and 64. 1. and 65. 1. and 66. 1. and 67. 1. and 68. 1. and 69. 1. and 70. 1. and 71. 1. and 72. 1. and 73. 1. and 74. 1. and 75. 1. and 76. 1. and 77. 1. and 78. 1. and 79. 1. and 80. 1. and 81. 1. and 82. 1. and 83. 1. and 84. 1. and 85. 1. and 86. 1. and 87. 1. and 88. 1. and 89. 1. and 90. 1. and 91. 1. and 92. 1. and 93. 1. and 94. 1. and 95. 1. and 96. 1. and 97. 1. and 98. 1. and 99. 1. and 100. 1.

2 Elect then we have these promises, dearly be-  
loved, let us cleanse ourselves from all filthinesse  
of the flesh and spirit, and finish our sanctification  
in the feare of God.

2 Receive us : we have done wrong in no  
man : we have corrupted no man : we have defrauded  
no man.

3 I speake it not to your condemnation : for  
I have layd before, that ye are in our hearts, to die  
and live together.

4 I love great boldnesse of speech toward you :  
I rejoyce greatly in you : I am filled with comfort,  
and am exceeding joyous in all our tribulation.

5 For when we were come into Macedonia,  
our flesh had no rest, but we were troubled on every  
side, fightings without, and terrors within.

6 But God, that comforteth the debilitat<sup>e</sup>, com-  
forted us at the coming of Titus :

7 And not by his coming only, but also by  
the consolation wherewith hee was comforted of  
you, when he told us your great desire, your mourn-  
ing, your fervent minde to me ward, so that I re-  
joyced much more.

8 For though I made you sorry with a letter, I  
rep<sup>e</sup> it not, though I did repent that I perceive that  
the same Epistle made you sorry, though it were but  
for a season.

9 I now rejoyce, not that ye were sorry, but that ye  
were sorrowed to repentance : for ye sorrowed godly,  
so that in nothing ye were hurt by us.

10 For godly sorrow causeth repentance unto  
salvation, but to be repented of : but the worldly  
sorrow causeth death.

11 For behold, this thing that ye have beene  
godly sorry, what great care hath it wrought in you,  
yea, what clearing of your selves ye have had, yea,  
yea, what desire ye have, how great desire ye have  
to have a zeale for revenge in all things ye  
have shewed your selves, that ye are pure in this  
matter.

12 Wherefore, though I wrote unto you, I did  
not it for his cause that had done the wrong, nei-  
ther for his cause that hath the iniurie, but that our  
care toward you in the sight of God might ap-  
peare unto you.

13 Therefore we were comforted, because ye  
were comforted, but rather we rejoyced much  
more for the joy of Titus, because his spirit was  
refreshed by you all.

14 For if that I have boasted any thing to him  
of you, I have not beene ashamed : but as I have spo-  
ken unto you all things in truth, even so I have spo-  
ken unto Titus as well.

15 And his inward affliction is more abundant  
toward you, when he remembereth the obedience  
of you all, and how with feare and trembling ye  
received him.

16 Rejoyce therefore that I may put my confi-  
dence in you in all things.

17 Therefore we were comforted, because ye  
were comforted, but rather we rejoyced much  
more for the joy of Titus, because his spirit was  
refreshed by you all.

C H A P. VIII.

1 He exhorts them by the example of the Macedonians, to  
be yoked with us, in the same yoke of Christ. \* 2 Cor. 10. 4. and 11. 3. and  
12. 1. and 13. 4. and 14. 3. and 15. 1. and 16. 1. and 17. 1. and 18. 1. and 19. 1. and 20. 1. and 21. 1. and 22. 1. and 23. 1. and 24. 1. and 25. 1. and 26. 1. and 27. 1. and 28. 1. and 29. 1. and 30. 1. and 31. 1. and 32. 1. and 33. 1. and 34. 1. and 35. 1. and 36. 1. and 37. 1. and 38. 1. and 39. 1. and 40. 1. and 41. 1. and 42. 1. and 43. 1. and 44. 1. and 45. 1. and 46. 1. and 47. 1. and 48. 1. and 49. 1. and 50. 1. and 51. 1. and 52. 1. and 53. 1. and 54. 1. and 55. 1. and 56. 1. and 57. 1. and 58. 1. and 59. 1. and 60. 1. and 61. 1. and 62. 1. and 63. 1. and 64. 1. and 65. 1. and 66. 1. and 67. 1. and 68. 1. and 69. 1. and 70. 1. and 71. 1. and 72. 1. and 73. 1. and 74. 1. and 75. 1. and 76. 1. and 77. 1. and 78. 1. and 79. 1. and 80. 1. and 81. 1. and 82. 1. and 83. 1. and 84. 1. and 85. 1. and 86. 1. and 87. 1. and 88. 1. and 89. 1. and 90. 1. and 91. 1. and 92. 1. and 93. 1. and 94. 1. and 95. 1. and 96. 1. and 97. 1. and 98. 1. and 99. 1. and 100. 1.

2 Doe you also to wit, brethren, of the  
grace of God bestowed upon the Chur-  
ch of Corinth, that ye also may be like unto  
them, in the same grace of God. \* 2 Cor. 12. 1. and 13. 4. and 14. 3. and 15. 1. and 16. 1. and 17. 1. and 18. 1. and 19. 1. and 20. 1. and 21. 1. and 22. 1. and 23. 1. and 24. 1. and 25. 1. and 26. 1. and 27. 1. and 28. 1. and 29. 1. and 30. 1. and 31. 1. and 32. 1. and 33. 1. and 34. 1. and 35. 1. and 36. 1. and 37. 1. and 38. 1. and 39. 1. and 40. 1. and 41. 1. and 42. 1. and 43. 1. and 44. 1. and 45. 1. and 46. 1. and 47. 1. and 48. 1. and 49. 1. and 50. 1. and 51. 1. and 52. 1. and 53. 1. and 54. 1. and 55. 1. and 56. 1. and 57. 1. and 58. 1. and 59. 1. and 60. 1. and 61. 1. and 62. 1. and 63. 1. and 64. 1. and 65. 1. and 66. 1. and 67. 1. and 68. 1. and 69. 1. and 70. 1. and 71. 1. and 72. 1. and 73. 1. and 74. 1. and 75. 1. and 76. 1. and 77. 1. and 78. 1. and 79. 1. and 80. 1. and 81. 1. and 82. 1. and 83. 1. and 84. 1. and 85. 1. and 86. 1. and 87. 1. and 88. 1. and 89. 1. and 90. 1. and 91. 1. and 92. 1. and 93. 1. and 94. 1. and 95. 1. and 96. 1. and 97. 1. and 98. 1. and 99. 1. and 100. 1.

a Bath of bodie  
and soule that by  
their means the  
land of Canaan may  
be perfectly posses-  
sing to both the  
part thereof.

h For those man-  
 ches of Macedonia;  
 2 Because in b great trial of affliction their  
 joy abandoned, and their most extreme poevtic  
 abounded unto their rich liberalite.  
 3 For to their power (I beare record) yes, and  
 beyond their power they were willing.  
 4 And prayed us with great influence that wee  
 would receive the grace, and fellowship of the  
 ministering which is toward the Saints.  
 5 And this they did not as we looked for: but  
 give their own selves, first to the Lord, and after  
 unto us by the will of God,  
 6 That we should exhort Titus, that as hee had  
 begun, so hee would also accomplish the same  
 grace among you also.  
 7 Therefore, as ye abounded in every thing, in  
 faith and word, and knowledge, and in all diligence,  
 and in your love towards us, even so let that ye  
 abound in this grace also.  
 8 This I say I not by commandment, but  
 because of the diligence of others: therefore  
 prove I the naturallise of your love,  
 9 For ye knew the grace of our Lord Iesus  
 Christ, that hee being rich, for your sakes became  
 poore, that yee through his poevtic might be  
 made rich.  
 10 And I shew my minde herein: for this is  
 expedient for you, which have begun not to doe  
 onely, but also to will, a yere agoe.  
 11 Now therefore performe to doe it also, that  
 as there was a readinesse to will, even so yee may  
 performe it of that which ye have.  
 12 For if there be first a willing minde, it is  
 accepted according to that a man hath, and not ac-  
 cording to that he hath not.  
 13 Neither is it that other men should be ea-  
 sed and you grieved: But upon like condition,  
 at this time your abundance supplieth their lacke:  
 14 That also their abundance may be for your  
 lacke, that there may be equallite.  
 15 As it is written, \* Hee that gathered much,  
 had nothing over, and he that gathered little, had  
 not the lesse.  
 16 And thanks be unto God, which had put  
 in the heart of Titus the same care for you.  
 17 Because he accepted the exhortation, yea,  
 he was so careful that of his owne accord he went  
 unto you.  
 18 And wee have sent also with him the bro-  
 thers, whose praise is in the Gospel throughout all  
 the Churches,  
 19 (And not for onely, but also chosen of the  
 Churches to be a fellow in our journey, concern-  
 ing this grace that is ministered by us unto the  
 glory of the same Lord, and declaration of your  
 prompt minde.)  
 20 Avoiding this, that no man should blame us  
 in this abundance that is ministered by us,  
 21 \* Providing for honest things, not onely  
 before the Lord, but also before men,  
 22 And wee have sent with them our brother,  
 whose wee have oftentimes proved to be diligent  
 to help the poore,  
 23 Christian liberalite is manuell, that proportion may be observed. h Thus  
 like as now in your abundance you helpe others, which are poore, with some part  
 of your goods, so should obrin like love beflowe some of theirs upon you.  
 \* Eod. 19. 18. 8 Become as edith Titus and his two companions for  
 many causes, both that theirredic might not be suspected, as though hee had sent  
 them only to speake the Churches, and also that they might be so much the readier to  
 contribute. i In the preaching of the Gospell. k These almes which  
 are beflowed for the reliefe of the Church of Hierusalem. l In his plentiful  
 liberalite of the Churches, which is committed to our trust. \* Rom. 12. 17.

in many things, but now more diligent for  
 the great confidence, which I have in you.  
 23 Whether any do enquire of Titus, he is my  
 fellow and helper to your ward: or of our bre-  
 then, they are messengers of the Churches, and  
 the glory of Christ.  
 24 Wherefore then towards them and before  
 the Churches the proofe of your love, and of the  
 rejoicing that we have of you,  
 dealing, in whose presence you are, for so much as you see the meetering whom they  
 have chosen by all their confout, and sent them unto you.  
 C H A P. IX.  
 1 Why, althoie I think will of their ready will, 3 yet  
 scarcely I shew them, 4 hee ye wish a reason: 5  
 compareth almes to their sowing, 10 which God doth  
 repay with great gain.  
 FOR as touching the ministering to the Saints, it  
 is superfluous for me to write unto you.  
 2 For I know your readines of minde, where-  
 of I boast my selfe of you unto them of Macedonia,  
 and sayeth: Achaia was prepared a yere agoe, and  
 your zeale hath provoked many.  
 3 Now have I sent the brethren, least our  
 rejoicing over you should be in vaine in this be-  
 halfe, that ye (as I have sayd) be ready.  
 4 Least if they of Macedonia come with mee,  
 and finde you unprepared, we (that wee may not  
 say, you) should be ashamed in this my contact  
 boasting.  
 5 Wherefore, I thought it necessarie to ex-  
 hort the brethren to come before unto you, and  
 to finish your benevolence appointed afore, that  
 it might be given, and come as of benevolence, and  
 not as of niggarditie.  
 6 This ye remember, that hee which soweth  
 sparingly, shall reape also sparingly, and he that  
 soweth liberally, shall reape also liberally.  
 7 As every man willsh in his heart, so let  
 him give: not \* dudgingly, or of necessity:  
 \* for God loveth a cheerefull giver.  
 8 And God is able to make all grace to abound  
 toward you, that ye alwayes having all sufficiency  
 in all things, may abound in every good worke,  
 9 (\* As it is written, He hath sparid abroad  
 and hath given to the poore: his benevolence re-  
 maineth for ever.  
 10 Also hee that sitheth seed to the sower, will  
 minister likewise bread for food, and multiple  
 your seed, and increate the fruits of your bene-  
 volence.  
 11 That on all parts ye may be made rich unto  
 all liberalite, which causeth through us thanki-  
 ving unto God,  
 12 3 For the ministering of this service not  
 onely supplieth the necessities of the Saints, but  
 also abundantly causeth many to give thanks to  
 God,  
 13 (Which by the experiment of this mini-  
 stration payse God for your voluntarie sub-  
 mission)

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d With a sparing and  
 niggardly heart. e As  
 if he will, as least  
 he will be well  
 reported of. f  
 Belief. 3. 10. i All  
 God his bounty. j  
 liberalite. k By  
 all means possible  
 in doinge ye  
 goe in these  
 necessities. l  
 Eia. 113. 9. h  
 In exhorting: N. W.  
 David speaketh  
 of a man that  
 feared God, and  
 loved his  
 neighbour, who  
 had never want  
 (soe hee he) to  
 give to the  
 poore. m There  
 is none  
 free of an  
 inheritance: 2. 17.  
 4. 13. as  
 was sayinge. n  
 Another  
 excellent  
 cause: that  
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 is  
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 o  
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 Rom. 12. 8.

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m least by his great commendation and praise. The Corinthians should be satisfied up with this boasting.

mission to the Gospel of Christ, and for your liberall distribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly for the abundant grace of God in you.

15 Thanks therefore be unto God for his unspokeable gifts.

CHAP. X.

He sheweth with what care he labours, 6 and with what reverence he is armed against the corruptions of the world, 7 and that, when he is present, his doctrine is full of power, 8 as when he is absent.

He returneth to the doctrine of his Apostolic Office, but for that he saith he hath authority therein, for he woteth them earnestly and gravely, using also terrible threatenings to them. These fellowes such as are apt to be intruded, and be careless, and be proud men which made no better account of himselfe, than of a braggard.

NOW I Paul my selfe beseech you by the meeknesse, and gentlenesse of Christ, which when I am present among you am bala, but am bold to ward you being absent:

2 And thus I require you, that I neede not to be bolde when I am present, with that same confidence, where with I thinke to be bolde ag-ainst some, which esteeme us as though we walke according to the flesh.

3 Nevertheless, though we walke in the flesh, yet we do not waite after the flesh.

4 For the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes.)

5 Calling downe the Imaginations, and every high thing that is exalted ag-ainst the knowledge of God, 3 and bringing into captivitie every thought to the obedience of Christ,

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.

7 I Locke ye on things after a appearance: If any man truit in himselfe that he is Christes, let him consider this ag-aine of himselfe, that as he is Christes, even to are we Christes.

8 For though I should baull somewhat more of our authoritie, which the Lord hath given us for edification, and not for your destruction, I should have no blame.

9 This I say, that I may not seeme as if were to feare you with letters.

10 For the letters, sayeth hee, are force and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as we are in word by letters, when we are absent, such will we be also in deede, when we are present.

12 For we dare not make our selves of the number, or to compare our selves to them, which are they are deceivd which make that account of the office of an Apostle, that they do of worldly office, as that according to the outward appearance.

They shall see of another and do great acts. d Stand upon that infinite power of God. 3 An amplification of this spirituall vertue, which in fact hee conquere the enemies be they ever so craftie and mightie, that is: bringeth some of them by repentance unto Christ, and subly reengeeth others, that are stubbornly obstinate. f Separating them from the other which suffer themselves to be ruled. 4 Hee beareth into their heads that same matter, with great weight of wordes and force.

Do ye iudge of things according to the outward shew. f Not being told of it by me.

g Being contented to suffer the foolish. In regard of certain subornations, he will suffer, that they are able to bring nothing, but that they fall by the weight of themselves: and as for himselfe, although hee bring of excellent things, yet hee will not passe the boundes which God hath measured him out, according whereunto he came even unto them in preaching the Gospel of Christ, and sauffeth that hee shall goe further, when they have professed that hee shall not to tary any longer amongst them so long as they. And hereunto is added an amplification, to say that hee never succedeth other new in these labours. h This is spoken after a taunting sort.

praise themselves: but they understand not that they measure themselves with themselves, and compare themselves with themselves.

13 But we will not reioyce of things, which are not within our measure, but according to the measure of the line, whereof God hath distributed unto us a measure to attaine even unto you.

14 For we stretch not our selves beyond our measure, as though we had not attained unto you: for even to you also have we come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: as if, of others mens labours: and we hope, when your faith shall increase, to be magnified by you according to your line abundantly.

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in a another mans line: that is, in the things that are prepared already.

17 But let him that reioyceeth, reioyce in the Lord.

18 For he that praiseth himselfe, is not allowed, but hee whom the Lord praiseth.

CHAP. XI.

He rebuffeth that for the great likes sake hee beareth in the Corinthians, he is compelled to write one more epistle: 2 and that hee be helped by his labor on them, which hee regards, 3 and that hee suffer affliction, that hee may be a blessing to them, 4 as when hee faeret cauked in reioicing, which are gratis worthy in deede.

WOULD it to God, ye could suffer a little my foolishnesse, and in deede, ye suffer me.

1 For I am ielous over you, with a godly ielousie: for I have prepared you for one husband, to present you as a pure virgine to Christ;

2 But I feare it as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ:

3 For if he that cometh, preacheth another Ielous whom we have not preached: or if ye receive another spirit whom yee have not received: either another Gospel which ye have not received, ye might well have suffered him.

4 I rely I suppose that I was not inferiour to the very chiefe Apostles.

5 And though I be feeble in speaking, yet I am not so in knowledge, but among you we have bene made manifest to the uttermost, in all things.

6 Have I committed an offence, because I praised my selfe, that ye might be excited, & because I preached to you the Gospel of God freely?

7 I robbed other Churches, and tooke wages of them to do you service.

8 And when I was present with you, and had need, I was not shoulfull to the hinderance of any man: for that which was lacking unto me, the brethren which came from Macedonia, did which I wanted for myselfe.

2 He sheweth that they deserve themselves, if they looke to receive of any other man, either a more excellent Gospel, or more excellent gift of the holy Ghost. c A more perfect doctrine of Iesus Christ. 3 He reu'te the flanders of those that say, I brag, sayeth he, that I am not so eloquent an Orator, but yet they can not take away the knowledge of the Gospel from me, whereof you have had good proofe, and hee every man and hee for the Gospel, but hee willingly wanted this perfect gift of speech, which to many men is a gift, and followeth. Another bradly to say, that hee was a seafall, and lived by the labour of his owne hands. But hee freely sayeth the Apostle, what can you lay against me, but that I will content to take any paines for you? saies, and when I lack'd, to travell for my living with mine owne hands in part, and partly also when poverly constrained me, I chose rather otherwise to seeke my sustenance, than to be any burden to you, although I preached the Gospel unto you.

I Upon a paine of profission that saye unto of them selves, they take up on them any care, or burden. b I by my contented all of them, and was not contented with myselfe, but I was contented with you. c I might saye, which I did not say, but I was contented with you. d I might saye, which I did not say, but I was contented with you. e I might saye, which I did not say, but I was contented with you. f I might saye, which I did not say, but I was contented with you. g I might saye, which I did not say, but I was contented with you. h I might saye, which I did not say, but I was contented with you.

In contraste which other men have prepared and measured with the preaching of the Gospel. 2. Cor. 11: 13. He somewhat misgareth that which hee spoke of himselfe, and sheweth also prepareth the Corinthians to beare other things, whereof this hee seeketh nothing else, but to appeare himselfe to God, whose glory hee ought to seek.

It graueh that after a little the playe of the foolish to this vaunting of things, but hee addeeth hee hee doth it ag-ainst his will, to better yet hee because hee feareth them deceivd by certainie wares and crafty men, through the craft and subtiltie of Satan. 2 Hee speaks as a warr, but yet as one that seeketh himselfe to be counted, but hee doth to manifest you together.

Orac. 34. c This place it is to be noted ag-ainst them which haue that plaine and pure simplicitee of the Scriptures, in comparison of the colour and painting of many discourses, d Which is wanted for themselves in Christ.

supplied,



An amplification: so farre is he from being ashamed of this ad, that he hath also revealed with himselfe, that he doe not observe heretofore among them, so the intent that in wayes may be truly sayd, that he taught in Achaia for nothing: not that he desired the Corinthians, but that these Theasms may never hide the occasion which they have already given forth, and be in the measure of meate for me to followe, that as length they may truly say, that they ate like to Paul.

*Paul: This is a forme of an oath, as if he sayd, I am not so thought to have any thing in me. He shall always open his mouth.*

*Pauls words signify that all occasions they could, to be equal to him.*

*And therefore saying they had rather eat up the Corinthians, than preach to them for nothing, they sought another occasion, to wit, to make Paul to take something: which thing if he had done, they thought they by that means to be equal to him: for they made such a show of his tale and knowledge, and set forth with such a glowing kind of eloquence, that some of them even offered Paul: but he reprehended that all this is nothing but coloures and painting.*

*Now although he painted out his offences in their coloures, interesting that it will come to passe, that they will at length betray themselves, but countenance never they make of reate that they have to Gods glory.*

*By light is meant the heavenly glory, whereof the angels are partakers: 7 He goes forward boldly, and using a vehement florid of kinde of taunting, denubeth the Corinthians to pardon him, if for a time he content as a foole before them being wife, with those folly touching those external things to wit, touching his shooke, his apparel, &c. as he sae. 8 Before he commeth to the matter, he toucheth the Corinthian, as one persuading himselfe to very wise men, did not mark in the meane season that those false apostles debtd their implicity for advantage.*

*As if he sayd, in respect of that reproach which they doe unto you, I please it which fully is as evil as if they did beate you. 10 Paul is called wretched, in that he smeth to the Corinthian a wife and a beast, may, a beggerly artificer, a woe watched and miserable idiot, whereupon comprehending theire Gods mightie power was made manifest.*

*Paul is here honourable indeed, denubeth his implicity only for his owne sake, but because he layeth a doctrine upon his head. 11 In danger of preferre, rather he sae, he is able to do that is written. Rom. 13. 7. and moreover that place sheweth us, that Paul suffered many things wick Luke passed over.*

*Of the Roman Magistrates. † Adet. 16. 23. † Adet. 14. 19. † Adet. 17. 24. † Pauls ioy is a troublesome tickler, as when a man is weary and would rather be constrained to fall to new labour.*

supplied, and in all things I kept, and will keepe my selfe, that I should not be grievous unto you.

10 The truth of Christ is in me, that this rejoycing shall not be shut up against mee in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they are ioyfull.

13 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no marvelle: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousnesse, whose end shall be according to their works.

16 I say againe, Let no man thinke that I am foolish, or else that I am me even as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many rejoyce after the flesh, I will rejoyce also.

19 For ye suffer fooles gladly, because that yee are wise.

20 For ye suffer, even if a man bring you into bondage, if a man devour you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproach: as though that we had bene weak: but wherein any man is bold (I speake foolishly) I am bolde also. 22 They are Hebrewes, & to am: they are Israelites, so am I: they are the feede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes above measure: in prison more plenteously: in death oft.

24 Of the Iewes five times received I fouertie stripes save one.

25 I was a thrife & beaten with rodde: I was often stoned: I hunted thrife & shipwracke: night and day have I bene in the deepe sea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the cite, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watchings, in fasting,

28 interesting that it will come to passe, that they will at length betray themselves, but countenance never they make of reate that they have to Gods glory. 4 By light is meant the heavenly glory, whereof the angels are partakers: 7 He goes forward boldly, and using a vehement florid of kinde of taunting, denubeth the Corinthians to pardon him, if for a time he content as a foole before them being wife, with those folly touching those external things to wit, touching his shooke, his apparel, &c. as he sae. 8 Before he commeth to the matter, he toucheth the Corinthian, as one persuading himselfe to very wise men, did not mark in the meane season that those false apostles debtd their implicity for advantage.

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ching often, in hunger and thirst, in fastings often, in cold and in nakednesse.

28 Beside the things which are outward, I am combered dayly, and have the care of all the Churches.

29 Who is weak, and I am not weak? Who is offended, and I burne not?

30 If I must needs rejoyce, I will rejoyce of mine infirmities.

31 The God, even the Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governour of the people under King Aretas, layde watch in the cite of the Damascens, and woulde have caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP XII.

*He desireth to unwillingly make recheffull, 1 3 of the devils witness, 4 that were revealed unto him, 5 for which though he might in desire glory, yet he will not, so being pray of his owne infirmities: 11 but they drive him to this kinde of folly, 20 in that they give care to certaine rising gloriou persons, who draw them from Christ.*

IT is not expedient for me no doubt to rejoyce: for I will come to visions and revelations of the Lord.

2 I know a man in Christ above fouretee yeeres agoe, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up into the third heaven.

3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that he was taken up into Paradise, and heard words which I cannot be spoken, which are not possible for man to utter.

5 Of such a man will I rejoyce: of mine selfe will I not rejoyce, except it be of mine infirmities.

6 For though I would rejoyce, I should not be a foole, for I will say the truth: but I reframe, lest any man should thinke of me above that hee seeth in me, or that he heareth of me.

7 And least I should be exalted out of measure through the abundance of revelations, there was given unto me a price in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord with thrife that it might depart from me.

9 And he layd unto me, My grace is sufficient

which name they that translated the olde Testament out of the Hebrew into Greeke, called the garden Eden, where unto Adam was put straight after his creation, as a most delicate and pleasant place: and here was grown the tree that is called the tree of the glory of God: 20 which is that name, of which as man is able to utter. 21 Which the Samaritanes call out not by any means able to expresse, because it is Gods himselfe: 22 In which Clemens alexandrinus expoundeth thus, 1. 2 To receive all sufficiency of an ambition hee willeth that hee braggeth not of those things as of his owne, but as out of his benefice, and yet notwithstanding saith nothing, least by this occasion other men should attribute more unto him in deede be wise: and therefore hee had bragge glory in his benefices. 3 An excellent doctrine: why God will have even his best servants to be wiled of Satan and by all kinde of temptations, to wit, least they should be too much puffed up, and also that they may be made perfice by that continual exercise. 4 His meanth conception, as that which fall in us, as it were, a price, which that hee confirmed Paul himselfe by repentance, to wit, not, I use not that good that I would, &c. And he calleth it a price, by a borrowed word of speech taken from thence, or summes, which are very dangerous and hurtfull for bestee, if a man walke through them as an out downe, & which hee teacheth inly on fire. 5 In.

9 He adueth this in conclusion therefore, that the Corinthians might be ashamed to despise him, upon whose care almost all Churches depended, as it was plainly seene by experience. 10 He saith that against the adversaries, which they objected against him, as if he should say, They alledge my calumnies, to take away my authorities from me: but if I owe almost my selfe, I would take no better argument: and God himselfe is my witness, that I have levied and forged nothing.

*Adet. 14. 19*

*Adet. 17. 24*

*Adet. 16. 23*

*Adet. 14. 19*

*Adet. 17. 24*

*Adet. 16. 23*

*Adet. 14. 19*

*Adet. 17. 24*

*Adet. 16. 23*

*Adet. 14. 19*

*Adet. 17. 24*

*Adet. 16. 23*

4 He concludes that hee will willingly fee his infirmities against the voice bragges of the false apostles, and therein will excellen himselfe. For that by their importunitie he was constrained to speake to much of these things as he did: to wit, because that if his Apostleshipp were subverted, his doctrine would needs fall.

5 That I might feele the vertue of Christ more and more: For the weaker that our infirmities are, the more doth Christs vertue appeare in them.

6 I doe not onely take them patiently and with a good heart, but also I take great pleasure in them.

7 Againe he maketh the Corinthians witnesse of those things whereby God had sealed his Apostleshipp among them, and againe he detesteth by certaine arguments, how faire hee is from all countenance, and also how hee is affectioned towards them. I The arguments whereby it may well appeare, that I am to feele an Apostle of Iesus Christ.

8 Chap. 13. 9. m I was not slouthfull in getting my living with mine own hands, that I might not be burdened to you. 6 He putteth away another most grievous slander, to wit, that hee did fearefully and by others, make his gaine and profite of them. 7 He concludes, that hee writeth not these things unto them, as though hee needed to defend himselfe, but hee is guiltie of nothing; but because it is beneuolent for them to doubt nothing of his fidelitie who introuduced them. 8 He commeth him to speake truly and sincerely, that pr selfeth himselfe to be in Christ that is Iesus, as hee a Christian. 9 Having confirmed his authoritie unto them by rebuketh them sharply, and threateth them also like an Apostle, desiring that hee will not spare them hereafter, because they repent, seeing that this is the third time that hee hath warned them.

for thee: for my power is made perfect through weakene. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may I dwell in me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguill, for Christs sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: yee have compelled me: for I ought to have bene commended of you: for in nothing was I inferior unto the very chiefe Apostles, though I be nothing.

12 The signe of an Apostle were wrought among you with all patience, with signes, and wonders and great works.

13 For what is it, wherein yee were inferiours unto other Churches, & except that I have not bene so slouthfull to your hinderance: for give mee this wrong.

14 Behold, the third time I am ready to come unto you, and yet will I not be slouthfull to your hinderance: for I seeke not you, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your soules: though the more I love you, the lesse I am loved.

16 But be it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent unto you?

18 I have desired Titus, and with him I have sent a brother: did Titus pill you of any things? walked we not in the selfe same spirit? walked we not in the same faith?

19 Againe, thinke yee that wee excuse our selves unto you: we speake before God in a Christ. But wee doe all things, dearly beloved, for your edifying.

20 If for I feare least when I come, I shall not find you such as I would: and that I shall be found unto you such as yee would not: and least there be strife, envying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare least when I come againe, my God abase me among you, and I shall bewaile many of them which have sinned already, and have not repented of the vncleanesse, and fornication, and wantonnesse which they have committed.

1 Comming in the third time. 2 He denounceth the sharpe benediction to and them. 3 who have a perfect trial of the power of Christ in his Apostleshipp. 4 At length hee praiseth for their repentance. 5 And wisheth them prosperitie.

10 This is the third time that I come unto you. 4 In the mouth of two or three witnesses shall every word stand.

2 I told you before, and tell you before: as though I had bene present the second time, so wite I now being absent to them, which heretofore have sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that yee seeke experience of Christ, that speaketh in mee, which towards you is not weake, but is a mightie in you.

4 For though hee was crucified concerning his infirmities, yet liveth hee through the power of God. And we no doubt are weake in him, but wee shall live with him, through the power of God towards you.

5 Prove your selves whether ye are in the faith: examine your selves: knowe yee not your owne selves, how that Iesus Christ is in you, except ye be reprobat?

6 But I trust that yee shall knowe that wee are not reprobat.

7 Nowe I pray unto God that yee doe none evil, not that we should seeme approved, but that yee should doe that which is honest: though wee be as reprobat.

8 For wee can not doe any thing against the truth, but for the truth.

9 For wee are glad when wee are weake, and that yee are strong: this also we wish for, even your perfection.

10 Therefore write I these things being absent, least when I am present, I should use sharpnesse, according to the power which the Lord hath given mee, to edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: live in peace, and the God of love and peace shall be with you.

12 I greet one another with an holy kiss. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the love of God, and the communion of the holy Ghost be with you all. Amen.

1 He mitigaeth that sharpe speech, trusting that they will finde themselves towards their faithfull Apostles, apt and willingly to be rebuked: adding that moreover, that hee passeth not for his owne fame and estimation, so that hee may serve to their salvation, which is the only marke that hee seeketh at. 2 In mens judgement. 3 That all things may be in good order among you, and the members of the Church rested into their place, which have bene shaken and out of place. 4 A briefe exhortation, but yett such an one as comprehended all the parties of a Christian mans life. 5 Hee salueth them familiarly, and in conclusion wisheth well unto them. 6 1. Cor. 16. 20.

1 The second Epistle to the Corinthians, written from Philippi, citie in Macedonia, and sent by Titus and Lucas.



Paul reprobating  
careless to them  
not betraying out  
our liberty.

might bring us into bondage.

5 To whom we gave not place by a subjection  
for an hour, that the <sup>d</sup> truth of the Gospel might  
confront with you.

6 But by them which seemed to be great, I was  
not taught (whatsoever they were in time past), I  
am nothing the better: \* God accepteth no man  
as perfect) for they that are the chiefs, did adde  
nothing to me above that I had.

7 But contrarywise, when they saw that the  
Gospel over the <sup>f</sup> uncircumcision was committed  
unto mee, as the Gospel over the circumcision was  
unto Peter:

8 (For hee that was mighty by Peter in the Ap-  
ostolich power over the circumcision, was also mighty  
by me toward the Gentiles.)

9 And when James, and Cephas, and John,  
knew of the grace that was given unto mee, which  
are counted to be pillars, they gave to mee and to  
Barnabas, the right hands of fellowship, that wee  
should preach unto the Gentiles, and they unto the  
circumcision.

10 Wherein only that wee should remember  
the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia,  
I withstood him to his face, for he was to be con-  
demned.

12 For before that certaine came from James,  
hee ate with the Gentiles: but when they were  
come, he withdrew and separated himselfe, fearing  
them which were of the circumcision.

13 And the other Iewes played the hypocrites  
likewise with him, in so much that Barnabas was  
killed away with them by that their hypocrisy.

14 But when I saw, that they went not the right  
way to the <sup>m</sup> truth of the Gospel, I saide unto Pe-  
ter before all men, If thou being a Iew, livest as the  
Gentiles, and not like the Iewes, why <sup>n</sup> constrainest  
thou the Gentiles to doe like the Iewes?

15 <sup>o</sup> We which are Iewes <sup>o</sup> by nature, and not  
P sinners of the Gentiles.

16 Knowe that a man is not justified by the  
works of the Law, but by the faith of Iesus Christ,  
even we, I say, have believed in Iesus Christ, that  
we might be justified by the faith of Christ, and not  
by the works of the Law, because that by the  
works of the Law, I no flesh should be justified.

17 \* 4 If then while I see seek to be made right-

eous by Christ, wee our selves are found sinners, is  
Christ therefore the minister of sinne? God forbid.

18 For if I builde againe the things that I have  
destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the Law,  
that I might live unto God.

20 I am crucified with Christ, but I live, yet not  
I any more, but Christ liveth in mee; and in that  
that I nowe live in the Law, I live by the faith in  
the Sonne of God, who hath loved mee, and given  
himselfe for me.

21 I do not abrogate the grace of God: for  
if righteousnesse be by the Law, then Christ died  
without a cause.

22 I say, that it cannot take such occasion for  
the Law, as that it should be the cause of sinne, as  
the Law maketh, as it did before Rom. 7. 12. U The same  
I have said before. X In this mortal body. Y The second argument  
take of an abundance: if men may be justified by the Law, then was it not necessary for  
Christ to die. Y Therefore was no cause why he should do so.

CHAP. III.

1 He rebuketh them, for suffering themselves to be drawn from  
the grace of free justification in Christ, most lively first out  
them. G He bringeth in Abrahams example, to de-  
clarating the effects, 21 and cause of the giving of the  
Law.

1 <sup>o</sup> Foolish Galatians, who hath bewitched you,  
that ye should not obey the truth, to whom  
Iesus Christ before was described in your sight,  
and among you crucified?

2 This one only would I learne of you, Received  
ye the Spirit by the workes of the Law, or by the  
hearing of a faith preached?

3 Are ye foolish, that after ye have begun  
to the Spirit, ye would now be made perfect by the  
deed of a flesh?

4 Have ye even suffered for many things in vaine?  
If to be it even in vaine.

5 See therefore that minister to you the  
Spirit, and worketh miracles among you, doeth hee  
it through the workes of the Law, or by the hear-  
ing of a flesh preached?

6 Ye rather as Abraham beleaved God, and  
it was <sup>p</sup> imputed to him for righteousnesse.

7 Know ye therefore, that they which are of  
faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God  
would justify the Gentiles through I, first preached  
before the Gospel unto Abraham, saying, \* 8 In  
the end shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed  
g with faithfull Abraham.

10 Therefore ye which desire to be justified, follow  
the same example which followed Abraham, who  
beleaved God, and it was imputed to him for  
righteousnesse.

11 For when Abraham was circumcised, he was  
not justified by the circumcision, but by the faith  
which he had before he was circumcised: and he  
was the father of them which be of faith, who  
were not circumcised, that they might also be  
justified by the faith, which they had before they  
were circumcised. And he is the father of them  
which be of faith, who were circumcised, when  
they beleaved God, and it was imputed to them  
for righteousnesse, as it was to Abraham, when  
he beleaved God, and it was imputed to him for  
righteousnesse, before he was circumcised.

12 Therefore he which is the father of them  
which be of faith, is the father of all: as it is  
written, I have made thee a father of many  
nations, before thee was circumcised: and  
yet thou didst beleave God, and it was imputed  
to thee for righteousnesse, and thou wast called  
the righteous Iew. Therefore they which be  
of faith, shall be justified, as thou wast justified,  
when thou wast circumcised: and yet thou  
didst not stand in the circumcision, but in the  
faith, which thou hadst before thou wast  
circumcised. And thou wast the father of  
all, because thou hast beleaved God, and it  
was imputed to thee for righteousnesse, and  
thou wast called the righteous Iew. Therefore  
they which be of faith, shall be justified, as  
thou wast justified, when thou wast circumcised,  
and yet thou didst not stand in the circum-  
cision, but in the faith, which thou hadst  
before thou wast circumcised.

Paul reprobating

careless to them

not betraying out

The Law that  
testified the con-  
science, bringeth us  
to Christ, and he  
only saith us to  
retro the Law in-  
deed because that  
by making upright-  
ness, hee hath  
away from us the  
restraine of con-  
science, and by  
fleeing unto Christ,  
through the prom-  
ise, hee hath  
delivered us from  
the Law, that we  
might stand in  
the promise.

30 10 For

10 The sixth argu-  
ment is the con-  
clusion whereof is also  
in the former ver-  
sicles of contrari-  
ety. They are ac-  
cused which are  
of the workes of  
the Law, that is to  
say, which use  
their righteousness  
by the forme of  
the Law. There-  
fore they are blas-  
phemed which are  
of faith, that is, they  
which have righte-  
ousness by faith  
alone. A proofe of  
the former error  
or proposition: and  
the proposition of  
this argument is  
this. Curied is  
he that fulfill-  
eth not the whole  
Law.

10 For as many as are of the workes of the Law, are vnder the curfe: 11 For it is written, 12 Curied is every man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 And that no min is iustified by the Law in the sight of God, it is evident: for the iust shall liue by faith.

12 And the Law is not of faith: but \* the man that shall doe these things, shall liue in them.

13 Chriit hath redeemed us from the curfe of the Law, made a curfe for vs, ( for it is written, 14 Curied is every one that hangeth on tree.)

14 But the blessing of Abraham might come on the Gentiles through Chriit Iesus, that wee might receive the promise of the Spirit through faith.

15 Brethren, I speake as i men doe: \* though it be but a mans conceit, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his feede were the promises made. He saith not, and to the feedes, as speaking of many: but, And to thy feede, as of one, 18 which is I Chriit.

17 And this I say, that the covenant that was confirmed afore of God in respect of Chriit, the Law which was foure hundredth and thirty yeeres after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the Law,

10 The sixth argu-  
ment is the con-  
clusion whereof is also  
in the former ver-  
sicles of contrari-  
ety. They are ac-  
cused which are  
of the workes of  
the Law, that is to  
say, which use  
their righteousness  
by the forme of  
the Law. There-  
fore they are blas-  
phemed which are  
of faith, that is, they  
which have righte-  
ousness by faith  
alone. A proofe of  
the former error  
or proposition: and  
the proposition of  
this argument is  
this. Curied is  
he that fulfill-  
eth not the whole  
Law.

11 And that no min is iustified by the Law in the sight of God, it is evident: for the iust shall liue by faith.

12 And the Law is not of faith: but \* the man that shall doe these things, shall liue in them.

13 Chriit hath redeemed us from the curfe of the Law, made a curfe for vs, ( for it is written, 14 Curied is every one that hangeth on tree.)

14 But the blessing of Abraham might come on the Gentiles through Chriit Iesus, that wee might receive the promise of the Spirit through faith.

15 Brethren, I speake as i men doe: \* though it be but a mans conceit, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his feede were the promises made. He saith not, and to the feedes, as speaking of many: but, And to thy feede, as of one, 18 which is I Chriit.

17 And this I say, that the covenant that was confirmed afore of God in respect of Chriit, the Law which was foure hundredth and thirty yeeres after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the Law,

19 And if ye be Chriistes, then are ye Abrahams feede, and heires by promise.

20 Nowe a Mediator is not: a Mediator of one: \* but God is one.

21 As is the Lawe then against the promises of God? God forbid: For it thus had bene a Lawe given which could have giuen life, surely righteousness had bene by the Lawe.

22 But the s<sup>c</sup> Scripture hath concluded \* all vnder sinne, that the promise by the faith of Iesus Chriit should be giuen vnto them that beleeue.

23 And before faith came, we were kept vnder the Law, as vnder a garrison, and shut vp vnder that faith, which should afterward be revealed.

24 Wherefore the Law was our scholemaster to bring vs to Chriit, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a scholemaster.

26 For ye are all the sonnes of God by faith, in Chriit Iesus.

27 For all ye that are y baptized into Chriit, haue a put on Chriit.

28 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Chriit Iesus.

29 And if ye be Chriistes, then are ye Abrahams feede, and heires by promise.

30 Nowe a Mediator is not: a Mediator of one: \* but God is one.

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39 And if ye be Chriistes, then are ye Abrahams feede, and heires by promise.

it is no more by the promise, but God gaue it freely vnto Abram by promise.

19 Wherefore then seest thou the Law? It was added becaufe of the transgressions, till the feed came, vnto the which the promise was made: and it was ordained by Angels in the hand of a Mediator.

20 Nowe a Mediator is not: a Mediator of one: \* but God is one.

21 As is the Lawe then against the promises of God? God forbid: For it thus had bene a Lawe given which could have giuen life, surely righteousness had bene by the Lawe.

22 But the s<sup>c</sup> Scripture hath concluded \* all vnder sinne, that the promise by the faith of Iesus Chriit should be giuen vnto them that beleeue.

23 And before faith came, we were kept vnder the Law, as vnder a garrison, and shut up vnder that faith, which should afterward be revealed.

24 Wherefore the Law was our scholemaster to bring vs to Chriit, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a scholemaster.

26 For ye are all the sonnes of God by faith, in Chriit Iesus.

27 For all ye that are y baptized into Chriit, haue a put on Chriit.

28 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Chriit Iesus.

29 And if ye be Chriistes, then are ye Abrahams feede, and heires by promise.

23 An objection  
which is of the  
former inference: 11  
the inference be-  
noy by the Law: (21  
the least in par.)  
then why was the  
Law giuen, since  
that the promise  
was made? There-  
fore saith the Ap-  
ostle, to reprove  
me of inice, and  
to teach them to  
looke vnto Chriit:  
in whom are gra-  
ted that promise of  
giving all people to-  
gether, should be  
fulfilled, and out  
that the Law was  
giuo to iustifie  
men.

23 That men might  
be defended, by di-  
covering, after re-  
uerence, by the early  
grace of God, which  
he receiued to ad-  
vance, and that  
in Chriit.  
p. 37. The parti-  
tion was broken  
down, and that  
full feede sprang  
forth from one peo-  
ple of Iewes  
and Gentiles, for  
the Lawe was giuen  
together with his  
blessed. 23 A confirmation of the former  
advertisment from the  
maner and forme of giuing the Law: for it  
was giuen by Angels, offering a greater  
reuerence to all, and by Moses Mediator  
coming betweene. Now they that are one,  
need no Mediator: but they that are  
vnder the Law, and that are at variance one  
with another. Therefore the Law is  
said to be the Mediator, were written of  
the work of God, and not his: God  
would by this meanes reconcile me to  
himselfe, and should by promise giue  
the Law vnto the promise. 24  
Commended and given, or proclaimed, for  
the faith and minister. 24 A  
saying away of an objection,  
least any man might say, that  
sometimes by the promise of  
the parties which were made  
a covenant something is added to  
the covenant or the former  
covenant are broken. This  
saith the Apostle, cometh not  
to passe in God, who is  
always one, and the same  
lawe, and like himselfe. 25  
The conclusion vnto by a  
maner of asking a question,  
and it is the same that  
was vnto before, ver. 22,  
but proceeding of another  
rule: for the argument is  
now, and is this. God  
was always the same  
himselfe. Therefore the  
Law was not giuen to  
disturb it. But it should  
disturb it, if it gave  
life. For it that means  
it should iustifie, and  
therefore it should be  
that iustification which  
was promised to Abraham  
and to his feede by faith.  
Nay it was rather  
giuen to bring to light  
the guiltiness of all men,  
to the end that all  
beleevers might be  
Chriit promised might  
be freely iustified in him.  
Eph. 3. 1. This word,  
construe, he mean-  
eth the Law. 26 Rom. 3. 9  
I will me, and will  
beare some forme of  
the workes of  
the Law. 27  
I will me, and will  
beare some forme of  
the workes of  
the Law. 28  
I will me, and will  
beare some forme of  
the workes of  
the Law. 29  
I will me, and will  
beare some forme of  
the workes of  
the Law. 30  
I will me, and will  
beare some forme of  
the workes of  
the Law. 31  
I will me, and will  
beare some forme of  
the workes of  
the Law. 32  
I will me, and will  
beare some forme of  
the workes of  
the Law. 33  
I will me, and will  
beare some forme of  
the workes of  
the Law. 34  
I will me, and will  
beare some forme of  
the workes of  
the Law. 35  
I will me, and will  
beare some forme of  
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I will me, and will  
beare some forme of  
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I will me, and will  
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I will me, and will  
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I will me, and will  
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I will me, and will  
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I will me, and will  
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I will me, and will  
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I will me, and will  
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I will me, and will  
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I will me, and will  
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beare some forme of  
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beare some forme of  
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I will me, and will  
beare some forme of  
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I will me, and will  
beare some forme of  
the workes of  
the Law. 99  
I will me, and will  
beare some forme of  
the workes of  
the Law. 100  
I will me, and will  
beare some forme of  
the workes of  
the Law.

CHAP. IV.

1 *Primo* *Abraham* *from* *the* *bovage* *of* *the* *Laws* . . . *4* *By* *Christ* *our* *only* *redeemer* . . . *5* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *6* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *7* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *8* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *9* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *10* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *11* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *12* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *13* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *14* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *15* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *16* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *17* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *18* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *19* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *20* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *21* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *22* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *23* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *24* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *25* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *26* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *27* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *28* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *29* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *30* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *31* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *32* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . *33* *He* *is* *the* *first* *born* *of* *many* *brothers* . . . 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11 *Then* *I* *say* *to* *you* *that* *the* *heir* *is* *as* *long* *as* *he* *is* *a* *child* *and* *receiveth* *nothing* *from* *a* *servant* *though* *he* *be* *Lord* *of* *all* . . .

2 *But* *is* *under* *tutors* *and* *governours* *untill* *the* *time* *appointed* *of* *the* *Father* . . .

3 *Even* *so* *now* *when* *we* *were* *children* *were* *in* *bondage* *under* *the* *rudiments* *of* *the* *world* . . .

4 *But* *when* *the* *fullness* *of* *time* *was* *come* *and* *God* *sent* *forth* *his* *Sonne* *made* *of* *a* *woman* *and* *made* *under* *the* *Laws* . . .

5 *That* *he* *might* *redeem* *them* *which* *were* *under* *the* *Laws* *that* *we* *might* *receive* *the* *adoption* *of* *the* *sonnes* . . .

6 *And* *because* *ye* *are* *sonnes* *God* *hath* *sent* *forth* *the* *spirit* *of* *his* *Sonne* *into* *your* *hearts* *which* *crieth* *Abba* *Father* . . .

7 *Wherefore* *thou* *art* *no* *longer* *a* *slave* *of* *a* *servant* *but* *a* *sonne* *now* *if* *thou* *be* *in* *faith* *thou* *art* *heir* *of* *God* *through* *Christ* . . .

8 *But* *even* *then* *when* *ye* *knewe* *not* *God* *ye* *did* *service* *unto* *them* *which* *by* *nature* *are* *not* *gods* : . . .

9 *But* *now* *seeing* *ye* *know* *God* *yea* *rather* *are* *known* *of* *God* *howe* *turne* *ye* *again* *unto* *impostors* *and* *beggerly* *rudiments* *whereunto* *at* *from* *the* *beginning* *ye* *will* *be* *in* *bondage* *again* . . .

10 *Ye* *observe* *dayes* *and* *months* *and* *times* *and* *yeeres* . . .

11 *I* *am* *in* *fear* *of* *you* *I* *feare* *I* *have* *belied* *you* *by* *your* *labour* *in* *vaine* . . .

12 *Be* *ye* *as* *I* *for* *I* *am* *even* *as* *you* *;* *but* *then* *I* *beleeve* *you* *ye* *have* *not* *hurt* *me* *at* *all* . . .

13 *And* *ye* *know* *how* *through* *infirmities* *of* *the* *flesh* *I* *preached* *the* *Gospel* *unto* *you* *in* *the* *flesh* . . .

14 *And* *the* *trial* *of* *me* *which* *was* *in* *my* *heart* *ye* *defied* *not* *me* *nor* *abhorred* *;* *but* *ye* *receiveth* . . .

me as an Angel of God, yea, as Christ Iesus.

15 *What* *was* *it* *unto* *your* *felicities* *for* *I* *bear* *you* *record* *that* *if* *it* *had* *been* *possible* *ye* *would* *have* *plucked* *out* *your* *owne* *eyes* *and* *have* *given* *them* *unto* *me* . . .

16 *Am* *I* *therefore* *become* *your* *enemie* *because* *I* *tell* *you* *the* *truth* ? . . .

17 *They* *are* *jealous* *over* *you* *as* *jealous* *is* *ye* *;* *ye* *would* *exclude* *you* *;* *that* *ye* *should* *altogether* *love* *them* . . .

18 *But* *it* *is* *a* *good* *thing* *to* *love* *ye* *earnestly* *alwayes* *in* *a* *good* *thing* *and* *not* *only* *when* *I* *am* *present* *with* *you* . . .

19 *My* *little* *children* *of* *whom* *I* *travaille* *in* *birth* *again* *untill* *Christ* *be* *formed* *in* *you* . . .

20 *And* *I* *would* *I* *were* *with* *you* *now* *that* *I* *might* *chance* *my* *voice* *for* *I* *am* *in* *doubt* *of* *you* . . .

21 *Tell* *me* *ye* *that* *ye* *will* *be* *under* *the* *Laws* *do* *ye* *not* *hear* *the* *Laws* ? . . .

22 *For* *it* *is* *written* *that* *Abraham* *had* *two* *sonnes* *one* *by* *a* *servant* *and* *one* *by* *a* *free* *woman* . . .

23 *But* *he* *which* *was* *of* *the* *servant* *was* *borne* *after* *the* *flesh* *and* *he* *which* *was* *of* *the* *free* *woman* *was* *borne* *by* *promise* . . .

24 *By* *the* *which* *things* *another* *thing* *is* *meant* *for* *these* *mothers* *are* *the* *two* *Testaments* *the* *one* *which* *is* *Agar* *of* *mount* *Sina* *which* *gendereth* *unto* *bondage* . . .

25 *For* *Agar* *of* *Sina* *is* *a* *mountaine* *in* *Arabia* *and* *it* *is* *answered* *to* *Hierusalem* *which* *now* *is* *and* *it* *is* *in* *bondage* *with* *her* *children* . . .

26 *But* *Hierusalem* *which* *is* *is* *above* *is* *free* *it* *is* *the* *mother* *of* *us* *all* . . .

27 *For* *it* *is* *written* *that* *Rejoyce* *thou* *barren* *that* *bearst* *no* *children* *breake* *forth* *and* *cry* *thou* *that* *travellest* *not* *for* *the* *desolate* *hath* *many* *moore* *children* *then* *the* *which* *hath* *an* *husband* . . .

28 *Therefore* *brethren* *we* *are* *after* *the* *manner* *of* *Isaac* *children* *of* *the* *promise* . . .

29 *But* *as* *then* *he* *that* *was* *borne* *after* *the* *flesh* *persecuted* *him* *that* *was* *borne* *after* *the* *spirit* *even* *so* *it* *is* *now* . . .

o For my ministris sake.   
 P That a taller was there abroad in the countrey.   
 m How hee happie was weel.   
 q For they are jealous over you for their owne commodities.   
 r They

8 Gen. 11. 10. The conclusion of the former allegory, that we by no means procure and call backe againe the slavery of the Law, seeing that the children of the bondmaid shall not be heires.

30 But what saith the Scriptures? Put out the servant and her sonne: for the sonne of the servant shall not be heire with the sonne of the free woman.

31 s Then brethren, we are not children of the servant, but of the free woman.

CHAP. V.

1 Having declared that we came of the free woman, hee sheweth the price of that freedom, 13 and how we should use the same, 16 that we may obey the Spirit, 19 and resist the flesh.

S T and fall therefore in the libertie wherewith Christ hath made us free, and be not intangled againe with the yoke of bondage.

2 s Beholde, I Paul ly unto you, that if yee be circumcised, Christ shall profit you nothing.

3 For I testifie againe to every man, which is circumcised, that he is bound to keepe the whole Law.

4 Ye are abolished from Christ: whosoever are circumcised by the Law, ye are fallen from grace.

5 For wee through the Spirit waite for the hope of righteousnesse through faith.

6 For in Iesus Christ neither circumcision availeth any thing, neither uncircumcision, s but onely faith which worketh by love.

7 Ye did runne well: who did let you, that ye did not obey the truth?

8 It is not the perswasion of him that calleth you.

9 A little leaven doeth leaven the whole lump.

10 I have trust in you through the Lord, that ye will be none otherwise minded: but hee that troubleth you, shall beare his condemnation, whosoever he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer reproch? Then is the stander of the crosse abused.

12 I would to God they were even cut off which doe quarrell with you.

13 For brethren, ye have bene called unto li-

8 An other objection wherem he plainly without needeth that iustification of workes, and satisfaction of faith cannot stand together, because no man can be justified by the Law, but he that doeth fully and perfectly fulfill it. And he useth the example of circumcision, because it was the ground of all the service of the Law, and was chiefly used of the false apostles.

9 Circumcision in other places called the seal of righteousness: but here we must have confidence in the Baptisme me in the place of circumcision. And moreover Paul reasoned according to the opinion that his enemies had of it, which made circumcision a piece of their salvation.

14 1 Cor. 1. 17. That I should be like unto you upon this affection, I see I must forgoe grace. This is likewise to be understood in the same manner as the Law, s he privily comparith the new people with the old: for it is certain that they also did grow up in the hope of iustification, and in faith and in the use of circumcision, but for that their faith was wrought in the small and ceremonial worship: but our faith is bare and content with spiritual worship. d Through the Spirit which impendeth faith. s hee adds a reason, for that now circumcision is abolished seeing that Christ is exhibited unto us with full plentie of spiritual circumcision. 4 He maketh mention also of circumcision, least the Gentiles should please themselves in it as the Jews do in circumcision. 5 The asking away of an obligation: If all the service of the Law be taken away, wherem then shall we exercise our selves? Incertaine. 6 Yet Paul, for faith, wherem we have spoken before, saith, we may as yet bring forth dayly fruits of chastitie. s So is true faith distinguished from counterfeit faith: for charity is not toyed to faith as the Gallians, but with an admiration and admiration shall a praise of the former race, so they say that he may make them more ashamed. 7 He yares the part of an Apostle with them, and maketh his authority depending that the doctrine of the Law is contrary to his. 8 Of God. 9 1 Cor. 1. 6. 8 He addeth but that hee may not seeme so contented, saying, wanting them diligently (by a similitude which he borroweth of leaven, as Christ himselfe also did) not to suffer the purity of the Apostolical doctrine, to be infected with the least corruption that may be. 9 He may gather the former reproch, calling the fault upon the false Apostles, against whom hee denounce the horrible iudgements of God. 10 He w. Hebbeth in to consider how that hee seeketh his own profit in this manner, seeing that he could evidence the hatred of men, if he would forsake Iesus and his Christianitie. 11 An example of Pauls labour in the flesh, as the zeale of Gods glory and love of his flocke. 12 For they that preach the Law, cause men consciences alwayes to tremble.

bertie: onely use not your libertie as an occasion unto the flesh, but by love serve one another.

14 For all the Law is fulfilled in one word, which is this, Thou shalt love thy neighbour as thy selfe.

15 If ye bite and devoure one another, take heed lest ye be consumed one of another.

16 Then I say, Waile in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the flesh hateth against the Spirit, and the Spirit against the flesh: and these are contrary one to another, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not under the Law.

19 Moreover the works of the flesh are manifest, which are adulterie, fornication, uncleannesse, wantonnesse,

20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Envy, murders, drunkennesse, gluttonie, and such like, wherof I tell you before, as I also have tolde you before, that they which doe such things, shall not inherit the Kingdome of God.

22 But the fruite of the Spirit is love, ioy, peace, long suffering, gentleness, goodnesse, faith,

23 Meekenesse, temperance: against which there is no law.

24 For they that are Christs, have crucified the flesh with the affections and the lusts.

25 If we live in the Spirit, let us also walke in the Spirit.

26 Let us not be desirous of vaine glorie, provoking one another, envying one another.

weakeneth of the godly, for that they are but in part regenerate: but hee will teach them to remember that they are indued with the Spirit of God, which hath delivered them from the slavery of sinne, and so of the Law to take forth as it is the vertue of sinne, that they should not give to themselves a luste. s Rom. 13. 14. 14 Let us not give to the flesh a dwelling in the regenerate mind, but let us, it might be although we are not perfect yet, as the Israelites were not, Rom. 7. 16. He testifies that particular work which he speaketh generally, reckoning up those several fruits of the flesh, and so putting them to the fruite of the Spirit, that no man may pretend ignorance. k Therefore they are not the fruite of free will, but of free grace, as our will is made free by grace. 17 Lett that which any man should covet: but Paul sheweth the subtilty, by one who urgeth the Spirit, strength of living, but that which the Law commandeth, but the flesh that he requireth not: but inward and outward obedience, but spiritual which precede him from the Law, but from the Spirit of Christ, which dotheth us against, and null and ought to be the ruler and governer of our life. 1 I see we are indeede purified as hee saith, knowing Spirit, which causeth us to detest and love to get us free in our deeds, that by holiness of life. 13 He addeth by all exhortations according as hee doeth the Gallians subvert to diversities, and first of all hee warreth them to take heed of ambition, which vice hath two felowes, backbiting and envie, out of which two it cannot be, but many consciences must needs be ailed.

CHAP. VI.

1 Nowe hee entereth particularly of charity towards such as offend, 2 toward the Ministry of the word, 3 and thereof that are of his household of faith, 4 and the use of the same, 5 how hee loveth a contented state of the Law, 13 showing in the maning of the flesh, 14 and not in the cross of Christ.

B Rehren, s If a man be a suddenly taken in any offence, ye which are spiritual, restore such one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted,

be dejected and tempered by the spirit of meeknesse. a Through the malice of the flesh and the devil. b Which are upheld by the vertue of Gods Spirit. c Let us not fill up part that is wanting in him. d This is a kind of speech which the flesh use of giving to understand thereby, that all good gifts come from God. e He toucheth the love: for they commonly are most envie jealous, which forget their owne abjectities.









CHAP. IIIII.

These three last Chapters containe precepts of manners. 1 He that loveth his brother as himselfe, 2 Sunday after are these three left, vers. of Chap. 16 that the Church may be knit up. 18 Here calleth them from the vanitie of infants, 19 from lying, 20 and from filthy talkes.

Therefore, 1 being prisoner in the Lord, pray you that ye walke worthy of the vocation wherunto ye are called,

2 With all humbleness of mind, and meeknesse, with a long suffering, supporting one another through love,

3 Endeavouring to keep the vnitie of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 One God and Father of all, which is above all, and 4 through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended upon hie, he led captivity captive, & gave gifts unto us. 9 (Nowe, in that he ascended, what is it but that hee had also descended first into the lowest parts of the earth?)

10 Hee that descended, is even the same that ascended, farre above all heavens, that hee might fill all things.)

11 Hee therefore gave forme to 12 Apostles, and some he Prophets, and some Evangelists, and some Pastours, and Teachers,

12 For the repairing of the Saints, for the worke of the ministerie, and for the edification of the Body of Christ.

13 If will we all meete together (in the vnitie of faith and that acknowledging of the Sonne of God) unto a perfect man, and unto the measure of the age the fullnesse of Christ:

14 9 That wee henceforth be no more children, 10 wavering and carried about with every winde of doctrine, by the deceit of men, and

with craftines, whereby they lay in wait to deceive. 11 But let us follow the truth in love, and in all things, grow up into him, which is the head, that is, Christ.

16 By whom all the bodie being coupled and knit together by every joint, for y<sup>e</sup> furniture thereof (according to the effectuall power wherewith in the measure of every part) receiveth an increase of the body, unto the edifying of it selfe in love.

17 This I say therefore and testify in the Lord, that ye see henceforth walke not as 4 other Gentiles walke, in a vanitie of their mind.

18 Having their understanding darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardness of their heart:

19 Which being by past feeling, have given themselves unto wantonnesse, to worke all uncleannesse, even with greedinesse.

20 As ye have not learned Christ,

21 If ye have heard him, and have been taught by him, 4 as the truth is in Jesus,

22 That is, that yee cast off, concerning the conversation in time past, that old man, which is corrupt through the deceivable lusts,

23 And be renewed in the spirit of your mind, 24 And put on the new man, which is after God is created unto a righteousness, and unto holinesse.

25 Whereof cast off lying, and speake veritie man truth unto his neighbour: for we members one of another.

26 Be not angry, but sinne not let the sunne goe downe: upon your wrath.

27 Neither give place to the devill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that hee may have to give unto him that needeth.

29 Let not corrupt communication proceed out of your mouths: but y<sup>e</sup> which is good to the vie of edifying y<sup>e</sup> it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God,

17 By the deceit of them men which are well acquainted receiving of other.

18 By whom all the bodie being coupled and knit together by every joint, for y<sup>e</sup> furniture thereof (according to the effectuall power wherewith in the measure of every part) receiveth an increase of the body, unto the edifying of it selfe in love.

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down to a such a comparison betweene the children of God, and them which are once regenerate: that in their men all the power of the minde are corrupted and their soules are so vanity, and their senses are darkened with most grosse murther, and their affections are so obscured by idle and idle wickednesse, that although they run headlong into all uncleanes, bring vnto themselves all of judgement. Rom. 1. 21. If the whole parts of the soules be corrupt, what is man but corruption only? A Worthy God loveth them.

31 By the deceit of them men which are well acquainted receiving of other.

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7 **He cometh to** be one part of a family, and therefore that the duty of the children to ward their parents, consisteth in obedience unto him. **8** The first argument: because God hath appointed: whereupon it followeth also, that children are to obey their parents, as they may not sever from the true worship of God.

9 **For the Lord is** author of all life, and therefore such obedience as he will have us. **10** The second argument: because this obedience is most just.

11 **Exod. xii. 12.** dem. 5. 16. ecclij. 3. 9. mat. 23. 4. mat. 7. 10.

**C**hildren, 1 \* obey your parents in the Lord, 2 for this is right. 3 4 Honour thy father and mother ( which is the first commandment with promise.) 5 That it may be well with thee, and that thou mayest live long on earth. 6 And ye fathers, provoke not your children to wrath: but bring them up in instruction and c information of the Lord. 7 \* Servants, be obedient unto them that are your masters, s according to the Lord, with a fear and trembling in singleness of your hearts, as unto Christ, 8 Not with service to the eye, as men pleasers, but as the servants of Christ, 9 doing the will of God from the heart. 10 With good will, serving the Lord, and not men. 11 And know ye that whatsoever good thing any man doeth, that same shall he receive of the Lord, whether he be bond or free, 12 And ye masters, do the same things unto them, putting away threatening: and know that even your master also is in heaven, neither is there respect of person with him. 13 Finally, my brethren, be strong in the Lord, and in the power of his might.

14 **And know ye that** whatsoever good thing any man doeth, that same shall he receive of the Lord, whether he be bond or free, 15 And ye masters, do the same things unto them, putting away threatening: and know that even your master also is in heaven, neither is there respect of person with him. 16 Finally, my brethren, be strong in the Lord, and in the power of his might.

17 **A proof of the first argument.** 18 The third argument, taken of the profit that ensueeth hereby: because the Lord vouchsafeth this commandment among the rest, of a special blessing. 19 With a special promise, for otherwise the second commandment hath promise of mercy to a thousand generations, but that promise is general. 20 It is the duty of father to use their fatherly authority moderately, and to God's glory. 21 Such instructions and precept, as being taken out of God's booke are holy and acceptable to him. 22 Now he ascendeth to the third part of a familie, to wive, to the dutie both of the masters and of the servants. And he sheweth that the dutie of servants consisteth in an hearty love and reverence to their masters. 23 Col. 3. 22. titu 2. 9. 1. pet. 3. 8. He intreateth the desperate of service, in that they are spiritually free, notwithstanding the same, and yet that spiritual freedom taketh away corporal service, in so much that they cannot be Christi, unless they serve their masters willingly and faithfully. 24 To serve forth as they may with safe conscience. 25 With careful reverence: for with feare is not allowable much leife in Christian servants. 26 To cast off occasion of all pretence, but teacheth us that it is God will that some are either bond or made servants, and therefore they must respect Gods will, although their service be never to third. 27 Bring moved with reverence to God, and as though ye served God himselfe. 28 Although they serve us kind and cruel masters, yet the reverence of service is no less acceptable to God, than the obedience of them that are free. 29 It is the dutie of masters to use the authority that they have over their servants modestly, and holily, seeing that they in another respect have a common master, which is in heaven, who will judge both the bond and the free. 30 Deut. 10. 17. 1. chro. 16. 7. ioh. 34. 19. ad. 10. 34. rom. 12. 1. gal. 6. 6. col. 3. 1. 1. pet. 1. 7. 8. Eithe of freedom or bondage. 10 Her conclusions the other parts of this Epistle with a grave exhortation, that all be ready, and fight continually, trusting to spiritual weapons, untill their enemies be cast out of the land. And that of all we are to take the armour of God, whereby onely our enemy may be dispatched.

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the devil. 12 For we wrestle not against flesh & blood, but against principalities, against powers, and against the worldly governments, the princes of the darkness of this world, against spiritual wickedness, which are in the high places. 13 For this cause take unto you the whole armour of God, that ye may be able to resist in the day of wrath, and having finished all things, stand fast. 14 Stand therefore, and your loines girded about with verity, and having on the breastplate of righteousness. 15 And your feet shod with the preparation of the Gospel of peace. 16 Above all, take the shield of Faith, wherewith ye may quench all the fierie darts of the wicked. 17 And take the helmet of Salvation, and the sword of the Spirit, which is the word of God. 18 And pray always with all manner prayer and supplication in the Spirit: and watch thereunto with all perseverance & supplication for all Saints, 19 And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the Gospel. 20 Whereof I am the ambassador in bonds, that therein I may speak boldly, as I ought to speak. 21 But that ye may also know mine affairs, and what I doe, Tychicus my deare brother and faithful minister in the Lord, shall shew you of all things. 22 Whom I have sent unto you for the same purpose, that ye might know mine affaires, and that he might comfort your hearts. 23 Peace be with the brethren, and love with faith from God the Father, and from the Lord Jesus Christ. 24 Grace be with all them which love our Lord Jesus Christ, to their immortality, Amen. 25 Written from Rome unto the Ephesians, and sent by Tychicus.

13 Secondly hee delivereh thee our chiefest and mightiest enemies are invisible, that we may not choke that our chiefest conflict is with me. 2 Apunt me, which are of a stille and bridle nature, and are which are spiritual subtilties, more mighty then the other by a thousand fold. 26 Chap. 2. 1. He giveth these names to the evil angels, reason of the effects which they worke: not that they are able to doe the same of themselves, but because the Lord giveth them the bridle. 24 Hee sheweth that these enemies are put to flight with the onely armour of God, to wit, with weapons of conscience: a goodly and holy life, knowledge of the Gospel, Faith, and to be bold, and with the word of God, and by the sword of the Spirit, for the health of the Church, and especially, for the continuance of the true godly, and righteous ministers of the word. 1 Iooke Chapter 1. 16. k That the preparation of the Gospel may be as it were

flour to you and is it very fully called the Gospel of peace, for that, seeing we have to go to God through most dangerous ranks of enemies, this may encourage us to go on manfully in that we know by use, that of the Gospel, that we seek our journey to God, who is at peace with us. 1 That holy prayer may proceed from the holy Spirit. 15 A familiar and very amiable declaration of his life, together with a solemn prayer, wherewith Paul is wont to end his Epistles, in To Life everlasting.

11 I thank my God, having you in perfect remembrance, 12 (Always in all my prayers for all you, praying with gladness) 13 Because of the fellowship which ye have in the Gospel, from the first day unto now. 14 And I am persuaded of this same thing, that he that hath beene thus good worke in you, will performe it untill the day of Iesus Christ, 15 As it becometh me so to judge of you all, because I have you in remembrance, that both in my hands, and in my defence, and confirmation of the Gospel, you all were partakers of y<sup>e</sup> grace.

# THE EPISTLE OF PAUL TO THE PHILIPPIANS.

## CHAP. I.

3 **Having testified his goodly and tender affection towards the** Philippians, 4 he intreateth of his own exhortation, 5 and of the example of the same, 6 and of the patience.

**A**nd Timothyus the servants of IESUS CHRIST, to all the Saints in Christi Iesus, which are at Philippi, with the Bishops and Deacons: 2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ:

3 **For the sake** wherewith he sheweth in this Epistle, is to comforte the Philippians by the testimony of his own charity, but in the mean tyme hee desireth all things to the grace of God. 4 By the Bishops are meant both the Pastours, which have the dispensation of the word and the Elders, that possess: and by Deacons are meant those that were the treasury of the Church, and had to doo with the poore.

1 **Because that you** also are made partakers of the Gospel. 2 Ever since I knew you. 3 The Spirit of God will not forsake you into the very latter end, until your mortal bodies shall appear before the judgement of Christ, to be glorified. 4 A true proofe of a true knowing is to give tribute to Christ. 5 He calleth his bonds, grace; as though he had received some singular benediction. 6 A Fog



8 <sup>a</sup> For God is my record; how I long after you all from the very heart root in Iesus Christ.

9 <sup>b</sup> And this I pray that your love may abound yet more and more in knowledge, and in all judgement.

10 That ye may allow those things which are best, that ye may be pure, and without offence, untill the day of Christ,

11 Filled with the <sup>c</sup> fruits of righteousnesse, which are by Iesus Christ unto the glorie and praise of God.

12 <sup>d</sup> I would ye understood, brethren, that the things which have come unto me, are turned rather to the furthering of the Gospel,

13 So that my bandes <sup>e</sup> in Christ are famous throughout all the iudgement hall, and in all other places.

14 Inomuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the k Word.

15 Some preach Christ even through envy and strife, and some alle of good will.

16 The one part preacheth Christ of contention, and not purely, supposing to adde more affliction to my bandes.

17 But the others of love, knowing that I am set for the defence of the Gospel.

18 <sup>f</sup> What then: yet Christ is preached all manner wayes, whether <sup>g</sup> it be under a pretence, or sincerely: and I therein ioy: ye, and will ioy.

19 For I know that this shall turne to my salvation through your prayer, and by the helpe of the Spirit of Iesus Christ.

20 <sup>h</sup> As I fervently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as always, so now Christ shall be magnified in my body, whether <sup>i</sup> be by life or by death.

21 For Christ <sup>j</sup> is to me both in life and in death advantage.

22 And whether to live in the <sup>k</sup> flesh were profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring to be loved, and to be with Christ, which is best of all.

24 Nevertheless, to abide in the flesh, <sup>l</sup> is more needfull for you.

25 And this am I sure, that I shall abide, and will be with you continue, for your comfort and ioy of your faith.

26 That ye may more abundantly reioyce in IESUS CHRIST for me, by my coming to you againe.

27 <sup>m</sup> Only let your contention be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye <sup>n</sup> continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28 <sup>o</sup> And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

29 <sup>p</sup> For unto you it is given for Christ, that not onely ye should beleeve in him, but also suffer for his sake.

30 <sup>q</sup> Having the same fight, which yee saw in me, and now heare to be in me.

31 <sup>r</sup> Having the same fight, which yee saw in me, and now heare to be in me.

CHAPTER II.

<sup>a</sup> Hee exhorteth them abov all things, 3 to humilitie, 6 and that by the example of Christ. 19 He permittech to send Timotheus forthly unto them, 26 and exhorteth the long staying of Epaphroditus.

1 <sup>b</sup> If there be therefore any consolation in <sup>c</sup> Christ, if any comfort of love, if any fellowship of the Spirit, if any <sup>d</sup> compassion and mercie,

2 Fulfill my ioy, that ye be like minded, having the <sup>e</sup> same love, being of one accord, and of one iudgement.

3 That nothing be done through contention or vainglory, but that in meeknesse of mind every man esteeme other better then himselfe.

4 <sup>f</sup> Looke not every man on his owne things, but every man alle on the things of other men.

5 <sup>g</sup> Let the same mind be in you that was even in Christ Iesus.

6 <sup>h</sup> Who being in the <sup>i</sup> forme of God, thought it no robbery to be <sup>j</sup> equal with God:

7 But he made himselfe of no reputation, and took on him the <sup>k</sup> forme of a servant, and was made like unto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient unto the death, even the death of the crosse.

9 <sup>l</sup> Wherefore God hath also highly exalted him, and given him a <sup>m</sup> name above every name.

10 That at the Name of Iesus should <sup>n</sup> every knee bow, <sup>o</sup> both of things in heaven, and things in earth, and things under the earth.

11 And that I every tongue should confesse that Iesus Christ <sup>p</sup> is the Lord, unto the glory of God the Father.

12 <sup>q</sup> And wherefore my beloved, as ye have always obeyed me, not as in my presence onely, but now much more in mine absence: so <sup>r</sup> make an end of your owne salvation with feare and trembling.

13 <sup>s</sup> For it is God which worketh in you both <sup>t</sup> the will and the deed, even of his good pleasure.

14 <sup>u</sup> Doe all things without <sup>v</sup> murmuring and reasonings,

15 <sup>w</sup> And revealing God, keepe that he might rightly and lawfully not appeare in the base flesh of man, but remaine with manly meet for God: yet be chole rather to debase himselfe.

16 <sup>x</sup> If hee Sonne be equall to the Father, then is there of necessity an equality which Arius, that Heretike, denieth: and if hee Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that Heretike, denieth.

17 <sup>y</sup> Hee brought himselfe from all things, as it were, to nothing, by taking our manhood upon him.

18 <sup>z</sup> Hee descended, to teach us the glory of Christs humblion, to teach us, that modestie is the true way to rise to praise and glorie. 1 Dignity and renoume, and the matter with it.

19 <sup>aa</sup> All creatures shall at length be subiect to Christ. 1 Every nation. 4 The conclusion: We must goe on to salvation with humilitie and humblion, by the way of our vocation.

20 <sup>ab</sup> He is sayd to make an end of his salvation, which runneth to the race of righteousnesse. 3 A mollitie and grounded argument against pride, for that we have our life in this frailty, but it is the gift of the free gift of God, and is without us, for we have no ability or power, so much as to will well (which hee doth well) but onely of the free mercie of God. 4 Why then, if we are not thankfull, but yet we doe not will well of ourse, but onely because God hath made our obedience a good will. 6 Hee describeth modestie by the contrary effects of pride, teaching us that it is farre both from all malicious, and closer in ward hated, and alle from open contentions and brawlings.

9 We ought not to be discouraged, but rather encouraged by the perfectiones which the enemies of the Gospell imagine, and praise against us: seeing that they are certaine witnesses of the wicked.

1 A most earnest request to remove all those things, whereby that great and special comfort and agreement is commonly broken, to wit, contention and pride, whereby it cometh to passe, that they separate themselves from one another. 2 Any Christian comfort. 3 If any feeling of inward love. 4 Like love. 5 Hee teuteh before then a mollitie of all modestie and discrete example of Christ Iesus, whom we ought to follow with all our might: who abased himselfe for our sakes, although hee be above all, that hee looke upon him the forme of a servant, to wit, our selfe willingly, subiect unto all infirmities, even to the death of the crosse, & such as God, himselfe is, and therefore God, for there is none in all parts like to God, but God himselfe.

<sup>a</sup> Hee declareth howe good will towards them is, there withall shewing by what means chiefly they may be comforted, to wit, by continuall prayer.

<sup>b</sup> Hee sheweth what heerev hee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discerne things that differ one from another) and also to charity, that even to the end we may give our selves to good works indeed, to the glory of God by Iesus Christ.

<sup>c</sup> If righteousnesse be the tree, and good workes the fruit, then must the Pauls needs be deceived, when they say that workes are the cause of righteousnesse.

<sup>d</sup> Hee revealeth the offence that might come by his persecution, whereby diverse rooke occasion to disgrace his Apolliticall, To wit, the offence, that God hath bestowd his imprisonment in such wise, that he is by that means become more famous, and the dignity of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet indeed.

<sup>e</sup> In Christ his sake.

<sup>f</sup> In the Emperours court.

<sup>g</sup> The Gospel is called the word, to fort forth the excellency of it.

<sup>h</sup> Not with a pure minde, for otherwise their doctrine was pure.

<sup>i</sup> Hee sheweth by seeing forth his owne example, that the ends of our afflictions is the ioy and that through the vertue of the Spirit of Christ, which hee ascribes to himselfe, as he is.

<sup>j</sup> Under a goodly colour and shew: for they made Colosse cloake for their ambitious and envie.

<sup>k</sup> We must continue even to the end, with great confidence, having nothing before our eyes but Christs glory onely, whether we be in or out.

<sup>l</sup> An example of a true shepheard, who maketh more account howe he may profit his sheepe, then hee doth of any commodity of his owne will forever.

<sup>m</sup> To live in this mortall body, to exhortation, without this hope, is to be content with an idle doctrine and misdeed, and that being thus kept together with such malice, they continue through the strength of faith to begeth all adventures in such sort, that they admit nothing, which the profit of the Gospel.

<sup>n</sup> The word humilitie, to stand fast, and it is proper to wretched, that stand fast, and firme unto a foot.

<sup>o</sup> Hee sheweth by seeing forth his owne example, that the ends of our afflictions is the ioy and that through the vertue of the Spirit of Christ, which hee ascribes to himselfe, as he is.

<sup>p</sup> Under a goodly colour and shew: for they made Colosse cloake for their ambitious and envie.

<sup>q</sup> We must continue even to the end, with great confidence, having nothing before our eyes but Christs glory onely, whether we be in or out.













2. 1. Tim. 4. 11.

14 \* Luke the beloved phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, and the Church which is in his houſe.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise read the Epistle written from Laodicea.

17 And ſay to Archippus, Take heed to the miniſterie, that thou haſt received in the Lord, that thou fulfilſt it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you. Amen.

¶ Written from Rome to the Coloſſians, and ſent by Tychicus, and Onesimus.

# THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

## CHAP. I.

1 He therefore beſtows with thankſgiving, 4 to put them in mind that whatſoever was praife worthy in them, it came of Gods goodneſſe: 8 and that they are examples unto others.

**P**aul, and Silvanus, and Timotheus, unto the Church of the Theſſalonians, which is in God the Father, and in the Lord Ieſus Chriſt: Grace be with you, and peace from our Father, and from the Lord Ieſus Chriſt.

2 We give God thanks always for you all, making mention of you in our prayers.

3 Without ceaſing, remembering your effectual faith, and diligent love, and the patience of your hope in our Lord Ieſus Chriſt, in the ſight of God, even our Father,

4 Knowing, beloved brethren, that ye are elected of God.

5 For our Goſpel was not unto you in word only, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what manner we were among you for your ſakes.

6 And ye became followers of us, and of the Lord, and received the words in much affliction, with joy of the holy Ghoſt,

7 So that ye were as examples to all that beleeve in Macedonia and in Achaia.

8 For from you founded out the word of the Lord, not in Macedonia and in Achaia only: but your faith alſo which is toward God, ſpread abroad in all quarters, that we neede not to ſpeake any thing.

9 For they themſelves ſhew of us what manner of entering in we had unto you, and how ye turned to God from idoles, to ſerve the living and true God

10 And to looke for his ſonne from heaven, whom hee raiſed from the dead, even Ieſus which delivereth us from that wrath to come.

11 He deſireth how faithfully he preached the Goſpel unto them, 14 ſeeking neither paine, 16 nor praife of men: 19 that they ſhould come, they ſeare perſecution of their country men: 27 that he deſireth very much, to ſee them.

## CHAP. II.

1 He deſireth how faithfully he preached the Goſpel unto them, 14 ſeeking neither paine, 16 nor praife of men: 19 that they ſhould come, they ſeare perſecution of their country men: 27 that he deſireth very much, to ſee them.

For ye your ſelves know, brethren, that our entrance in unto you was not in vaine.

2 But even after that we had ſuffered before, and were ſhamefully entreated at Phiſippi, (as ye know) we were bold in our God, to ſpeake unto you the Goſpel of God, with much ſtriving.

3 For our exhortation was not by deceit, nor by uncleanneſſe, nor by guile.

4 For as we were allowed of God, that the Goſpel ſhould be committed unto us, ſo we ſpeake, not as they that pleaſe men, but God, which approveth our hearts.

5 Neither yet did we ever uſe flattering words, as ye know, nor coloured covetouſneſſe, God is record.

6 Neither ſought wee praife of men, neither of you, nor of others, when we might have bene chargeable, as the Apoſtles of Chriſt.

7 But we were gentle among you, even as a nource cheriſheth her children.

8 Thus being affectioned toward you, our good will was to have dealt unto you, not the Goſpel of God only, but alſo our owne ſoules, becauſe ye were deare unto us.

9 For ye remember, brethren, our labour and travaile: for we laboured day and night, becauſe we would not bee chargeable unto any of you, and preached unto you the Goſpel of God.

10 Ye are witneſſes, and God alſo, how holy and juſtly, and unblameably we behaved our ſelves among you that beleeve.

11 As ye know how that we exhorted you, and comforted, and beſought every one of you, (as a father his children.)

12 That ye would walke worthy of God, who hath called you unto his kingdome and glorie.

13 For this cauſe alſo thanke we God without ceaſing, that when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in deede the word of God, which alway worketh in you that beleeve.

of God, it haneth upon his mercie. d Which liſeth and alloweth of them. e When I might lawfully have lived upon the expoſures of the Church. f We were not tough, but gentle, and gentle as a nource that is neither ambitious nor covetous, but taketh all paines patiently, as if ſhe were a mother. g To depart with his owne right ſhould be to him to more estimation, then his owne life. h To depart with his owne right ſhould be to him to be chargeable to his ſheepe. i Act. 20. 34. 1. cor. 4. 12. 2. theſ. 3. 8 To excellen then in example of godly life. j To exhort and comfort with a fathers mind and affection. k To exhort alſo more diligently and earnestly to lead a godly life. l eph. 4. 1. phil. 1. 17. col. 1. 10 11 Having approved his miniſterie, he commendeth againe (to the end and purpoſe that I ſpeake of) the cheerefulneſſe of the Theſſalonians. Which was unavoidable to his diligence in preaching, and their inſay patience.

1 An example of a right Chriſtian exhorting: whereby a ſo we ſee, that ſuch as have great gifts in them are in two ſorts bred, to wit: if by confidence that they have received all from God, and that continuance may be deſired at his hands, whereunto alſo the whole Epistle exhorteth the Theſſalonians. 2 He commendeth them for three ſpeciall gifts, effectual faith, diligent love, and patient hope: to the end they might be inflamed being inſpired with excellent gifts, not to continue in Gods reſtation. 3 Another reaſon why they ought in no wiſe to be ſhamefull: to wit, becauſe they cannot doubt of Gods deſire which hath been ſo many times confirmed unto them, even from heave as they themſelves did ſee know. b Paul ſpeaks by two things, that there followed very great fruits of his preaching, to wit: by the gifts of holy Ghoſt, and by the certain aſſurance which was lawfully felted in their minds, as appeared by their willing hearing of the croſſe. 4 Another reaſon becauſe even to that day, they embraced the Goſpel with great joy: ſo that it ſhould be a ſufficient reaſon to them to ſtand in the mid-way. c With joy which cometh from the holy Ghoſt. d All he beleeves. e It is not a convention to ſhamefull things, but a matter of will according to the true and living God in Chriſt the onely true God. f This word (that is) not to be without ſtuffe, and by ſtuffe to be ſubjected to puniſhment, wherewith the Lord will iudge the world. g In theſe things he ſheweth that he was not proud, but gentle, and gentle as a nource that is neither ambitious nor covetous, but taketh all paines patiently, as if ſhe were a mother. h To depart with his owne right ſhould be to him to more estimation, then his owne life. i Act. 20. 34. 1. cor. 4. 12. 2. theſ. 3. 8 To excellen then in example of godly life. j To exhort and comfort with a fathers mind and affection. k To exhort alſo more diligently and earnestly to lead a godly life. l eph. 4. 1. phil. 1. 17. col. 1. 10 11 Having approved his miniſterie, he commendeth againe (to the end and purpoſe that I ſpeake of) the cheerefulneſſe of the Theſſalonians. Which was unavoidable to his diligence in preaching, and their inſay patience.

r That which he touched before ſhortly concerning his Apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpeake of. a The vertues of a true Paſtor are freely, and without feare to preach the Goſpel, even in the middeſ of dangers. b After 16. 12. a Thorough God his graces help. c To teach pure doctrine faithfully and with a pure heart. d By any tricked and naughty heads of dealing. e To approve his confidence to God: being free from all flatterie and covetouſneſſe. f Seeing there is this difference betweene the judgements of God and the judgements of men, that whereas men chide they reſpect the qualities of their things which ſtand before them, but God ſeeth the reaſon of his counſell onely in himſelfe. g In following that ſaying we are not able to ſhake a good thing, that whomſoever he ſhall chuſeth is the Lords choiſe, he maketh them able, and doeth not ſhame them able, and therefore in that we are allowed of them, ſeeketh after their ſervice.



2 The manner of the Lord's coming shall be as it were as a thief in the night, as it were as a thief in the night, as it were as a thief in the night...

15 For this way we unto by the sword of the Lord, that we which live, and are remaining in the coming of the Lord, shall not prevail them which sleep.

16 For the Lord himselfe shall descend from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which live and remain, be caught up with them also in the clouds, to meete the Lord in the aire: and so shall we ever be with the Lord.

18 Wherefore, comfort your selves one another with these words.

19 And shall be in perpetuall glory with him.

20 In the Name of the Lord, as though he should be beside us, speak of these things, as though he should be one of them whom the Lord shall send alive at his coming, whose life at that time is necessary, and therefore every one of us ought to be in faith as a testimony of the Lord, as coming at every moment.

CHAPTER V.

1 Condemning the careless sleeping for the festines of Christ's coming.

2 For ye yourselves know perfectly, that the day of the Lord shall come, even as a thief in the night.

3 For when they shall say, Peace and safety, then shall come upon them sudden destruction, as the travail upon a woman with child, and they shall not escape.

4 But ye, brethren, are not in darkness, that that day shall come on you, as it were a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkness.

6 Therefore let us not sleepe as doe other, but let us watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let us which are of the day, be sober, putting on the breastplate of faith and love, and the hope of salvation for an helmet.

9 For God hath not appointed us unto wrath, but to obtaine salvation by the means of our Lord Iesus Christ.

10 Which died for us, that whether we wake

or sleepe, we should live together with him.

11 Wherefore exhort one another, and edifie one another, even as you doe.

12 Now we beseech you brethren, that ye acknowledge them which laboure among you, and are over you in the Lord, and admonish you.

13 That ye have them in singular love for their workes sake. Be at peace among your selves.

14 We desire you, brethren, admonish them that are out of order: comfort the feeble minded: beate with the weak: be patient toward all men.

15 See that none recompense evil for evil unto any man: but ever follow that which is good, both toward your selves, and toward all men.

16 Rejoyce evermore.

17 Pray continually.

18 In all things, give thanks, for this is the will of God in Christ Iesus toward you.

19 Quench not the Spirit.

20 Despise not prophecying.

21 Try all things, and keep that which is good.

22 Absteine from all appearance of evil.

23 Now the way of peace is: fanlike you thoroughout: and I pray God that your whole spirit and soule and body, may be kept blamelesse unto the coming of our Lord Iesus Christ.

24 Faithfull brethren which calleth you, which will also doe it.

25 Brethren pray for us.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read unto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

The first Epistle unto the Theſſalonians writen from Athens.

10 Charitie ought not to be overcome with any injuries.

11 Quiet and appeared mildly, notwithstanding with continual prayer respecting the will of God.

12 An acceptable thing to God and such as he liketh well.

13 The signification of the Spirit of God that are kindled in us, are worshipped with daily bearing of the word of God: but true doctrine must be diligently distinguished from it.

14 A general conclusion, that we waiting for the coming of Christ, do give our selves to pureness both in mind, will, and body through the grace and strength of the Spirit of God.

15 Whatsoever hath been the very thing, of which we have received it, I separate you from the world, and myselfe we be to blamelesse through his spirit in Christ, in whom only you shall receive one that true peace.

16 The good will and power of God is a true confirmation against all dishonours, whereof we have a sure witness in our vocacion.

17 A covetous heart, and a covetous one, and ever like himselfe, who performeth indeed whatsoever he promiseth, and an unskillful calling is nothing else but a right declaring and true teaching of God's will: and therefore the salvation of the elect is faith and sure.

18 I was also myselfe persecuted.

19 The last part of the Epistle, wherein with most weighty charge, be commended both himselfe and this Epistle unto them.

We must not only watch our selves but we are also bound to stir up and comforte one another.

We must have great affection of them which are appointed to the ministerie of the word and government of the Church by God, and

That you acknowledge & take them for such as they are, that is to say, men worthy to be greatly accounted

of among you, as I have done, which he saith to Gods service: for the Ecclesiasticall function distinguished from civil, and true shepards from wolves.

So, brethren, where this cause causeth, there must the honour carry.

This maintenance of mutual concord is especially to be looked unto.

We must have consideration of every man, and as the disease is, so must the medicine be used.

That keep not their name or standing.

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I.

1 We commendeth the increase of faith and charitie.

2 And and Silvanus, and Timothyus, unto the Church of the Theſſalonians, which is in God our Father, and in the Lord Iesus Christ:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ,

3 Wee ought to thank God always for you, brethren, as it is meete, because that your faith is a growth exceedingly, and the love of every one of you toward another, aboundeth.

4 So that we our selves rejoyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.

5 he confirmeth them moreover shewing with what gifts they must chiefly fight, to wit, with faith and charitie, which must daily increase.

6 That whereas it is said, we shall receive the reward of our labours, we shall also receive the increase every day more and more.

1 Theſſ. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

wherein we rejoyce with that through the grace of God they have manfully sustained all the afflictions their enemies where-

unto which they have manfully sustained all the afflictions their enemies where-

unto which they have manfully sustained all the afflictions their enemies where-

unto which they have manfully sustained all the afflictions their enemies where-

unto which they have manfully sustained all the afflictions their enemies where-



In no manerible  
 hand of God many,  
 being that faith is  
 a new gift of God.  
 Now concerning  
 the Church that  
 were before delivred  
 by the multi-  
 tude of the evi-  
 led, because it is  
 grounded and stay-  
 ed upon the faith-  
 fully promitt of  
 God.  
 From some  
 (sars) or from all  
 3 The first ad-  
 monition is, that  
 they follow al-  
 ways the doctrine  
 of the Apostles as  
 a rule for their life.  
 4 Truly he dili-  
 gently and ear-  
 nestly admitteth  
 them of two  
 things which are  
 given us by the  
 only grace of  
 God, to wit, of  
 charitie, and a  
 watchfull minde  
 to be coming  
 of Christ.

sonable and evil men : 1 for all men have not faith.

3 But the Lord is faithfull, and will stablish you, and keepe you in a evil.

4 And we are perwaded of you through the Lord, that ye both doe, and will doe the things which we waine you of.

5 And the Lord guide your hearts to the love of God, and the waiting for of Christ.

6 We waine you, brethren, in the Name of our Lord Iesus Christ, that ye withdraw your selves from every brother that walked inordinately, and not after the instruction, which he received of us.

7 For ye yourselves know, how ye ought to follow us, for we behaved not ourselves inordinately among you.

8 Neither tooke we bread of any man for nought; but we wrought with labour and travaile night and day, because wee would not be chargeable to any of you.

9 Not because we have not authority, but that we might make our selves an example unto you to follow us.

10 For even when we were with you, this we warned you of, that if there were any, which would not worke, that he should not eate.

11 For wee heare, that there are some which of Christ.

1 Truly he dili-  
 gently and ear-  
 nestly admitteth  
 them of two  
 things which are  
 given us by the  
 only grace of  
 God, to wit, of  
 charitie, and a  
 watchfull minde  
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 of Christ.

1 Truly he dili-  
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 given us by the  
 only grace of  
 God, to wit, of  
 charitie, and a  
 watchfull minde  
 to be coming  
 of Christ.

wake among, you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are such, we waine and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 And ye brethren, be not wairie in well doing.

14 If any man obey not this our saying in this letter, note him, and have no companie with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord himselfe of peace give you peace alwayes by all meanes. The Lord be with you all.

17 The salutation of mee Paul, with mine owne hand, which is the token in every Epistle: so I write.

18 The grace of our Lord Iesus Christ be with you all, Amen.

§ The second Epistle to the Thessalonians, written from Athens,

them matters then they which neglect their owne. 9 The Lord commendeth, and the Apostles pray in the Name of Christ, first that no men be idle, and next, that every man doe quietly and carefully see to doe his dutie in that office and calling wherein the Lord hath placed him. 10 Wee must take heede that some unworketh cause us not to be slack in well doing. 11 Excommunication is a punishment for the obstinate. 12 Wee must have no familiaritie nor fellowship with the excom- munication. 13 The end of the excommunication is not the defension, but the sal- vation of the sinner, that at least through him he may be driven to repentance. Wee must to eschew familiaritie with the excommunicate, that we diligently seeke all occa- sions and meanes that may be to bring them againe into the right way. 14 Prayers are the feales of all exhortations: 16 The Apostle Publius beith his letters with his owne hand, that false letters might not be brought and put in place of true.

# THE FIRST EPISTLE OF PAUL TO TIMOTHEVS.

## CHAP. I.

Setting forth a verie full picture of a true Pastors, whose office of  
 peculiarly exalt, eth in teaching, 4 he warneth him that vaine  
 opinions let asse, & teacheth these things, 5 which further  
 charitie and faith: 12 and that his authorities be not con-  
 demned 14 he sheweth what an one he is made through the  
 grace of God.

2 Birth of all le  
 members his owne  
 free vocacion, and  
 election, and also  
 that there might be  
 confirmed by the  
 others: and  
 there will be de-  
 clare the summe  
 of the Apostolick  
 doctrine, to wit, the  
 mercie of God in  
 Christ Iesus ap-  
 prehended by faith,  
 and the end whereof  
 is ye hoped for.

3 The first ad-  
 monition is, that  
 they follow al-  
 ways the doctrine  
 of the Apostles as  
 a rule for their life.  
 4 Truly he dili-  
 gently and ear-  
 nestly admitteth  
 them of two  
 things which are  
 given us by the  
 only grace of  
 God, to wit, of  
 charitie, and a  
 watchfull minde  
 to be coming  
 of Christ.

Paul is an Apostle of Iesus Christ, by the commandement of God our Saviour, and of our Lord Iesus Christ our hope,

2 Vnto Timotheus my naturall sonne in the faith: Grace, a mercy, and peace from God our Father, and from Christ Iesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest walke soare, that they teach none other doctrine.

4 Neither that they give heed to fables and genealogies which are endlesse, which breed questions rather then godly edifying which is by faith.

5 For the end of the commandment

is a love out of a pure heart, and of a good conscience, and of faith undefained.

6 From the which things some have erred, and have turned unto vaine jangling.

7 They would be doctours of the Law, and yet understand not what they speake, neither whereof they affirme.

8 And we knowe, that the Law is good, if a man use it lawfully.

9 Knowing this, that the Law is not given unto a righteous man, but unto the lawlesse and disobedient, to the ungodly, and to sinners, to the unholy, and to the prophane, to murderers of fathers and mothers, to manslayers.

10 To whomongers, to buggers, to men-stealers, to liars, to the peiured, and if there be any other thing that is contrary to wholesome doctrine.

11 Which is according to the glorious Gospel of the blessed God, in which is committed unto me.

then foolishly speake babblers. 7 The taking away of an obedienc. He com- mendeth not the Law, but requireth the right use and practise of it. 8 He is de- clareth the curse of the Law, and therefore doeth not abhorre it, who fleeing and eschewing those things which the Law condemne, & which himselfe will all his heart to observe: it and not he that maketh a vaine babbling of outward and curious my- steries. 9 And such an one is he, whom the Lord hath endued with true doctrine, & with the holy christ. 10 To such as make an acte as it were of flouting. 11 He threateth against fond and vaine babbling, not onely the Law, but the Gospel also, which condemne not, but greatly commendeth the wholesome doctrine contained in the commandments of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the vertue whereof these babblers knowe not. 12 Reason why neither any other Gospel is to be taught here, but hath taught in the Church, neither after any other sort, because there is no other Gospel but that which God committed to him.



He was inward of accitrie  
his Apollship  
against home that  
did carpe his  
former life, de-  
basing himselfe, even  
to helpe to advance  
Christs heavenly mer-  
cie, whereby he  
abolished all those  
his former doings.  
Which gave me  
streng h comely  
when I had no will  
to do well, but al  
when I was wholly  
given to evil.

12 Therefore I thanke him which hath made me strong, that is, Christ Iesus our Lord: for he counted mee faithfull, and put mee in his service.

13 When before I was a blasphemour, and a persecutor, and an oppresser, but I was received to mercie: for I did it ignorantly through unbelief.

14 But the grace of our Lord was exceeding abundant: with faith and love, which is in Christ Iesus.

15 This is a true saying, and by all meanes worthy to be received, that Christ Iesus came into the worlde to save sinners, of whom I am chief.

16 Notwithstanding for this cause was I received to mercie, that Iesus Christ would first shewe on me a long suffering unto the example of them, which shall in time to come beleeve in him unto eternall life.

17 Nowe unto the king everlastig, immortal, invisable, unto God our onely way, be honour, and glorie, for ever, and ever, Amen.

18 This commaundment commit I unto thee, sonne Timotheus, according to the propheties, which went before upon thee, that thou by them shouldst fight a good fight,

19 Having faith and a good conscience, which some have put away, and as concerning faith, have made shipwacke.

20 Of whom is Hymeneus, and Alexander, whom I have delivered unto Satan, that they might learne not to blaspheme.

1. Worshipe to be of God redounded to the commodie of the whole Church.

2. Hee breakeh out into an exclamation, even for very zeale of iobd, for that he cannot faulsh himselfe in accomplishing the grace of God.

3. The conclusion of both the former fatherly admonitions, to wit, that Timothee striving manfully against all lets, being called to the ministrie according to my propheties, which went before of him, should both maintain the doctrine which had been received, and keepe also a good conscience both in hisne and in others.

4. Whole some and found doctrine.

5. Whosoever keepe not a good conscience, doe loose all by little and litle the gift of order: for which he is reproved by two most laterall examples.

6. 1. Cor. 5. 5. For such as fall from God, and his religion, are not to be suffered in the Church, but rather ought to be excommunicated.

7. Call out of the Church, and delivered them to Satan.

8. That by their sinns they might learne what is to be blaspheme.

CHAP. II.

1 He exhorteth them to make publike prayer for all men, and that for two causes: 2 and therefore hee writeth all men in all places to pray, 3 and declareth to what apparel, 4 and with what modestie, women ought to beate themselves in holy assemblie.

1 Exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men,

2 For Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse, and holinesse.

3 For this is good and acceptable in the sight of God our Saviour.

4 Who will that all men shall be saved, and come unto the acknowledging of the truth,

for whom we must pray for all men, and especially for all manner of magistrats, which thing was at that time: whom I doubt of, seeing that Kings, yea and the most part of magistrats were at that time enemies of the Church.

1. An argument taken out of the end to wit, because that magistrats are appointed to this end, that men might peaceably and quietly live in all godlinesse and holinesse, and therefore we must commend them especially to God, that they may faithfully execute so necessarie an office.

2. This word containeth all kind of magistrats, which are to be used amongst men in all their affairs.

3. Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sorts, yea, sometime those that are greatest enemies to the Gospel, will have his Church gathered together after this sort, and therefore prayers to be made for all.

4 For there is one God, and one Mediatour betweene God and man, which is the man Christ Iesus.

6 Whom gave himselfe a ransom for all men, to be that testimonie in due time.

7 Whereunto I am ordained preacher and an Apollie (I speake the truth in Christ, and lye not) even a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, everie where disiting up pure hearts without wrath, or f doubting.

9 Likewise also the women, that they aray themselves in comely apparell, with shamefastnesse and modestie, not with broided haire, or gold, or pearls, or costly apparell.

10 But (as becometh women that profess the feare of God) with good works.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to teach, neither to vsurpe authoritie over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman was deceived, and was in the transgression.

15 Notwithstanding, through bearing of children she shall be saved, if they continue in faith and love, and holinesse with modestie.

1. Tim. 1. 11. Faithfully and sincerely: and by faith be meane while whole some and doctrine, and by truech, an upright and sincere banding of it.

2. He hath spoken of the persons for whom we must pray, and God he teacheth that the difference of places is taken away: for in times past all one only nation, and in one certaine place came together to publike service: but now Churches or Congregations are gathered together every where (orderly and decently) and men come together to serve God publike with common prayer, either must we strive for the nation or for the purification of the bodie, or for the place, but for the mind to have it cleare from all offence, and full of fruitfull and confidence.

3. He putteth the signe for the thing it selfe, the lifting up of hands, for the calling upon God, he teacheth that with a true godly and offence of the mind, which kinde is from calling upon God with a good conscience.

4. Doubting which is against faith, lam. 1. 6. 1. Pet. 3. 7. Thirdly be appointed women to learne in the publike assemblies with silence and modestie, being comely appareled without any ror or excede in their apparel.

5. 1. Cor. 14. 34. The first argument, why is it now lawfull for women to teach in the Congregation, because by this means they should be placed above men, for they should be their masters: which is against Gods ordinance.

6. Hee putteth this ordinance of God, whereby the woman is subiect to man, first by that which God made the woman after man, for man sake.

7. Gen. 1. 27. and 29. 21. God made the woman after man, for man sake.

8. 10. Then because that after sinne God enjoyed of the woman this punishment, for that the man was deceived by her.

9. In Adam was deceived, but through his wives meane, and therefore he is thorthly for this cause subiect to be husband, and ought to be.

10. He addeth a comfort by the way, that their subiection hereafter is not but that women may be saved as well as men, if they be themselves in these burdens of marriage boldly and modestly, with faith and charitie.

CHAP. III.

1 Hee instructeth our Bishops, and Christian cleargie with their wives, 12 children and family, 13 hee calleth the Church the body of God.

1 This is a true saying, if any man desire the office of a Bishop, hee desireth a worthy worke.

2 A Bishop therefore must be unreprouvable, the husband of one wife, watching, temperate, sober, continent, and of good behaviour, not given to wine, not greedy of filthy lucre, not ambitious, not wrathfull, not a lover of money, not a blasphe-mour, nor a drunkard, nor a reveller.

3 A Bishopricke is ordaie ministrie of the worlde in our an idle dignitie, but a worke and that an excellent worke, and therefore with many verities both at home and abroad. Wherefore it is requisite before hee be chosen to examine well his learning, his giftes, and abilities, and his life.

4 Hee speaketh not here of ambitious seeking, then the which there cannot be a worse fault in the Church, but generally of the mind, and disposition of man, framed and disposed to helpe and edifie the Church of God: when and wherefoever it shall please the Lord.

5. Titus. 6. b. Therefore let them that are married men from the office of Bishops, only because they are married, is Antichrist.

4. God would not be manifested to be the onely God, for all men, unlesse he would shewe his goodness in saving of all sorts of men: neither should Christ be free to be the onely Mediatour betweene God and all sorts of men, by having taken upon him that nature of man which is common to all men, unlesse he had first taken all sorts of men, and made intercession for all.

h. Christ Iesus which was made man.

A confirmation, that this even to the Gentiles in the sector of salvation now opened, and made manifest, the Apollie himselfe being appointed properly to this office, which he doeth faithfully and sincerely execute.

6. He teacheth that the difference of places is taken away: for in times past all one only nation, and in one certaine place came together to publike service: but now Churches or Congregations are gathered together every where (orderly and decently) and men come together to serve God publike with common prayer, either must we strive for the nation or for the purification of the bodie, or for the place, but for the mind to have it cleare from all offence, and full of fruitfull and confidence.

7. The first argument, why is it now lawfull for women to teach in the Congregation, because by this means they should be placed above men, for they should be their masters: which is against Gods ordinance.

8. Hee putteth this ordinance of God, whereby the woman is subiect to man, first by that which God made the woman after man, for man sake.

9. In Adam was deceived, but through his wives meane, and therefore he is thorthly for this cause subiect to be husband, and ought to be.

10. He addeth a comfort by the way, that their subiection hereafter is not but that women may be saved as well as men, if they be themselves in these burdens of marriage boldly and modestly, with faith and charitie.

1. Having dispatched those things which pertaine to doctrine, hee speaketh now in the second place of the more private part of the ministrie of the word to wit, of publike sayings. And first of all declaring this question, for whom we must pray: he teacheth that we must pray for all men, and especially for all manner of magistrats, which thing was at that time: whom I doubt of, seeing that Kings, yea and the most part of magistrats were at that time enemies of the Church.

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## Godliness is great gaine.

5 He condemneth  
enviously, and ex  
communicateth  
excommunicat  
of the Church as  
troubling men  
such as contrar  
to themselves with  
Christ's doctrine.  
(*As into say, the  
doctrine of god-  
liness, but wca-  
not to be them-  
selves and others  
in vaine questi-  
ons, (for all  
other things are  
vaine) because  
they consent not  
to the doctrine in  
Christ's doctrine;  
and as living de-  
ceivers, because  
they favour of  
found of nothing  
but vanity as  
to the men be-  
cause they trou-  
ble themselves  
so much in mat-  
ters of nothing;  
as in such  
pleasur, for that  
they cause great  
contention and  
corrupt men-  
rinders and jdg-  
ment: to be flou-  
is, in prophane  
and wicked, be-  
cause they rule  
the precious name  
of Godliness and religion to filthy lucre. b Striving about words and not about mat-  
ter: and by words to meeteth all those things which have no pish in them, and whereby  
we can reap no profit. c Such as we see in those shameles schooles of Popery  
which are nothing else but vaine babbling and prating. 6 Hee turneth away filly the  
name of gaine and lucre, confessing that godliness is great gaine, but farre after an  
other sort, to wit, because it bringeth true sufficiency. 7 He mocketh their folie,  
and how they greedily gaze after fruitie things, but they can in no way be satisfied, and  
yet not withdrawing they cannot enjoy that excede. 8 He prayeth Timothee from  
contumelious after another sort, to wit, because it draweth with it an infinite sort of  
lusts, and those very hurtfull, whereas covetous men doe torment themselves to fare  
forth, that in the end they call away from their faith and salvation. 9 Sorow  
and griefe do as it were peare thorough the minde of man, and are the harvest and fruite  
of covetousnesse. 9 A Peculiar exhortation to divers virtues, whereby it  
leave out the Pallour especially to be furnished. e Whom the Spirit of God ruleth.*

3 If any man teach otherwise, and confen-  
teth not to the wholesome words of our Lord Ie-  
sus Christ, and to the doctrine which is according  
to godliness.

4 Hee is puffed up and knoweth nothing, but  
doteth about questions and b thrive of wordes,  
whereof cometh envie, strive, railings, evil fur-  
mings,

5 Forward e disputations of men of corrupt  
mindes and destitute of the truth, which thinke  
that gaine is godliness: from such separate thy  
selfe.

6 But godliness is great gaine: if a man be  
content with that hee hath.

7 For we brought nothing into the world,  
and it is certaine, that we can carie nothing out.

8 Therefore when wee have fooode and raim-  
ent, let us therewith be content.

9 For they that will be rich, fall into ten-  
tation and snares, and into many foolish and noy-  
some lustes, which drowne men in perdition and  
defluention.

10 For the desire of money is the roote of all  
evil, which while some lusteth after, they creid  
from the faith, and 4 perced themselves thorow  
with many forowes.

11 But thou, O e man of God, see these  
things, and follow after righteousnesse, godliness,  
faith, love, patience, and meekenesse.

12 Fight the good fight of faith: lay holde of  
eternal life, whereunto thou art also called, and  
halt professed a good profession before many  
witnesses.

13 Strive about words and not about mat-  
ter: and by words to meeteth all those things which have no pish in them, and whereby  
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leave out the Pallour especially to be furnished. e Whom the Spirit of God ruleth.

## II. Timotheus.

## He commendeth Timotheus faith.

13 I charge thee in the fight of God, who  
quickeneth all things, and before Iesus Christ,  
which under Pontius Pilate 3 witnesseth a good  
confession.

14 That thou keepe *this* commandment with-  
out spot, and unrebukeable, untille the appearing  
of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is  
blessed and Prince onely, the King of kings and  
Lord of lords.

16 Who onely hath immortallitie, and dwelleth  
in the light that none can attain unto: whom ne-  
ver man lawe, neither can see, unto whom be ho-  
nour and power everlasting, Amen.

17 Charge them that are rich in this world,  
that they be not high minded, and that they  
trust not in uncertaine riches, but in the living  
God, (which giveth us abundantly all things to en-  
joy.)

18 That they doe good, and be rich in good  
works and be ready to distribute, and communicate,  
19 Laying up in store for themselves a good  
foundation against the time to come, that they  
may obtaine eternal life.

20 O Timotheus, keepe that which is com-  
mitted unto thee, and avoide prophane and vaine  
babblings, and oppositions of science falsely so cal-  
led,

21 Which while some i professe, they have  
erred concerning the faith. Grace be with thee,  
Amen.

The first Epistle to Timotheus, written from  
Laodicea, which is the chieftest city of  
Phrygia Paclariana.

liberalitie towards their neighbour, and gentle conditions. g In such pertaining to  
this life, with whom those men are compared which are rich in good works.  
21 Mark. 4.19. luk. 12.15. b Who onely is, and that everlasting, for he setteth  
the fruite nature of riches against God. c Matt. 6.2. 11 The praise of liberality by  
the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in us,  
and therefore of the salvation that shall be given us. 13 He rebuffeth the chief of all  
the former exhortations, which ought to be deeply imprinted in the minde of all mi-  
nisters of the word, to wite, that they shew no all vaine babblings of sophistry and  
continue in the implicite of heere doctrine. 14 Not onely in word, but also in con-  
science and gesture: to be floure, whilst their behaviour was such that even when they  
held their peace, they would make men believe their heads were occupied about  
nothing but high and weightie matters, even when they erred concerning the faith.

# THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

### CHAP. I.

3 He commendeth Timotheus faith, 6 and exhorteth him  
to goe faithfully in the charge committed unto him: 8 and  
that whether for his hands, 9 or for the winning of others  
he fight. 11 He triumpheth of his Apostleship.  
14 He willeth him to have care of the thing committed unto  
him, 16 and prayeth Onesiphorus.

All an Apostle of Iesus Christ by  
the will of God, a, according to  
the promise of life which is in  
Christ Iesus.

2 To Timotheus my beloved  
sonne: Grace, mercie and peace  
from God the Father, and from Iesus Christ our  
Lord.

3 I thank God, 4 whom I serve from  
mine b elders with pure conscience, that without  
meane first before him the great good will hee beareth him. and  
the reckoning up the excellent gifts which God would as it were have to be, in-  
heritance in Timothee, and his succursall, which might so much the more make him  
bound to God. d Acts 13. b From Abraham, Isaac and Iacob:  
for hee speaketh not of Isaac, but of Christ's seed.

ceasing I have remembrance of thee in my prayers  
and day.

4 Desiring to see thee, full of thy teares,  
that I may be filled with ioy:

5 When I call to remembrance the unfained  
faith that is in thee, which dwelt first in thy grand-  
mother Lois, and in thy mother Eunice, and am as-  
tured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance that  
thou e stirre up the gift of God which is in thee, by  
the putting on of mine hands,

7 For God hath not given us the Spirit of  
fear, but of power, and of love, and of a sound  
minde.

8 Be not therefore ashamed of the testimo-  
ny, and therefore we on the contrary side must labour as much as we can to fight and keepe  
it burning. d To persece us therow, and terrificus, as men whom the Lord  
will deliuy.

3 Hee proveth that the ignominie of the crasse is not  
only not to be ashamed of, but also that it is glorious and most honorable: first,  
because the Godly wherefore the godly are afflicted is the testimonie of Christ: and  
secondly, because length the great vertue and power of God appereth in them,

4 Chap. 1. 1. 2  
+ A most correct  
request and charge,  
to observe and  
keepe all the prom-  
ises faithfully,  
with our eyes fixt  
upon the coming  
of Iesus Christ,  
whose glory we  
have to see against  
the vaine glittering  
of this world, and  
his power, against  
all the resisting of  
the wicked.  
+ Mark. 27. 11.  
iobn 18. 37.  
f He beareth many  
words together, no  
one purpose, where-  
by hee voucheth the  
power of God,  
which if we sicke  
fast unto, we shall  
not be moved out  
of our standing.  
+ Chap. 1. 1. 1. 1.  
+ 14, and 19. 16.  
+ 14. 1. 1. 1. 1.  
11 Hee altho for  
an overplus as it  
were a sharpe ad-  
miration to the  
rich, that they  
chiefly are heede  
of, as to be ready  
to wit of riches,  
and deceitfull hope,  
against which he  
settech three excel-  
lent vertues, hope  
in the living God,  
g In such pertaining to  
this life, with whom those men are compared which are rich in good works.  
21 Mark. 4.19. luk. 12.15. b Who onely is, and that everlasting, for he setteth  
the fruite nature of riches against God. c Matt. 6.2. 11 The praise of liberality by  
the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in us,  
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the former exhortations, which ought to be deeply imprinted in the minde of all mi-  
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science and gesture: to be floure, whilst their behaviour was such that even when they  
held their peace, they would make men believe their heads were occupied about  
nothing but high and weightie matters, even when they erred concerning the faith.









b Not such a creature as may desire men from coming to the minister, but such as may call them to come in to represent and benefit for.

1. Eph. 6. v. coll. 3. as 1. Eph. 6. v. 18.

4. The seventh admonition, of servants due to their masters.

c Which may be done without offence to God.

1. Cor. 14. Coloss. 3. 2.

f. The right admonition belonging to all the godly, that seeing God call all men to the Gospel, and Christ hath justified us, that he hath also sanctified us, we must all of us give our selves to true godliness and righteousness, sitting before as a sure hope of that immeasurable glory: which thing must in such sort be beaten into their heads, that the gainers also must be reprov'd, by the authority of the mighty God.

d *Lapses of the flesh*, which belong to the present state of this life and world.

e Christ is here most plainly called that mighty God, and his appearance and coming is called by the *Epiphany*, our hope.

f As it were a thing peculiarly laid up for himselfe.

g With all authority possible.

of good workes with uncorrupt doctrine, with b gravitie, integrity,

8 And with the whole word, which can not be condemned, that hee which withstandeth, may be ashamed, having nothing concerning you to speake evil of.

9 ¶ Let servants be subiect to their masters, & cleate them in all things, but answering againe, 10 Neither pickers, but that they shew all good faithfulness, that they may adorne the doctrine of God our Saviour in all things.

11 ¶ For that grace of God, that bringeth salvation unto all men, hath appeared.

12 And teacheth us, that we should denie ungodlinesse, and d worldly lusts, and that we should live soberly and righteously, and godly in this present world,

13 Looking for that blessed hope, and appearing of that glorie of that mighty God, and of our Saviour Iesus Christ.

14 Who gave himselfe for us, that hee might redeeme us from all iniquitie, and purge us to be a peculiar people unto himselfe, zealous of good workes.

15 These things speake, and exhort, and convince with all g authority. See that no man despise thee.

¶ Looking for that blessed glory: which thing must in such sort be beaten into their heads, that the gainers also must be reprov'd, by the authority of the mighty God.

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f As it were a thing peculiarly laid up for himselfe.

g With all authority possible.

CHAPTER III.

¶ He willeth that all generally be put in minde to reverence such as be in authority: 3 That they remember their former life, and shew ite all infirmitie unto god. 9 And if any iniquitie themselves, and these things, 10 he willeth that we be reprov'd.

P U T them in remembrance that they \* be subiect to the principalities and powers, and that they be obedient, and ready to every good worke.

2 That they speake evill of no man, that they discharge their duties, which men owe to men, and especially subiects to their magistrates.

¶ Rom 13. 1. 1. Pet. 2. 13.

be no fighters, but soft, shewing all meekenesse unto all men.

3 ¶ For we our selves also were in times past unwise, disobedient, deceived, serving the lutes and divers pleasures, living in maliciousnesse and envie, hateful, and hating one another.

4 But when that bountifullnesse and that love of God our Saviour toward man appeared,

5 Not by the works of a righteousness, which we had done, but according to his mercy he saved us, by the washing of the new birth, and the renewing of the b holy Ghost,

6 Which hee shed on us abundantly, through Iesus Christ our Saviour,

7 That we be, being iustified by his grace, should bee made heires according to the hope of eternal life.

8 ¶ This is a true saying, and these things I will thou shouldst asseme, that they which have beleev'd God, might be careful to shewe forth good workes. These things are good and profitable unto men.

9 ¶ But stay foolish questions, and genealogies, and contentions and brawlings about the Law: for they are unprofitable and vaine.

10 ¶ Relekt him that is an heretike, after once or twice admonition.

11 Knowing that hee that is such, is perverted, and sinneth, being damned of his owne selfe.

12 ¶ When I shall send Artemus unto thee, or Tychicus, be diligent to come to mee unto Nicopolis: for I have determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let our selves also learne to shew forth good workes for necessary uses, that they be not unfruitfull.

15 All that are with me, salute thee. Greete them that love us in the faith. Grace be with you all, Amen.

¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

a Hee confirmeth againe the former exhortation, by proposing the effect of our regeneration, the pledge whereof is our Baptisme.

1. Cor. 6. 11.

2 Tim. 1. 9.

b Word for word, of the works which are done in righteousness: and this place doth fully reprove the doctrine of merit.

b Which the verities of the holy Ghost worketh.

3 Againe with a great exultation, he beateh into our heads, how that we ought to give our selves, to true godliness, and righteousness, all our lives long, and to be diligent to shew to a good conscience, that we serve to a living, but to move strive and debate.

c Give themselves exactly unto good workes.

¶ 1 Tim. 1. 9. and 4. 7. 1 Tim. 4. 23.

d The ministers of the word must at once cast off heretikes, that is, such as thus basely and festinously dispute the Church, and will give no ease to Ecclesiasticall admonition.

e Let of all, be with thee a word or two of private matters, and commendeth gentleness.

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¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

THE EPISTLE OF PAUL TO PHILEMON.

¶ Paul handling a ball and small matter, yet according to his manner mounteth also unto God. 8 Sending againe to Philemon his beloved and trusty servant, hee interceath pardon for him, and very greatly preacheh of Christian justice.

Paul a prisoner of Iesus Christ, and our brother Timotheus, unto Philemon our deare friend, and fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I \* give thanks to my God, making mention always of thee in my prayers,

5 (When I heare of thy love and faith, which thou hast toward the Lord Iesus, and toward all Saints.)

6 That the fellowship of thy faith may be made effectfull, and that whatsoever good thing is

in you through Christ Iesus, may be knowne.

7 For we have great joy and consolation in thy love, because by thee, brother, the Saints knowels are comforted.

8 Wherefore, though I be very holde in Christ to commend thee that which is convenient,

9 I yet for loves sake I rather beleeve thee, though I be as I am, even Paul aged, and even now a prisoner for Iesus Christ.

10 I beleeve thee for my sonne \* Onesimus, whom I have begotten in my bonds.

11 Which in times past was to thee unprofitable, but now profitable both to thee and to me.

12 Whom I have sent againe: thou therefore receive him, that is mine owne d bowels,

b That by this means all men may perceive how rich you are in Christ, who sit in faith, charity, and all bountifullnesse. Because thou diddest so dutifully and cheerfully refresh the Saints, that they conceived joyfully a marvellous joy: for by thy word, bowels) is meant: not only the inward feeling of words and miseries that men have one of another, but also the inward comfort which entereth into the very bowels, as though the heart were refreshed and comforted.

1 An example of Christian exercise and commendation for another man. \* Col 4. 9.

d At mine owne sonne, and as if I had begotten him of mine owne body.

¶ 1. Thess. 1. 2. 2. Thess. 1. 3.

a By fellowship of faith, the members those duties of charity which are bestowed upon the Saints, and flow forth by an effectfull faith.







6 He applied the former doctrine to this end exhorting all men by the words of David to heare the Sonne of God, who speaks, and to give full credit to his wordes, seeing that another wife they cannot enter into that entrance.

7 To wit, Christe.

8 He calls that excellent effect of faith, whereby we see, Abba, that is, Father.

9 Father's confidence, and to confidence in his own hope.

10 Epl. 9.8.

11 Chap. 4.

12 For that God was before time, as agate after Moses.

13 In the day that he was raised in the dead, or arose with him.

14 They are brutish and made.

15 Non waying the words of David, he sheweth first by this word, To day, that we must not neglect the occasion while we have it, for that word is in to be retained in Babylon, but comprehend all that we therein God calleth us.

16 In the day left, that is to say, to long as the Gospel is.

17 Now, he sheweth that David meant the preaching of Christ, which was then also preached, for Moses and the Prophets stepped in none other.

18 He comprehendeth the preaching of the Gospel, which being drunk, that is to say, be profiteth nothing, unless it be tempered with faith.

19 Let any man should obtayne, that those words were meant of the land of Canaan, and of Moses doctrine, and therefore cannot well be drawn to Christ, and to eternal life, the Apostle telleth that there are two manner of rests spoken of in the Scriptures: the one, of the fevnt day, when God is sayd to have rested from all his works: another is said to be that same, wherein Iohanna laid see people: but this rest is not the last rest whereunto we are called, and that is proved by two reasons. For seeing that David did long time after, speaking to the people which were then placed in the land of Canaan, wish these words, 7 day, and thirteenth it is ill that they shold not enter into the rest of God, which telleth them the voyce of God that sounded in their eares, we must needs say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is, that everlasting rest, wherein we begin to live to God after that the race of this life ceaseth: as God rested the seventh day from houle his works, that is to say, from making the world, after he created it, which rest is that which he meant, that the way to this rest, which Moses and the land of Canaan and all that order of the Law did shadow, is opened in the Gospel only.

which should be spoken after.

6 But Christ is as the Sonne, over his owne house, a whole house we are, if we hold fast that confidence and that reioycing of that hope unto the end.

7 Wherefore, as the holy Ghost saith, To day if ye f shall heare his voyce,

8 Harden not your hearts, as in the g provocation, according to the day of the tentation in the wilderness.

9 Where your fathers tempted me, proved me, and law my works fourtie yeeres long.

10 Wherefore I was grieved with that generation, and sayd, I they b erre ever in their heart, neither have they known my wayes.

11 Therefore I swore in my wrath, if they shall enter into my rest.

12 Take heed brethren, least at any time there be in any of you an evill heart, and unfaithfull, to depart away from the living God.

13 But exhort one another daily, while it is called a day, lest any of you be hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we keepe fast unto the end that he beginning, wherewith we are upholden,

15 I so long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the provocation.

16 For some when they heard provoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeas'd fourtie yeeres: Was he not displeas'd with them that sinned, & whole cakes fell in the wilderness te?

18 And to whom swere he that they should not enter into his rest, but unto them that obeyed not?

19 So woe that they could not enter in, because of unbelief.

8 Note be confident these words, if you heare his voyce, etc. which they are spoken and meant of the hearing of faith against which the flesh hardening through unbelief. k I hat be, sinning, and truth and confidence: and after the manner of the Hebrews, he call eth that beginning, which is cast off. I do long as it is: voice founden out.

Num 14.37.

CHAP. IV.

1 He beginneth exhortation with b rethren, lest they, even as their fathers, were to be deprived of the rest offered unto them, 21 but that they endeavour to enter in to it.

2 And so he beginneth to intreat of Christ's Priesthood.

1 Let us feare therefore, least at any time by forsaking the promise of entering into his rest, any of you should come to be deprived.

2 For unto us was the Gospel preached as also unto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.

3 For we which have believed, doe enter into the rest of God, which he hath promised to them that believe, as he hath sworn to our fathers, which being drunk, that is to say, be profiteth nothing, unless it be tempered with faith.

4 Let any man should obtayne, that those words were meant of the land of Canaan, and of Moses doctrine, and therefore cannot well be drawn to Christ, and to eternal life, the Apostle telleth that there are two manner of rests spoken of in the Scriptures: the one, of the fevnt day, when God is sayd to have rested from all his works: another is said to be that same, wherein Iohanna laid see people: but this rest is not the last rest whereunto we are called, and that is proved by two reasons. For seeing that David did long time after, speaking to the people which were then placed in the land of Canaan, wish these words, 7 day, and thirteenth it is ill that they shold not enter into the rest of God, which telleth them the voyce of God that sounded in their eares, we must needs say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is, that everlasting rest, wherein we begin to live to God after that the race of this life ceaseth: as God rested the seventh day from houle his works, that is to say, from making the world, after he created it, which rest is that which he meant, that the way to this rest, which Moses and the land of Canaan and all that order of the Law did shadow, is opened in the Gospel only.

into rest, as he said to the other, & As I have sworn in my wrath, if they shall enter into any rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the fevnt day on this wife, & God did rest the seventh day from all his workes.

5 And in this place againe, if they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereunto, and they to whom it was first preached, entered not therein for unbeliefs sake:

7 Againe hee appointed in David a certaine day, by To day, after a long time, saying, as it is said, \* This day, if ye heare his voyce, harden not your hearts.

8 For if Iesus had given them rest, then would he not after this have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, hath also ceased from his owne works, as God did from his.

11 Let us studie therefore to enter into that rest, least any man fall after the same ensample of disobedience.

12 For the word of God is lively, and mighty in operation, and sharper then any two edged sword, and entrencheth thorow, even unto the dividing asunder of the soule and the b spirit, and of the joynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open unto his eyes, with whom we have to doe.

14 Seeing then that we have a great high Priest, which is entered into heaven, exee Iesus the Sonne of God, let us k holde fast our profession.

15 For we have not an high Priest, which can be not touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let us therefore goe boldly unto the throne of grace, that we may receive mercie, and finde grace to helpe in time of neede.

1 Now he enteth into the comparision of Christes Priesthood with Aarons, and declarer even in the very beginning the marvelous excellencie of this Priesthood, calling him the Sonne of God and placing him in the seat of God in heaven, plainly and evidently setting him against Aarons Priests, and the transitorie tabernacle: which comparision he setteth forth afterward more at large. k And let us not get our of our hands, & let us not seeme by this great glory of our high Priest, to flay and fluppe us from going unto him, be as proved straightwaies after, that he is notwithstanding our brother in deedes (as hee proceedeth also before) and that hee be accounted: but our curies, and sinners, to call on boldly to him.

CHAP. V.

1 First he stremeth the doctrine of the high Priest: 2 Secondly, that Christ is appointed of God to be our high Priest: 3 And that he hath fulfilled all thing belonging thereto.

For every high Priest is taken from among men, 1 The first part is and is ordained for men, in things pertaining to God, & that he may offer both a giftes and b sacrifices for finnes.

2 Which is e able sufficiently to have compassion d on them that are ignorant, and that are after the order of men. 3 The first part of the second comparision, Christ as which is made his Priests, to the end that feeling the same infirmitie in himselfe we which are in all the rest of the people, they should in their owne and the peoples name offer giftes and sacrifices, which are witnessies of common faith, and repentance: a Offering of oblations without life. b Beeths which were killed, but offering of oblations without life. c Fit and meete. d On them that are ignorant, as in the Hebrew tongue, under ignorance and error is every false meane, even as false face: but is voluntarie.

¶ Psal. 95. 8.

¶ Gen. 2. 2.

¶ Chap. 3. 7.

¶ Hee spake of Iohanna the sonne of Nunn: and as the word of Canaan was a figure of our true Priesthood, which is Iohanna the sonne of Christ.

¶ As God rested the seventh day, so must we rest from our workes, from such as are corrupt manner.

¶ His tentureth as an exhortation.

¶ Lett any man become a life example of disobedience.

¶ An amplification taken from the name of the word of God, the power wherof is such, that it entrencheth even to the deepest and most inward part of the heart, wounding them deadly that they should be pleased quickning the believers.

¶ The doctrine of God, which is preached both in the Law and in the Gospel.

¶ Hee call eth the word of God, lively, & ready of feeling, because it is so touched to them, & whom it is preached.

¶ Hee call eth the same, which hath the affectione of our hands, & by this spirit, hee meaneth that hee should be taken from men, as hee is taken from among men, and is called after the order of men.

¶ The first part of the second comparision, Christ as which is made his Priests, to the end that feeling the same infirmitie in himselfe we which are in all the rest of the people, they should in their owne and the peoples name offer giftes and sacrifices, which are witnessies of common faith, and repentance: a Offering of oblations without life. b Beeths which were killed, but offering of oblations without life. c Fit and meete. d On them that are ignorant, as in the Hebrew tongue, under ignorance and error is every false meane, even as false face: but is voluntarie.







† Rom. 5.6. 8. pet. 3.18.

† A reason why the Testament must be abolished by the death of the Mediator, because the Testament hath the confirmation of a Testament of gifts, which is made effectual by Christ's death, and therefore that might be effectual, it must needs be that he that made the Testament, should die.

† Heb. 9. 17. 12. There must be a testimony between those things which perish, and those which are perfected: And the Law itself is the Law of life, as the Tabernacle, the books, the vessels, the sacrifices, although they were the types of heavenly things, require that all those should be purified with some matter and ceremony of the same nature to wit, with the blood of beasts, with water, with hyssop, Burdened with all things are heavenly, and heavenly things are purified with heavenly things, as the Tabernacle, the books, the vessels, the sacrifices, although they were the types of heavenly things, require that all those should be purified with some matter and ceremony of the same nature to wit,

the new Testament, that through & death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receive the promise of eternal inheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alive.

18 Wherefore, neither was the first ordained without blood.

19 For when Moses had spoken every precept to the people, according to the Law, he took the blood of calves and of goats, with water and purple wool and hyssop, and sprinkled both the books, and all the people.

20 Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices than these.

24 For Christ is not entered into the holy places that are made with hands, which are similitudes of the true Sanctuary: but is entered into very heaven, to appear now in the sight of God for us.

25 Not that he should offer himself often, as the high Priest entered into the holy place every year with other blood.

26 For then must he have often suffered since the foundation of the world: but now in the end of the world hath he been made manifest, once to put away a sin by the sacrifice of himself.

27 And as it is appointed unto man that they shall once die, and after that cometh the judgement:

28 So Christ was once offered to take away the sinnes of many, and unto them that

live, things are sanctified in like sort, to wit, with that everlasting offering of the quickening blood of Christ. As the high Priest had commandment, he was able to sprinkle. Exod. 24. 6. The similitudes of heavenly things yet earthly, and therefore they were to be offered with blood of beasts, and with water and hyssop. And under this all things are heavenly, and therefore they could not be sanctified with the offering of his lively blood. 13 Another double comparison: The Levitical high Priest entered into the Sanctuary, which was made indeed by the commandment of God, but yet with most filthy things, as though he were a partaker of another man's sin, to wit, of the heavenly place. But Christ entered once into heaven itself. Again, he appeared before the Ark, but Christ before God the Father himself.

14 Another double comparison: The Levitical high Priest offered other blood, but Christ offered his own: the every year he offered his offering: Christ offering himself once, abolished sin altogether, both of the former ages and of the ages to come. 15 An argument to prove that Christ's offering ought not to be repeated: Seeing that sinners were to be purged from the beginning of the world, and his precious blood is not to be used, but by the blood of Christ: he might needs have died oftentimes since the beginning of the world. But a man can die but once: therefore Christ's oblation which was once done in the latter days, neither could nor can be repeated. Seeing then it is so, surely the virtue of it extendeth both to sinners that were before, and to sinners that are after his coming. 16 In the latter days, q. That whole sort of sinners. 17 He speaketh of the natural state and condition of man: For as for Lazarus and certain other that died twice, that was no usual thing but an extraordinary, and so forth: but that shall be changed, by exchanging is a kind of death. Rom. 6. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

work for him; shall hee appeare the second time without sinne unto salvation.

CHAP. X.

1 He saith that the sacrifices of the Law were unprofitable, 2 that they were generally renewed, 3 that the sacrifice of Christ is once, and perpetual, 4 hee saith that by David's testimony, 5 that hee is able to save to the uttermost them that will give the glory of Christ, 6 in that hee is able to pray for sinners, 7 that cometh forth.

For the law having the shadow of good things, to come, and not the very image of the things, those sacrifices can never with those sacrifices, which they offer day by day, year by year continually, sanctifie the consciences thereof.

For would they not then have ceased to have bene offered, because that the offerers once purged, should have had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes every yeare.

4 For it is impossible that the blood of bulles and goats should take away sinnes.

5 Wherefore when hee cometh into the world, hee saith, & sacrifice offering thou wouldest not: but a bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Lo, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Above, when he said, Sacrifice and offering, and burnt-offerings, and sinne-offerings, thou wouldest not have, neither hadst pleasure therein (which are offered by the Law)

9 Then said hee, Lo, I come to doe thy will, O God, he taketh away the first, that he may establish the second.

10 By the which will were sanctified, even by the offering of the body of Iesus Christ once made.

11 And every Priest standeth daily ministering, and oft times offereth one manner of offering, which can never take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, & sateth at ever at the right hand of God,

13 & And from henceforth tarrieth till his enemies be made his footstool.

14 For with one offering hath hee consecrated for ever them that are sanctified.

15 For the holy Ghost also beareth us record for after that he had said before,

16 This is the Testament that I will make

1 He saith that the sacrifices of the Law were unprofitable, 2 that they were generally renewed, 3 that the sacrifice of Christ is once, and perpetual, 4 hee saith that by David's testimony, 5 that hee is able to save to the uttermost them that will give the glory of Christ, 6 in that hee is able to pray for sinners, 7 that cometh forth.

Why then cease they yearly sacrifice which were the shadow of good things, to come, and not the very image of the things, those sacrifices can never with those sacrifices, which they offer day by day, year by year continually, sanctifie the consciences thereof.

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unto them after those days, sayth the LorJ, I will put my Law in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember I no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Therefore therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place.

20 By the new and living way, which he hath prepared for us, through the vaille, that is, his flesh.

21 And seeing we have an high Priest, *whom* he is over the house of God.

22 Let us draw neere with a true heart in assurance of faith, our hearts being pure from an evill conscience.

23 And washed in our bodies with pure water, let us keepe the profession of our hope, without wavering, (for he is faithful that promised.)

24 And let us consider one another, to provoke unto love, and to good works,

25 Not forsaking the fellowship that we have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth neere.

26 For if we sinne *so* willingly after that wee have received and acknowledged that truth, there remaineth no more sacrifice for finnes.

27 But a fearefull looking for of judgement, and violent fire, which shall devour the adversaries.

28 He that despiseth Moses Law, dieth without mercy *under* two, or three witnesses:

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doeth despise the Spirit of grace?

30 For we know him that hath said, *Vengeance belongeth unto mee*: I will recompense, faith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the living God.

32 Now call to remembrance the dayes that ye are passed, in the which after ye had received light, ye indured a great fight in afflictions,

33 Partly while ye were made a gazing stock both by reproaches and afflictions, and partly while ye became companions of them which were fo tossed to and fro.

34 For both you sorrowed with mee for my

bonds, and suffered with ioy the spoiling of your goods, knowing in your selves how that ye have in heaven a better, and an enduring *substance*.

35 Cast not away therefore your confidence which hath great compense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a very little while, and he that shall come, will come, and will not tarie.

38 Now the iust shall live by faith: but if any withdraw himselfe, my soule shall have no pleasure in him.

39 But wee are not they which withdrew our selves unto perdition, but *followe* faith unto the conservation of the soule.

CHAPTER XI.

He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approved of God, attained salvation in other way then by faith, that the Iewes may know that by the same only, they are kept unto the Father, in an holy way.

Now *faith* is the grounds of things which are hoped for, and the evidence of things which are not seene.

1 For by it our elders were well reported of.

2 Through faith wee understand that the world was ordeined by the word of God, so that the things which wee see, are not made of things which did appeare.

3 By faith Abel offered unto God a greater sacrifice then Cain, by the which he obtained witness that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

4 By faith was Enoch translated, that he should not see death: neither was he found; for God had translated him: for before he was translated, he was reported, that he had pleased God.

5 But without faith it is impossible to please him: for he that cometh to God, must believe that God is, and that hee is a rewarder of them that seeke him.

6 By faith Noe being warned of God of the things which were as yet not seene, moved with reverence, prepared the Arke to the saving of his household, through the which Arke he condemned the world, and was made heire of the righteousnesse, which is by faith.

7 By faith Abraham, when he was called, obeyed God, to goe out into a place, which he should afterward receive for inheritance, and he went out, not knowing whither he went.

8 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

9 For he looked for a city having a foundation, whose builder and maker is God.

10 Through faith Sara also received strength to conceive seede, and was delivered of a child, when she was past age, because shee iudged him faithful which had promised.

11 And therefore sprang thereof one, even of one which was dead, so many as the starrs of the skie in multitude, and as the sand of the sea shore which is innumerable.

12 All these died in *faith*, and received not

Goods and riches.

He will come within this very little while.

Heb. 11. 1. Rom. 1. 17. Gal. 3. 1. 1. He commended the excellency of a sure faith by the effect, because the effect way to life, which sentence he setteth forth and amplifieth by setting the contrary againe.

An excellent description of faith: by the effects, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are invisible.

He sheweth that the Fathers ought to be accounted of, by this vertue.

This is, those Fathers of whom we came: and whose authoritie and example ought to move us very much.

Gen. 1. 1. Job. 1. 10.

He sheweth the propriety of faith, by setting out unto us most picked examples of such as from the beginning of the world excelled in the Church.

So that the world which we see, which was not made of any matter appeared or was before, but of nothing.

Abel. Gen. 4. 3. 4. Matt. 3. 3. 4. Enoch.

Gen. 21. 1. He should not die.

This reward is not referred to our merits, but to the

free promise: as Paul teacheth in Abraham the father of all the faithful.

Gen. 4. 4. Rom. 9. 11.

Gen. 6. 13. 7. Abraham and

Gen. 17. 1. 1. He is likely to beare children, as if he had bene dead, & in that way which they had while they lived, and followe them even to that grave.

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f. 17. then, where is the fire of Iesus. 2. He is likely to beare children, as if he had bene dead, & in that way which they had while they lived, and followe them even to that grave.



*This is the figure of our example for the things promised. For the Patriarch were wont when they received the promise, to profess their religion by building of Altars, and calling on the name of the Lord.*

the promises, but sawe them afarre off, and beleeved them, and I received them thankfully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say such things, declare plainly, that they seeke a country.

15 And if they had bene mindfull of that country, from whence they came out, they had leasure to have returned.

16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith Abraham offered up Isaac, when he was k<sup>r</sup>ied, and he that had received the promises, offered his onely begotten sonne.

18 (To whom it was said, In Isaac shall thy seede be called.)

19 For hee considered that God was able to raise him up even from the dead: from whence he received him also after a for.

20 By faith Isaac blessed Jacob and Esau, concerning things to come.

21 By faith Jacob when he was a dying, blessed both the sonnes of Joseph, and leaning on the end of his staffe, worshipped God.

22 By faith Joseph when hee dyed, made mention of the departing of the children of Israel, and gave commandment of his bones.

23 By faith Moses when hee was borne, was hid three months of his parents, because they saw hee was a proper childe, neither feared they the Kings commandment.

24 By faith Moses when hee was come to age, refused to be called the sonne of Pharaohs daughter.

25 And chose rather to suffer adversitie with the people of God, then to enjoy the pleasures of sinne for a season,

26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had respect unto the recompense of the reward.

27 By faith hee forsooke Egypt, and feared not the fiercenes of the king: for hee endured, as hee that saw him which is invisible.

28 Through faith hee ordained the Passover and the effusion of blood, least hee that destroyed the first borne, should touch them.

29 By faith they passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed up.

30 By faith the walls of Jericho fell downe after they were compassed about seven dayes.

31 By faith the harlot Rahab perished not with them which obeyed not, when she had received the spies peaceably.

32 And what shall I more say for the time would be too thort for me to tell of Gedeon, of Barac, and of Sampson, and of Iephte, also of David, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousefne, obtained the promises, stopped the mouthes of lions,

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, returned to fight the armies of the aliens,

35 The women received their dead raised to life:

life: other also were racked, and would not be delivered, that they might receive a better resurrection.

36 And others have beene tryed by mockings and scourgings, yea, moreover by bonds, and imprisonment,

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered up and downe in sheepes skinnes, and in goates skinnes, being destitute, afflicted, and tormented:

38 Whome the world was without wofe: they wandered in wildernesses and mountaines, by dennes, and caves of the earth.

39 And these all through faith obtained good report, and received y<sup>e</sup> not the promise,

40 God providing a better thing for us, that they without us should not be made perfecte,

41 And also their consecration and ours. But saw Christ affares off. For his salvation, and hang upon Christ, who was exhibited to us oneday.

CHAPTER XII.

Behold not onely by the examples of the Fathers, but before recited exhort them to patience and constance, 3 but also by the example of Christ, as That the chastenings of God cannot be rightly judged by the sense and sense of our flesh.

Wherefore, let us also, seeing that we are compassed with so great a cloud of witnesses, cast away every thing that presseth downe, and the sinne that a hangeth to fast on: let us run with patience the race that is set before us,

2 Looking unto Iesus the author and finisher of our faith, who for the joy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endureth such speaking against sinners, least ye should be wearied and faint in your mindes.

4 Ye have not yet received unto blood, striving against sinne.

5 And yett have forgotten the consolation, which speaketh unto us unto children, My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loveth, hee chasteneth: and hee scourgeth every sonne that hee receiveth.

7 If ye endure chastening, God offered himselfe unto you as unto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes.

9 Moreover wee have had the fathers of our bodies which corrected us, and we gave them reverence: should we not much rather be in subjection unto the father of spirits, that we might live?

10 For they verely for a few dayes chastened

for how great is Iesus in comparison of us, and how farse more grievous things did hee suffer for us? Hee is as an argument of the paine which cometh to us by Gods chastenings, unless we be faulty. First of all because hee, of that rebellion which hee did, by this means was saved. Secondly, because they are testimonies of his fatherly good will towards us, in so much that they drew themselves to be bastards, which cannot abide to be chastened of God. Prov. 13. 24. Thirdly, if all men need this right to fathers, to whom next after God we owe this life, that they may willingly correct their children. Shall we not be much more subject to that our Father, who is the Author of the spirituall and everlasting life? 7 An amplification of the same argument: The fathers have corrected us after their fashon, for some frail and transitory sinne: but God chasteneth and instructeth us for our sinnes, to make us partakers of his holinesse, which thing although these our fathers do not perfectly perceive yett the end of the matter proceedeth in.

*Gen. 22. 10. Trial of the Lord. Although the promises of life were made in that way, yett ten years Isaac was appointed him to die, and so against hope hee was begotten in hope. Gen. 21. 13. From which death. For there was not the true and true death of Isaac, but in the death, by means whereof hee seemed alive as it were to have risen againe. Isaac. Gen. 27. 18, 29. Jacob. Gen. 48. 15. Gen. 49. 31. Joseph. Gen. 50. 25. Moses. Exod. 22. 28. They were not afraid to bring him up. Exod. 11. 6. Such pleasures as hee could not enjoy, but hee must needs provide Gods word against him. Exod. 12. 23. The red sea. Exod. 14. 22. The walls. Josh. 6. 10. Rahab. A notable example of Gods goodnes. Josh. 6. 23. Josh. 6. 25. Courtesies and friendly, which she did not onely not hate them, but also kept them safe. Gideon, Barac, and other Judges, and Prophets. Judg. 6. 12. Judg. 4. 6. Judg. 13. 24. Judg. 11. 22. The fruit of the promises. Hee seemeth to mean the fruit of that woman of Samaria, whoe since Elias was raised againe from death: and the Shema-mite, whose sonne Eliaz was restored to be a mocker.*

3 The cerebellum, we must goe forward stoutly and keepe a right course, and as far forth as we may without any staggering or stumbling.

4 The description of a man that is out of heart and cleave discomfited.

5 The course of a right course, and so that you see an example of good life for others to follow.

6 Rom. 12. 15. 9. We must live in peace, and love with all men.

7 We must strive to edifie one another, both in doctrine and example of life.

8 There no heretic or backslidinge an offence.

9 We must eschew factions, and a prophane mind, that is, such a mind, as giveth place to Gods due honour, which we wickedly bow severely God will as length punish, the horrible example of Esau serveth us.

10 Gen. 27. 33.

11 Gen. 27. 38.

12 There was no place left for his repentance: as it is written to be irreparable by his repentance was, for when he was gone out of his fathers sight, he threatened his brother to kill him.

13 A Now he applieth the same exhortation, to the Protestant Kings office of Christ, compared with Moses, after this sort, If the multitude of the Law were great, how can you think you that the glory of Christ and the Gospel is? And this comparison be declared also particularly.

14 Exod. 19. 16.

15 Which might be touched with haules, which was of a grosse and earthly matter.

16 Exod. 40. 17. Exod. 19. 12. The shape and forme which he saw, which was no counterfeit and forged shape, but a true one. So he calleth them that are taken up into heaven, although one part of them doeth dwell in the earth.

17 The applying of the former comparison. If it were not lawful to condemn him who speaketh on the earth, how much less his voice which is from heaven?

18 He compareth the highest minister of the Gospel, when he is the whole world was shaken, and even the very frame of heaven was as it were afflicted, with the small and vanishing cloud of the governance by the Law.

19 Acts 2. 7. It appeareth evidently in this that the Prophet speaketh of the calling of the Gentiles, that these words must be referred to a Kingdom of Christ.

20 A general exhortation to live reverently and religiously unto the most happy substance of our Iustitie, who as he blest his most mightily, so doth he most fully revenge the Mediatour, And this is the summe of a Christian life, respecting the first table,

as after their owne pleasure, but he chastised us for our profligate, that we might be partakers of his holinesse.

11 Now no chastising for the present seemeth to be joyous, but grievous: but afterward, it bringeth the quiet fruit of righteousness, unto them which are thereby exercised.

12 Wherefore lift up your hands which hang downe, and your weak knees,

13 And make straight steps unto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holines, without the which no man shall fee the Lord.

15 Take heede, that no man fall away from the grace of God; let no root of bitterness spring up and trouble you; lest thereby may be defiled.

16 Let there be no fornication, or prophane person as Esau, which for one portion of meate fold his birthright.

17 For ye know how that afterward also when he would have inherited the blessing, he was reiected: for he found no place to repentance, though he sought that sleeping with teares.

18 For ye are not come unto the mount that might be touched, nor unto burning; hee, nor to blacknesse and darkenesse, and tempest;

19 Neither unto the sound of trumpet, and the voice of wordes, which they that heard it, excused themselves, for that the word should not be spoken to them any more.

20 For they were not able to abide that which was commanded, for ye, though a beall touch the mountaine, it shall be floued, or thrust through with a dart:

21 And lo terrible was the sight which appeared, that Moses said, I feare and quake.)

22 But ye are come unto the mount Zion, and to the citie of the living God, the celestial Hierusalem, and to the companie of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heaven, and to God the iudge of all, and to the spirits of iust and kersive men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 See that ye despite not him that speaketh: for if he escaped not which refused him, for he spake on earth: much more shall we not escape, if we turn away from him that speaketh from heaven.

26 Whose voice then thooke the earth, and now hath declared, saying, Yet I once more will I shake, not the earth onely, but also heaven.

27 And this worde, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing we receive a King-

dom, which cannot be shaken, let us have grace whereby we may serve God, that we may please him with reverence and feare.

29 For even our God is a consuming fire,

CHAPTER XIII.

1 The sixth good lesson not only for manners, but also for doctrine.

LET US 1. brotherly love continue.

2 Be not forgetfull to entertaine strangers: for thereby some have received Angels into their houses unwares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as a if ye were also afflicted in the bodie.

4 Marriage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will indige.

5 Let your conversation be without covetousnesse, and be content with those things that ye have, for he hath said,

6 I will not faile thee, neither forsake thee: for that we may boldly say, The Lord is mine helper, neither will I feare what a man can doe unto me.

7 Remember them which have the oversight of you, which have declared unto you the worde of God: whose faith follow, considering what hath bene the end of their conversation. Iesus Christ yesterday, and to day, is the same also for ever.

8 But not carried about with divers and strange doctrines: for it is a good thing that the heart be stablished with grace, and not with means, which have not profited them that have bene occupied therein.

9 Wee have an ffeare, whereof they have no authoritie to eate, which serve in the Tabernacle.

10 For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

11 Therefore even Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

12 Let us goe forth to him therefore out of the campe, bearing his reproach.

13 For here have we no continuing citie: but we seeke one to come.

14 Let us therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lips, which confess his Name.

15 neither is this day saved, neither shall be saved hereafter.

16 He toucheth them which imited an external worship, and especially the difference of meates, which the Gospel, which doctrine hee plainly condemne as cleane repugnant to the benefite of Christ.

17 By this one kind which concerneth the difference of cleane and unclean meates, we have to understand all the ceremonial law, which is now abolished by the difference of their superfluous rites.

18 He retheth their error by an apocryphal scripture. They which in times past served the Tabernacle, did not eate of the sacrifices whose blood was brought for sin into the holy place by the high Priest. Moreover these sacrifices did repleine Christ our offering. Therefore they cannot be partakers of him which serve the Tabernacle, that is, such as stand in the service of the Law: but hee is allowed to follow him out of Hierusalem, from whence hee was callt out and suffered: for in this Christ, who is the true high priest, we may see the figure, so that he is offered without the gate.

19 By the Altar, he meant the offering.

20 Whereof they cannot be partakers which thus have received the rite of the Law.

21 Levit. 4. 11. and 6. 30. and 16. 17.

22 Hee speaketh on further in this comparison, and sheweth that this also signified unto us, that the godly followers of Christ must as we were out of the world, bearing his cross.

23 Mich. 1. 10.

24 Now that those carnall sacrifices are taken away, he teacheth us that the true sacrifice of confession remaineth, which consisteth partly in giving of thanks, and partly in liberallitie, with which sacrifices indeed God is glorified.

25 Hebr. 14. 22.

26 Rom. 12. 10.

27 He commeth to the second table, the summe whereof is charitie, especially toward strangers, and such as are afflicted.

28 1 Pet. 4. 9.

29 Gen. 18. 3. and 19. 3.

30 Be so much touched, as if their infirmitie were yours.

31 He commeth to the third table, and sheweth that the summe of all fruits of iust, and of vertue with destruction of sin, is the love of God, against whoremongers and adulterers.

32 Covetousnesse is condemned, against which it is set a contented mind with that which the Lord hath given.

33 Ezech. the Lord is with us.

34 Psal. 118. 6.

35 He teacheth man against God.

36 We have to seeke before us the example of our true Captain, whom we ought diligently to follow.

37 He reparaeth the summe of the doctrine, 10. scilicet, the orderly ground of all parts of the matters, and that in this: That we ought to be quiet and content our selves in Christ onely: for without him we may not have wisdom, nor the knowledge of him.

38 He toucheth them which are contented with the knowledge of him, without the knowledge of him.

39 He toucheth them which are contented with the knowledge of him, without the knowledge of him.



man be swift to hear, slowe to speake, and slowe to wrath.

20 For the wrath of man doeth not accomplish the righteous desire of God.

21 Wherefore lay apart all filthinesse, and superfluities of craftiuousnesse, and receive with meekenesse the word that is grafted in you, which is able to save your soules.

22 And be ye doers of the word, and not hearers onely, so deceiving your owne selves.

23 If for any man heare the word, and doe it not, he is like unto a man, that beholdeth his naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediately, what manner of one he was.

25 But who lookeoth in the perfect lawe of libertie, and continueth therein: hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his deed.

26 If any man among you seeme religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is vaine.

27 Pure religion, and undefiled before God, even the Father, is this, to visit the fatherlesse, and widows in their adversitie, and to keepe himselfe unpotted of the world.

which cometh not by the fault: that they knowe. a He shall see to that as well speaketh, which is contrary that justice whereunto we are borne againe, the lively image wherof we behold in the Law.

28 The third admonition: The word of God receiveth a rule not onely to doewell, but also to speake well. y The fruites of all brethren, and especially of the true service of God standeth in charity toward our neighbours (especially such as neede others helpe, as the fatherlesse and widows) and putting of life.

a To have a care of them and to helpe them as much as we can.

CHAP. II.

1 Hee saith, that to have respect of persons is not agreeable to Christs faith, 2 which is professed to what is not enough, and weight. 3 The fruites of all brethren, and especially of the true service of God standeth in charity, 21 after the example of Abraham.

MY brethren, have not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparel, and there come in also a poore man in vile raiment,

3 And ye have a respect to him that weareth the goodly cloathing, and say unto him, Sit thou here in a goodly place, and say unto the poore, Stand thou there, or sit here under my footstool,

4 Ate ye not partiall in your selves, and are become Judges of evil thoughts?

5 Hearken my beloved brethren, hath not God chosen the d poore of this world that they should be rich in faith, and heires of the kingdome which hee promised to them that love him?

6 But ye have defiaed the poor, 3 Doe not draw you before the judgement seat?

7 Doe not they blaspheme the worthy Name after which ye be named?

8 But if ye fulfill the royall Law according to the Scripture, which saith, Thou shalt love thy neighbour as thy selfe, ye doe well.

9 But if ye regard the persons, ye commit sinne, and are rebuked of the Law, as transgressours.

10 For whosoever shall keepe the whole Law, and yet falseth in one point, he is guiltie of all.

11 For he that said, Thou shalt not commit adultery, sayd also, Thou shalt not kill. Nowe though thou doest none adultery, yet if thou killest, thou art a transgressor of the Law.

12 So speake ye, and so doe as they that shall be judged by the Law of libertie.

13 For there shall be condemnation mercilesse to him that sheweth not a mercie, and mercie receiveth against condemnation.

14 What availeth it my brethren, though a man saith, he hath faith, when he hath no worke: can that faith save him?

15 For if a brother or a sister be naked and destitute of dailie food,

16 And one of you say unto them, Depart in peace: warme your selves, and fill your bellies, with withholding ye give them not those things, which are needfull to the bodie, what helpeth it?

17 Even to the faith, if it have no workes, is dead in it selfe.

18 But if some man might say, Thou hast the faith, and I have workes: shew we thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 Thou believest that there is one God: thou doest well: the devils also believe it, and tremble.

20 But wilt thou understand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father justified through workes, and when he offered Isaac his sonne upon the altar?

22 Seest thou not that the faith wrought with his workes, and through the workes was the faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousnesse: and hee was called the friend of God.

delivered from the curse of the Law by the mercie of God, that in like sort, we should manifest and shew forth christe and good will one towards another, and so to doe his will, shall not taste of the curse of God. b He that saith, that a curse is against his neighbour, and is himselfe sinne, he shall firste God an hard and rough judge to himselfe.

8 The fifth place which hangeth well with the former treatise, touching a true and lively faith. And the firste of this place is this: faith which bringeth not forth workes, is not this faith, whereby we are justified, but an image of faith: or else this, that is not justified by faith, which sheweth not to be true faith. b The first reason taken of a similitude. If a man say to one that is hungry, Fill thy belly, and yet give him nothing, this shall not be true charity: so if a man say to beleeve, and bringeth forth no workes of his faith, this shall not be true faith: but a certaine dead thing set out with the name of faith, wherof no man hath to brag, unless he will openly receive reprehension, seeing that the cause is understood by the effects. c Nay, thus may every man beare downe the pride. 2 Another reason taken of an absurditie: If such a faith were the true faith whereby we are justified, the devils thould be justified. For they saue that, but yet notwithstanding they tremble, and are not justified therefore, neither is that faith a true faith.

3 The third reason from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himselfe to have that faith which was not void of workes, and therefore he received a true testimonie when it was said, that faith was imputed to him for righteousnesse. k Was he not by his workes knowne and found to be justified? he speakeeth not here of the causes of justification, but by what effects we may know that a man is justified. k G. ref. 22. 10.

4 The sixth place which hangeth well with the former treatise, touching a true and lively faith. And the firste of this place is this: faith which bringeth not forth workes, is not this faith, whereby we are justified, but an image of faith: or else this, that is not justified by faith, which sheweth not to be true faith: but a certaine dead thing set out with the name of faith, wherof no man hath to brag, unless he will openly receive reprehension, seeing that the cause is understood by the effects. c Nay, thus may every man beare downe the pride. 2 Another reason taken of an absurditie: If such a faith were the true faith whereby we are justified, the devils thould be justified. For they saue that, but yet notwithstanding they tremble, and are not justified therefore, neither is that faith a true faith.

5 Then was the Scripture fulfilled, which saith, that a true faith, and truly it was written of Abraham. c. Jas. 2. 5. tom. 4. 3. galat. 3. 6.

f That which God appointeth.

l In meeknesse, he meaneth modestie, and what is contrary to ambitious and craftie stomacke.

4 Rom. 7. 21.

25 Another admonition: b Therefore if God will, we may frame our lives according to the precept of the scrip-tures.

26 He addeth reasons, and sheweth how wearily he bringeth cause: that they doe observe, but very much hurt themselves.

27 Secondly because they lose the chiefest use of Gods word.

which cometh not by the fault: that they knowe.

28 The third admonition: The word of God receiveth a rule not onely to doewell, but also to speake well.

29 The fruites of all brethren, and especially of the true service of God standeth in charity toward our neighbours (especially such as neede others helpe, as the fatherlesse and widows) and putting of life.

a To have a care of them and to helpe them as much as we can.

21 after the example of Abraham.

22 Seest thou not that the faith wrought with his workes, and through the workes was the faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousnesse: and hee was called the friend of God.

delivered from the curse of the Law by the mercie of God, that in like sort, we should manifest and shew forth christe and good will one towards another, and so to doe his will, shall not taste of the curse of God.

b He that saith, that a curse is against his neighbour, and is himselfe sinne, he shall firste God an hard and rough judge to himselfe.

8 The fifth place which hangeth well with the former treatise, touching a true and lively faith. And the firste of this place is this: faith which bringeth not forth workes, is not this faith, whereby we are justified, but an image of faith: or else this, that is not justified by faith, which sheweth not to be true faith: but a certaine dead thing set out with the name of faith, wherof no man hath to brag, unless he will openly receive reprehension, seeing that the cause is understood by the effects.

c Nay, thus may every man beare downe the pride.

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3 The third reason from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himselfe to have that faith which was not void of workes, and therefore he received a true testimonie when it was said, that faith was imputed to him for righteousnesse.

k Was he not by his workes knowne and found to be justified? he speakeeth not here of the causes of justification, but by what effects we may know that a man is justified.

l G. ref. 22. 10.

11 Wherein shall and fruitful with good workes.

m That the faith was declared to be a true faith, and truly it was written of Abraham.

c. Jas. 2. 5. tom. 4. 3. galat. 3. 6.

24 12 Ye

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4 The conclusion: b Therein which God preferreth cannot agree with the accepting of persons, seeing that we must walke in the kings high way.

f The Law is said to be royal and like the Kings high way, for that it is plainne and without turning, and that it is the way which every one us needeth, without respect, whom we may helpe by any kind of duty.

7 A newe argument is proposed for the same conclusion: They do not love their neighbours, which neglect some, and uncharitably honour others.

8 The sixth place which hangeth well with the former treatise, touching a true and lively faith. And the firste of this place is this: faith which bringeth not forth workes, is not this faith, whereby we are justified, but an image of faith: or else this, that is not justified by faith, which sheweth not to be true faith: but a certaine dead thing set out with the name of faith, wherof no man hath to brag, unless he will openly receive reprehension, seeing that the cause is understood by the effects.

9 Then was the Scripture fulfilled, which saith, that a true faith, and truly it was written of Abraham.

c. Jas. 2. 5. tom. 4. 3. galat. 3. 6.

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1 Rom. 4-4.  
 2 The chief fault is this: that men do not satisfactorily determine upon the and sufficient matters and sufficient as toough that at the moment of their life did not depend of God.  
 3 1 Cor. 10.  
 4 The conclusion of all the former reasons. The knowledge of his will of God doeth not onely anything at all profit, unless the life be adworsable unto it; but if we make the sinners fare more grievous.

11 There is one Lawgiver, which is able to save, and to destroy, \* Who art thou that judgeth another man?

13 \* I Goe to now ye that say, To day or to morrow we will go into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what shall be to morrow. For what is your life? It is as a vapour that appeareth for a little time, and afterward vanissheth away.)

17 For that ye ought to say, \* If the Lord will, and if we live, we will do this or that.

18 But now ye reioyce in your boastings: all such reioycing is evil.

19 Therefore to him that knoweth how to do well, and doeth it not, to him it is finne.

C H A P. V.

e He that smeth the rich with words severe judgement, for their pride, 7 may the pure hearing the insurable end of the rich, 8 that patiently beare afflictions, 11 as Job did, 12 in this their affliction.

G Oe it to now, ye rich men: weepe, and howle for your miseries that shall come upon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped up treasure for the last dayes.

4 Behold, the hire of the labourers, which have reaped your fieldes (which is of you kept backe by fraud) crieth, and the cries of them which have reaped, are entered into the eares of the Lord of hostes.

5 Ye have lived in pleasure on the earth, and in wantonnesse. Ye have b nourished your hearts, as in a day of slaughter.

6 Ye have been condemned, and have killed the iust, and he hath not refitted you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, until he receive the former, and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the coming of the Lord draweth neere.

9 And Gudge not one against another, brethren, leafy ye be condemned: y behold, the iudge

10 The rich men doe them. 11 The taking away of an objection. Although his coming ferre to longer, yet at the least we must follow the husbandman, who doe patiently waite for the times that are proper for the frutes of the earth. And againe, God will not deferre the least one of the time that he hath appointed. 12 Commendeth Christian patience, so that whereas other through impatience use to accuse one another, the faithfull on the contrary doe complaine not although they receive iniurie. 13 By gradging, bee meanes a certaine wayd complaining which becometh impatience. 14 The conclusion. The Lord is in the doore, who will defend his own and revenge his enemies and therefore we need not to feare our iudges.

standeth before the doore?

10 \* Take, my brethren, the Prophets for an example of suffering adversitie, and of long patience, which have spoken in the name of the Lord.

11 Behold, we count them blessed which endure. Ye have heard of the patience of Job, and have known what ended the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, I sweare not, neither by heaven, nor by earth, nor by any other oath: but let your ye, be ye, and your ray, may, leafy ye fall into condemnation.

13 Is any among you afflicted? Let him pray, Is any merry? Let him sing.

14 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with oyle in the Name of the Lord.

15 And the prayer of faith shall save the sicke, and the Lord shall raise him up: and if he have committed finnes, they shall be forgiven him.

16 Acknowledge your finnes one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man availeth much if he be fervent.

17 Hellis was a man subject to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe monthes.

18 And he prayed againe: and the heaven gave rayne, and the earth brought forth her fruit.

19 Brethren, \* If any of you hath erred much from the truth, and some man hath converted him.

20 Let him know that hee which hath converted the finner from going astray out of his way, shall have a foule from death, and shall hide a multitude of finnes

9 Hee sweareth peculiarly, to what physicians, especially were most good, who were diseased, to wit, to the prayers of the Elders, which then also coule cure the bodie (for so much as the gift of healing was then in force and take away the chiefest cause of weakness and disease, by obsequing to the sicke through their prayers and orations, remission of finnes. \* Marke 6, 13. 5 This was a signe of the gift of healing; and now seeing we have the gift no more, the signe is no longer necessary. 6 By calling on the Name of the Lord, I here hath reason in making mention of kinde, to referre us to the most patient because of finnes. 10 Because God judgeth their finnes which confesse and acknowledge them, and not theirs which iustifie themselves, therefore the Apostle addeeth, that they were ought freely to confesse, we with another touching those inward diseases, that we may by help one another to ke our prayers. 11 The commandment prayes by the effect, that come of them, that all may understand that there is nothing more effectually then this, so that they proceede from a pure minde.

\* 1 Kings 17, 11. and 18, 45. Luke 4, 25. 12 The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God, then to call into thy way a brother that was wandring out of the way. \* Math. 9, 11. 13 Hath called him backe from his way.

6 Because most men are wont to object, that it is good to repell iniuries by what means soever, he referreth against it a custome compiled of the Fathers, whose patience had a most happy end because God as a most bountifull Father, never forsaketh him. 7 What end the Lord gave. 7 Because even the best men sometimes through impatientie have such a custome compiled, sometimes lesse, sometimes greater, the Apostle warneth us to steell such wickednesse, and to be contented with such a tongue to simple and true talke. 8 Math 5, 34. That that you have to say or otherwise to speak of, or to be angry with, is to be angry with, and that that you will denie deny it simply and fully. 8 He sweareth to the self remedie against all afflictions, as to those things which have their place both in sorrow and joy.

THE FIRST EPISTLE GENERAL OF PETER.

3 Hee telleth Gods mercie shewed in Christ, which were lay hold on by faith, and passe through hope, 10 wherof the first is fortitude, 13 Hee exhorteth, 15 to renounce the world, 23 and their former life, and so why they yield themselves to God.

PETER an Apostle of IESUS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to the foreknowledge of the Father unto sanctification of the Spirit, to speake of the duties of a Christian life, as of the first of the principles and beginning of all Christian actions, using faith to pierce the name, and carrying us also farre above the same. For he sweareth this we see which are otherwise of nature sinners, were through the free mercie of God the Father first chosen from everlasting, then according to that everlasting decree were by a certaine concordance made: his finnes in Christ his only begotten, by whose Spirit we are inwardly changed, and by whose blood we also are reconciled, to the end, that as Christ himselfe is of us, so we are of the dead, we all might be received into that same heavenly and everlasting glory. 3 According to the purpose of us, who never altogether were changed the same. 4 That being set apart from the use of the wicked world through the speaking of the holy Ghost, they should be confesse to us, Eph. 1, 13, through

through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied unto you :

3 Blessed be God, even the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten us againe unto a lively hope by the resurrection of Iesus Christ from the dead,

To an inheritance immortall and undefiled, and that wihetheth not, reserved in heaven for us.

5 Which are kept by the power of God through faith unto salvation, which is prepared to be shewed in the last time.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heavinesse, through manifold tentations.

7 That the trial of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found unto your praise, and honour and glory at the appearing of Iesus Christ :

8 Whome yee have not seene, and yet love him, in whom hope, though yee see him not, yet doe you believe, and reioyce with ioy unspokeable and glorious,

9 Receiving the end of your faith, even the salvation of your soules.

10 Of the which salvation the Prophets have inquired and searched, which prophesied of the grace that should come unto you.

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come unto Christ, and the glory that should followe.

12 Unto whom it was revealed, that not unto themselves, but unto us they should minister the things which are shewed unto you by them which have preached unto you the Gospell by the holy Ghost sent downe from heaven, the which things the Angels desire to behold.

13 Wherefore stand firme upon the loynes of your minde: be sober, and trust perfectly on that grace 6 that is brought unto you, 7 in the revelation of Iesus Christ,

14 As obedient children, not fashioned your selves unto the former lustes of your ignorance :

15 But as he which hath called you, is holy, so be ye holy in all manner of conversation,

16 9 Because it is written, \* Be ye holy for I am holy.

17 10 And if yee call him Father, which without \* respect of person judgeth according to every mans worke, passe the time of your dwelling here in feare.

18 11 Knowing that yee were not redeemed with corruptible things, as silver and golde, from your vaine conversation, received by the traditions of the fathers,

19 \* But with the precious blood of Christ, as of a Lambe undefiled, and without spot.

20 12 Which was \* ordained before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe believe in God that rayed him from the dead, and gave him glorie, that your faith and hope might be in God.

22 13 Having purified your soules in obeying the truth through the Spirit, to \* love brotherly without feining, love one another with a pure heart fervently :

23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liveth and endureth for ever.

24 14 For all \* I flesh is as grasse, and all the glorie of man is as the floure of grasse. The grasse withereth, and the floure falleth away.

25 15 But the worde of the Lord endureth for ever: and this is the worde which is preached among you.

8 Hee passeth from faith and hope to the fruites of them both, which are undefiled in the name of obedience. And it consisteth in two things, to renounce of sin lustes, and live godly: which lusts have beene the beginning of that bludie flesh wherein all men are borne: but holinesse proceedeth from the grace and favour of God, which adoeveth us, and therefore regenerate us: that the father and the children may be of one disposition.

9 Luke 11. 25. Hee sheweth that sanctification doeth necessarily followe adoption.

10 As before the distinguished tree faith and hope from faith, fo doeth hee now obede-

nce, feining and sharpe light of God, as an inward make,

and earnest reverence against vaine severitie. I If you will be called the sonnes of the Father. \* Deu. 10. 17. rom. 2. 11. gal. 4. 6. 11 An elaboration, whereto hee fettereth foorth the excellentie and great use of the benefit of God the Father, in sanctifying us by the death of his owne Sonne. And especially fettereth the purifying of the Lawe as a triall the thing is safe, that is, against the blood of Christ, and partly also menstioneth which hee condemneeth as utterly vaine & superfluous, bee they never so olde ad scient. \* 1. Cor. 6. 20. and 7. 23. hebr. 9. 14. 1. ioh. 1. 7. revel 1. 5. 12 The taking away of an obiectio: wba; was done to the world before that Christ was sent into the worlde: was there no holinesse before, and was there no Church? The Apelle answereth, that Christ was ordeined and appointed to reforme and deliver mankinde, before that mankinde were as Iesse was there any Church without him before his coming into the flesh: yet were we happye altho the self, to whom Christ was exhibited in deede, in this that hee having suffered and overcome death for us, doeth now most effectually worke in us by the vertue of his Spirit, to create in us faith, hope, and charitie. \* Rom. 16. 25. eph. 3. 9. colou. 1. 26. 2. timoth. 1. 10. titu. 1. 2. k From everlasting, 13. He commendeth the iustitie of obedience, that is, charitie: earnestly bearing, in this hee needs gaine, that hee speaketh not of any common charitie, and so, h as proceedeth from that our corrupt nature, but of that whose originatio is the Spirit of God, which purifieth our soules through the worde, layed bodie on by faith, and ingendred alio as a spirittually and everlasting life, as God himself pure and truly living. \* Chap. 2. 17. rom. 2. 10. eph. 4. 1. 14 A reason why wee have neede of this heavenly generation, to wit: because that men, bee their glorie never so great, are of nature worde of all true and found goodnesse. \* Efa. 40. 5. thoma. 1. 9. 1 The worde (flesh) sheweth the weaknesse of our nature, which it chiefly to be considered in the flesh is to be 15 Againe, I assure you man should seeke that spirittual force never to fained imaginatio, the apostle calleth as backe to the worde of God: teaching us furthermore, that there is no other worde of the Lord to be looked for, than this which is preached, in which onely we must trust,

2 Nowe hee sheweth by what way wee come unto that glory, to wit, through all kinde of afflictions, when our tribulandings faith maketh us so secure that wee are not one-ly by not overcome with sorrowe, but also through the beholding of God himselfe (of who otherwise it is invisible) with the eyes of faith are unspokeably ioyfull: because all such things, as they are but for a time, so are they not applied unto us to destroy us, but to purge us by fire to purge us, and to make us perfect, that as the length we may obtaine salvation.

4 This is that time which Dauid calleth the time of the endes when as that great reviving of all things shall be, which all creatures look for, Rom. 8. 19. e He speaketh of the second coming of Christ. I Or reward. 3 He putteth a difference betwene true faith, that is to say, that faith which onely hath eyes to the doctrine of the Prophets and Apostles, and false faith: Afterward hee maketh two degrees of one and the selfsame faith, according to the manner of the divers writings, when as indeede it is but one onely faith. Thirdly, hee sayth, that the preaching of the apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels. If he alludeth to the prophesie of Ioe!, which was rhabited upon the day of Pentecost, in the Apostles, as it were in the first fruit of the holy Ghost, which this same our Penw declareth, Act. 2. 6. 4 Hee goeth from faith to hope, which is indeede a companion that can not be found from faith: and he useth an argument taken of compariso: We ought not to weare in looking for us excellen thing, which the very Angels write for with great desire. 5 This is a borrowed speech, taken of a common usage amongst them: for by reason that they were long carmen, they could not travele until theye garded up themselves: and hence it is that Chrysostome saide, Let your joyes be garded up. 6 He setteth forth very briefly, what manner of hope ours ought to be, to wit, common, unwillow eny the thing we hope for: then, what we have to hope for, to wit, grace (that is, free salvation) revealed to us in the Gospell, and that that, that men doe rashly and fondly promise to themselves. 7 Soudly and suddenly. An argument to stirre up our minde (seeing that God doeth not wait till wee take him, but catcheth us great businesse hee brought even unto us. 8 Hee fettereth out the end of faith, least any man should promise himselfe, either sooner or later that full salvation, to wit, the latter coming of Christ: and therewithall warneth us, not to measure the dignitie of the Gospell according to the present state, seeing that that which we are now, is not yet revealed,











7 And with godlineſſe, brotherly kindeſſe; and with brotherly kindeſſe, love.

8 7 For if theſe things be among you, and abound, they will make you that ye neither ſhall be idle, nor unfruitfull in the acknowledging of our Lord Jeſus Chriſt :

9 For he that hath not theſe things is blinde, and cannot ſee fare off, and hath forgotten that he was purged from his old finnes.

10 3 Wherefore, brethren, give rather diligence to make you, by calling and election ſure : for if ye doe theſe things, ye ſhall never fall.

11 For by theſe meanes an entering ſhall be miniſtered unto you abundantly into the everlaſting kingdome of our Lord and Saviour Jeſus Chriſt.

12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of theſe things, though that ye have knowledge, and be ſtabliſhed in the preſent truth.

13 For I thinke it meet as long as I am in this tabernacle, to ſtirre you up by putting you in remembrance.

14 Seeing I know that the time is at hand that I muſt lay downe this my tabernacle, as even as our Lord Jeſus Chriſt hath \* ſhewed me.

15 \* I will endeavour therefore alwayes, that ye alſo may be able to have remembrance of theſe things after my departing.

16 \* 10 For we were followed not deceivable fables, when we opened unto you the power, and coming of our Lord Jeſus Chriſt, but with our eyes we ſaw his maieſtie :

17 For he received of God the Father honour and glory, when there came ſuch a voice to him from that excellent Glory, \* This is my beloved Sonne, in whom I am well pleaſed.

18 And this voice we heard when it came from heaven, being with him in the holy mount.

19 11 We have alſo a more ſure word of the Prophets, 12 to the which ye doe well that ye take heed, as unto a light that ſhineth in a darke place, untill the day dawne, and the day ſhall ſtare aſide in your hearts.

20 \* 13 So that ye firſt know this, that no prophecie of the Scripture is of any private interpretation :

21 For the prophecie came not in old time by the will of man : but holy men of God ſpake as they were moved by the holy Ghoſt.

whereof our Lord Jeſus Chriſt the Sonne of God is an hour, whoſeſp by the Apoſtle ſheweth us face and heard \* Math 17. 11 The ſtreets of the Golys in hereby alſo a ſign, in that it agreeth wholly with the ſayings of the Prophets

12 The doctrine of the Apoſtles death no ſin: out of the doctrine of the Prophet for they continue each order by theſe theſeſtimonies but the Prophets were candles which gave light unto the blinde, untill the bright outſide of the Goſpell began to ſhine. 1 An eye full an eye in the ſight of him who ſaw the ſinners. 12 In the

13 The Apoſtles doctrine full of ſpall \* 2 7 In 316. 13 The Prophets are to be ſaid, that we ſpeak of G. the viſible interpretation: but he that is at the hour of the writings of the Prophets, alſo ſo the ſpirit of them. 11 Its ſignifieth the ſcripture and prophecie together, which ſhall be ſpoken of from the ſcripture

4 For alſo interpretation cometh from ſuch. 5 The prophecie interpreted and ſignifieth. 6 Inſpired of God, and theſe things were written downe, and ſuch ſuch as were the motions of the prophecie ſignifieth and foretellers of things to come.

CHAP. II.

3 Hee foretelleth them of falſe teachers, 3 whoſe wicked ſite ſeemeth unto ſome to be better. 12 Hee comparſh them to braſes and ſilver, 17 and to water without ſea. 20 hee ſaith if they ſeek to withdraw men from God to their ſide ſhall ſuffice.

But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you : which privily ſhall bring in damnable hereties, even denying the Lord that hath bought them, and bring upon themſelves ſwift damnation.

2 And many ſhall follow their deſtructions, by whom the way of truth ſhall bee evil ſpoken of.

3 And through covetouſnes ſhall they which have ſained words be merchandise of you, a whole condemnation long time reſteth nor, and their deſtruction lumbereth not.

4 For if God ſpared not the \* Angels that had ſinned, but caſt them downe into hell, and delivered them into chains of darkeneſſe, to be kept unto damnation:

5 Neither hath ſpared the old world, but favored \* Noe the eight perſon a preacher of righteousneſſe, and brought in the Flood upon the world of the ungodly.

6 And \* turned the cities of Sodom and Gomorrah into aſhes, and condemned them and overthrew them, and made them an example unto them that after ſhould live ungodly,

7 And delivered juſt Lot vexed with the uncleanly converſation of the wicked :

8 (For he being righteous, and dwelling among them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their unlawful deeds.)

9 The Lord it knoweth to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of judgement under puniſhment :

10 5 And chiefly them that walke after the fleſh, in the luſt of uncleaneſſe, and deſpite covetneſſe, whoſe are bold, and ſtand in their own conceit, and feare not to ſpeake evil of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, give not railing judgement againſt them before the Lord.

12 6 But theſe as natural brut beaſts, with ſenſualiſtie, and made to be taken, and deſtroyed, ſpeake evil of thoſe things which they know not, and ſhall periſh through their own corruption.

13 And ſhall receive the wages of unrighteouſneſſe, as they which count it pleasure dayly to live deſiciously. 10 Spets they are an blot, deſpighting themſelves in their deceivings, 9 in fearing with you.

ment the ſoules of the wicked in. 4 Bound them with darkeneſſe as it were with chains, and by darkeneſſe, it ſignifieth that miſerable ſtate of liſe, that is full of horror, 5 Which was before the Flood: no that it ſignifieth the world ſecond time \* Gen 7. 1 For he ſaſt not for the ſpace of an hundred and twenty years, to warne the world, but by the word and ſerib that he ſaſt of a hundred and twenty hea. \* Gen 19. 13. 14 7 Which may ſeribe he looked and ſawed his eyes. 8 He hath a ſeribe ſoule, and being ſeribe he lived a painful liſe. 9 Hath been long time to ſeribe and delivering the world he. 5 He goe to another fort of corruption, which no whit ſinners are within the bolome of the Church, which are wickedly given and it ſhall ſpeak evil of the authority of Magiſtrates, which is anſwereth theſe matters before God, doe not diſturb. A true and lively deſcription of the Romiſh Clergie (as they call it). 6 Inces and great meane they make to ſeribe and ſeribe. 6 A lively painting out of the ſame pecc. wherein they are compared to beaſts, which are made to ſeribe beſtialtie to deſtruction, while they give themſelves to ſeribe their bellies. But there is no greater ignorance then in theſe men although they muſt ſeribe ſeribe men ſeribe with thoſe things which they know not, and it ſhall come to paſſe that they ſhall deſeribe themſelves as beaſts, which is the pleaſure of their liſe, they are delighted, and delirious, and deſire the company of the world. 11 And it ſhall ſeribe theſe things to ſeribe. A true and lively deſcription of Satan ſeribe. 6 There were wicked manners ſeribe them to deſeribe. 11 Or, little reckons. 12 An aſſy being among the Chriſtians in theſe, they ſeribe them the hee he keepeth, they would come by that meane to ſeribe members of the Church, as they are touched but blaſt of the Church.

7 Hee condemne  
meth those men,  
as theoting even in  
the behavour  
and countenance  
an unmeasurable  
lust as making  
manifeste of  
the foules of light  
prented in all the  
creatures of crea-  
ture countenance  
to see. as men that  
sell themselves for  
money to curse the  
Sonne of God  
after Balaams ex-  
ample whom the  
dumbe beest re-  
proved.  
8 Num. 22. 33.  
9 Iude 12.  
10 Another com-  
munitie they may  
be called in that  
they are of the  
same maner of  
men they are be-  
cause they have in  
wardly nothing  
but either utterly  
they are very brutt  
fall although they  
in kea show of  
some good in god-  
nesse. but they  
the knowledge  
unpunished for it  
because under re-  
straint of false  
teachings they draw  
men into most in-  
ferable variety of  
sinne.

14 Having eyes full of adulterie, and that  
cannot cease to sinne, beguiling unfaithful soules,  
they have hearts exercised with covetousnesse, they  
are the children of curse:

15 Which forsaking the right way, have gone  
astray following the way of \* Balaam the sonne of  
Bofor, which loved the wages of unrighteousnes,

16 But hee was rebuked for his iniquity: for  
the dumbe beest speaking with mans voyce forbade  
the foolishnesse of the Prophet.

17 \* These are \* welles without water, and  
clouds carried about with a tempest, to whom  
the blacke darknesse is reserved for ever.

18 For in speaking of swelling words of vanity,  
they beguile with wantonnesse through the  
lulls of the flesh them that were cleane escaped  
from them which are wrapped in error,

19 Promising unto them liberty, and are them-  
selves the \* servants of corruption: for of whom-  
soever a man is overcome, even unto the same is  
he in bondage.

20 \* For if they, after they have escaped  
from the hiddenesse of the world, through the ac-  
knowledging of the Lord, and of the Saviour Je-  
sus Christ, are yet tangled againe therein, and o-  
vercome, the latter end is worse with them then  
the beginning.

21 For it had been better for them not to have  
acknowledged the way of righteousness, then  
after they have acknowledged it, to turne from  
the holy commandment given unto them.

22 But it is come unto them according to the  
true proverbe, \* The dogge is returned to his  
owne vomit, and the sow that was washed, to  
the wallowing in the mire.

23 \* Which be of knowledge and have noting in them. p. Moffetts  
darknesse. q. They receive mans wages and sell soules. r. They are  
them as fishes are taken with a hook. s. They are  
from delusion. t. It is better not to knowe  
the way of righteousness, than to beke from it to the end thereof: and men  
that doe so are compared to dogs and swine. \* Mat. 23. 12. 2 Cor. 6. 4. \* Prov. 11. 11.

CHAP. III.

1 He through his sinne hath made himselfe  
the enemy of the cross of Christ, and shall have  
his portion with him. 2 He that is  
of the world, and of the flesh, and of the  
devil, shall not see the Kingdom of God, for  
all these things are manifestly seen, that  
the lawe of sinne and death, shall be  
in bondage to him.

THIS second Epistle I now write unto you,  
beloved, wherewith I stirre up, and waine  
your pure mindes,

2 To call to remembrance the words, which  
were to be before of the holy Prophets, and also  
the commandement of us the Apostles or our Lord  
and Saviour.

3 \* This first understand, that there shall  
come in the last dayes, \* mockers, which will  
walke after their lusts.

4 And say, Where is the promise of his com-  
ing for since the Fathers died, all things con-  
tinue alike from the beginning of the creation.

5 For this they willingly know not, that the  
heavens were of olde, and the earth that was

of the water, and by the water, by the word of  
God.

6 Wherefore the world that then was, perished,  
overflowed with the water.

7 But the heavens and earth, which are now,  
are kept by the same word in store, and reserved  
unto here againe the day of condemnation, and  
of the destruction of ungodly men.

8 Dearly beloved, be not ignorant of this  
one thing, that one day is with the Lord, \* as a  
thousand yeeres, and a thousand yeeres as one  
day.

9 The Lord of that promise is not slacke, (as  
some men count slacknesse) \* but is patient to-  
ward us, and \* would have no man to perish, but  
would all men to come to repentance.

10 But the day \* of the Lord will come as a  
thiefe in the night, in the which the heavens shall  
paste away with a noyse, and the elements shall  
melt with heat, and the earth with the workes that  
are therein shall be burnt up.

11 Seeing therefore that all these things  
must be dissolved, what manner persons ought ye  
to be in holy conversation and godlynesse.

12 Looking for, and hasting unto the com-  
ing of that day of God by the which the hea-  
vens being on fire, shall be dissolved, and the ele-  
ments shall melt with heate.

13 But wee looke for \* new heavens, and a  
new earth, according to his promise, wherein  
dwelleth righteousness.

14 Wherefore, beloved, seeing that yee looke  
for such things, be diligent, seeing that yee may  
be found of him in peace, without spot and blame-  
lesse.

15 And suppose that the long suffering of our  
Lord is salvation, \* even as our beloved brother  
Paul according to the wisdom given unto  
him wrote unto you,

16 As one that in all his Epistles speaketh  
of these things: \* as among the which some things  
are hard to be understood, which they that are  
unlearned and unstable, wrest as they see allo-  
cution Scriptures unto their owne destruction.

17 Ye therefore beloved, seeing ye know these  
things before, beware, lest ye be also caught a-  
way with the error of the wicked, and fall from  
your owne steadfastnesse.

18 But live in grace, and in the knowledge  
of our Lord and Saviour Iesus Christ: to him be  
glorie both now and for evermore. Amen.

Secondly hee  
saith against  
the unfaithful  
that will be  
the destruction,  
as it were of the  
whole world.  
For the waters  
returning into their  
former place this  
world, the beauty of  
the earth which  
was, and all living  
creatures which live  
upon the earth perished  
in that day which  
is called the day of  
the Lord, because  
it shall not be  
harder for God to  
burne heaven and  
earth which is  
the day which is  
the day of the  
destruction of the  
wicked, which  
thing he will do  
if then was  
for him in time  
past to make them  
as they were  
and to multiply  
to every one  
them with  
water.

The taking  
away of an  
earth which  
is called the  
destruction,  
in this  
judgement a  
long feele in  
reference of  
it is true but  
not because  
for God will  
make as they  
were in these  
no time either  
long or  
short.

Plam 90. 4.  
The Lord will  
surely come  
because he  
promised: and  
he has  
not broken  
his promise  
later then he  
has  
promised.

A reason why  
the latter day  
commandment  
of God  
shall be  
fulfilled.

16 A very  
thorow  
description  
of the last  
dissolution  
of the world  
but in such  
a manner  
that it may  
be more  
grave. \* Matth.  
24. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 The  
repetition  
of the  
word  
because  
it is  
written  
in the  
Scriptures  
that  
the  
heavens  
shall  
be  
dissolved  
and  
the  
earth  
shall  
be  
burnt  
up.

18 The  
reason  
why  
the  
latter  
day  
commandment  
of God  
shall  
be  
fulfilled  
is  
because  
he  
has  
promised  
to  
do  
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19 The  
reason  
why  
the  
latter  
day  
commandment  
of God  
shall  
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fulfilled  
is  
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has  
promised  
to  
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20 The  
reason  
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commandment  
of God  
shall  
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fulfilled  
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21 The  
reason  
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commandment  
of God  
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22 The  
reason  
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commandment  
of God  
shall  
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has  
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23 The  
reason  
why  
the  
latter  
day  
commandment  
of God  
shall  
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fulfilled  
is  
because  
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has  
promised  
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do  
it.

24 The  
reason  
why  
the  
latter  
day  
commandment  
of God  
shall  
be  
fulfilled  
is  
because  
he  
has  
promised  
to  
do  
it.



10 He sheweth that this doctrine agreeth to all ages, and hath of all firstings to old men: he sheweth that Christ and his doctrine are passing ancient, and therefore they be delectable with old things, nothing ought to be more acceptable unto them.

11 He dwelleth with young men: if they be desirous to shew their strength, that they have a more glorious combat here beere before them to win, Satan the world, enemies, who must be overcome: willing them to be as of the victory as if they had already gotten it.

12 Finally, he sheweth to children that true Father, from whom they have to looke for all good things, is the fourth unto them in the Gospel.

13 He addeth afterwards in like order as many exhortations as if he should say, Remember your fathers as I wrote even now, that the everlasting Sonne of God be desired to you. Remember ye young men, that

that strength wherewith I sayd that you put Satan to fight, is given you by the word of God, which dwelleth in you. The world which is full of covetous desires, lusts, and pleasures, and pride, is utterly hated of God, and every Father, that loves the Father and pleasures, and pride, is utterly hated of God, and this admonition is very necessary for grece and the world cannot be loved together, and this admonition is very necessary for grece and the world cannot be loved together, and this admonition is very necessary for grece and the world cannot be loved together.

14 The world which is full of covetous desires, lusts, and pleasures, and pride, is utterly hated of God, and every Father, that loves the Father and pleasures, and pride, is utterly hated of God, and this admonition is very necessary for grece and the world cannot be loved together, and this admonition is very necessary for grece and the world cannot be loved together.

15 He dwelleth now plainly the false doctrine of the Antichrists, to wit, that either they fight against the person of Christ, or his office, or both together and therefore they are to be hated of God and his lineage. Therefore they are to be hated of God and his lineage. Therefore they are to be hated of God and his lineage.

16 The world which is full of covetous desires, lusts, and pleasures, and pride, is utterly hated of God, and every Father, that loves the Father and pleasures, and pride, is utterly hated of God, and this admonition is very necessary for grece and the world cannot be loved together, and this admonition is very necessary for grece and the world cannot be loved together.

13 I write unto you fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome that wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome that wicked one.

15 Love not this world, neither the things that are in this world. If any man love this world, the love of the Father is not in him.

16 For all that is in this world, (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 And this world passeth away, and the lust thereof; but he that fulfilleth the will of God abideth ever.

18 Little children, it is the last time, and as ye have heard that Antichrift shall come, even now there are many Antichrifts: whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had bene of us, they should have continued with us. But this cometh to passe, that it might appear, that they are not all of us.

20 But ye have an oymntment from that Holy one, and know all things.

21 I have not written unto you, because ye know not the truth; but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is that Christ? the same is that Antichrift that denieth the Father and the Sonne.

23 Whosoever denieth the Sonne, the same hath not the Father.

24 Let therefore abide in you that same

which ye have heard from the beginning. If that which ye have heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised us, even that eternal life.

26 These things have I written unto you concerning them that deceive you.

27 But that a noynting which ye received of him, dwelleth in you: and ye neede not that any man teach you: but as the same a noynting teacheth you of all things, and it is true and is righteous, and as it taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appear, we may be bold, and not be ashamed before him, at his coming.

29 If ye know that he is righteous, know ye also that he which doth righteously, is borne of him, and therefore I teach them not as things that were never heard of, but call them to remembrance as things which ye do know.

30 He comendeth both the doctrine which they had embraced, and also his prayer for their faith and the diligence of justice as taught them, yet so, that hee laboureth nothing from the house due to the holy Ghost.

31 The conclusion both of the whole exhortation, and also of the former treatise. 32 A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and hath all the same matter after another way, before hee brought us to get up from the effects to the cause, and in this that followeth, hee goeth downe from the cause to the effects. And this is the summe of this argument: God is the fountaine of all righteousness: and therefore they that give themselves to righteousness, are knowne to be borne of him, because they resemble God the Father.

C H A P. I I I.

33 Setting downe the ineffable glory of this that we are Gods followers. He sheweth that a gentle life may be sufficient for good works, wherof charity is a manifest token.

34 And as touching more God. Behold, I shew the love the Father hath given to us, that we should be called the sonnes of God: For this cause this world knoweth you not, because it knoweth not him.

35 Dearly beloved, now are we the sonnes of God, but yet it is not made manifest what wee shall be: and we know that when hee shall be made manifest, we shall be like him: for wee shall see him as he is.

36 And every man that hath this hope in him, purgeth himselfe, even as he is pure.

37 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

38 And ye know that he was made manifest, that he might take away our finnes, and in him is no finne.

39 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

40 Little children, let no man deceive you, hee that doeth righteouslie, is righteous, as hee is righteous.

41 And ye know that he was made manifest, that he might take away our finnes, and in him is no finne.

42 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

43 Little children, let no man deceive you, hee that doeth righteouslie, is righteous, as hee is righteous.

44 And ye know that he was made manifest, that he might take away our finnes, and in him is no finne.

35 The same Spirit which abideth in the elect with the knowledge of the truth, and faith therein, they will be the gift of perseverance to continue to the end.

36 The Spirit which you have received of Christ, and which hath led you into all truth.

37 You are not ignorant of the doctrine, but call them to remembrance as things which ye do know.

38 He comendeth both the doctrine which they had embraced, and also his prayer for their faith and the diligence of justice as taught them, yet so, that hee laboureth nothing from the house due to the holy Ghost.

39 The conclusion both of the whole exhortation, and also of the former treatise.

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46 Little children, let no man deceive you, hee that doeth righteouslie, is righteous, as hee is righteous.

47 And ye know that he was made manifest, that he might take away our finnes, and in him is no finne.

48 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

1 An argument  
upon of contra-  
ry: the devill  
is the author of  
frowe, and there-  
fore he is of the  
devill as is said  
by the inscription  
of the devill that  
serve frowe: and  
if he be the de-  
vill, howe then is  
he not of Gods  
frowe: For the de-  
vill and God are fo  
contrary the one  
to the other, that  
even the Sonne of  
God was sent to  
destroye the works  
of the devill.

8 He that \* committeth sinne, is of the de-  
vill: for the devill kinneth from the beginning:  
for this purpose was made manifest that Sonne of  
God, that hee might loose the workes of the de-  
vill.

9 Whosoever is borne of God sinneth not:  
for his sinne remaineth in him, neither can hee  
sinne, because he is borne of God.

10 In this are the children of God knowne,  
and the children of the devill: whosoever doeth  
not righteousnesse, is not of God, no neither hee  
that loveth not his brother.

11 For this is the message that ye heard  
from the beginning, that \* we should love one  
another.

12 Not as \* Cain which was of that wicked  
seed, and slew his brother: and wherefore  
slew he him? because his owne workes were evil,  
and his brothers good.

13 Marvelle not my brethren, though this  
world hate you.

14 Wee know that we are translated from  
death unto life, because we love the brethren: \* he  
that loveth not his brother, abideth in death.

15 Whosoever hateth his brother, is a man-  
slayer: and ye know that no man slayer hath eter-  
nall life abiding in him.

16 Hereby have we perceived love, that  
hee laide downe his life for us: therefore we ought  
also to lay downe our lives for the brethren.

17 And whosoever hath this P worlds  
good, and seeth his brother have need, and shut-  
teth up his compassion from him, how dwelleth  
the love of God in him?

18 My little children, let us not love in word,  
neither in tongue only, but indeed and in truth.

19 For thereby we know that we are of the  
truth, and shall before him assure our hearts.

20 For if our hearts condemne us, Gods  
greater than our heart, and knoweth all things.

21 Beloved, if our heart condemne us not,  
we are not in sinne.

22 The condemn, by a wicked life they are  
known, which are governed by the spirit of the Devill, and by a pure life, which are  
Gods children.

10 He beganeth to condemn charity towards the brethren, as  
another marke of the Sonnes of God.

11 The first reason, taken of the authority of  
God, which giveth the commandment. \* John 13.24. and 13.12. 12 An amplifi-  
cation, taken of the contrary example of Cain, which slew his brother. \* Gen 4.8.

13 The loving heart, which is a good example, whereby to have holden by the  
nature of the fruit of God, and of the fruit of the devill, and to be sure, and certain  
remains for us to this day, and yet shall be the end of his last breath. 13 A  
flour dunt fly: Let us not marvelle that we are hated of the world for doing our  
duty, for such was the condition of Abel who was a just person: and who would  
not rather be like him then Cain?

14 The second reason: Because charity is a  
testimony that we are translated from death to life: and therefore hee that towards the  
brethren is a testimony of death. And whosoever counteth it, death: it was either death  
either in before, or after death.

15 The third reason, which is the chiefest, whereby we are assured of the truth  
of our hearts, is the effect of the love. \* Chap. 4. 10. levis. 9.

12 A confirmation: Whosoever is a murderer, is in eternal death, who  
loveth his brother, is a murderer, therefore he is to death. And therefore loveth  
the contrary. He that loveth his brother, hath walked in life, for indeed we  
are borne dead. John 15.13. ephel. 5.2.

16 Now hee sheweth how true  
Christian charity extendeth, even to the face, that according to the example of Christ,  
every man forget himselfe, to provide and help his brethren. \* Luke 9.31.

17 The next reason by comparison: For they that are bound unto to give our life for our  
neighbours, know much more are we bound to help our brethren necessity with our  
goods and substance. \* P Wherein this life is justicial. 4 Opeeth not his  
heart, nor will he help his brethren, and charitably. 18 Christian charity extendeth  
not in words, but in deeds: and proceedeth from a sincere affection. 19 He  
commendeth charity by a triple reason, for first of all, by it we know that we are  
in the favour of God, as in the text before us. 20 Therefore it cometh that we  
have our confidence as on the contrary side, that whosoever hee that loveth God for a  
judge, because hee is unjust to himselfe, and hee is never so alive, as they that  
God hath a face quicker light then we, and judgeth most severely. \* I If any will  
confirm a confidence, hee must remember unto the judgements of God contentions, who  
loveth our hearts better than we our selves do. 21 A which effect also riseth out of  
the former, that in th he inferiery we are sure to be hated, because we are the followers of  
God, as we are translated by the grace of sanctification which is proper to the elect.

then have we boldnesse toward God.

22 \* And whatsoever we aske, we receive:  
of him, because we keepe his commandments,  
and doe those things which are pleasing in his  
sight.

23 \* This is then his commandment, that we  
believe in the Name of his Sonne Iesus Christ,  
and love one another, as hee gave commande-  
ment.

24 \* For hee that keepeth his commande-  
ments, dwelleth in him, and he in him: and here-  
by we know that he abideth in us, even by the  
of Spirit which hee hath given us.

\* John 6.23. and 17.3. \* Iohn 13.26. and 15.10.

The Spirit of Sanctification whereby we are borne anew, and live unto God.

C H A P. I V.

1 Having spoken first of touching the trying of the spirits: 4 For  
some false of the world, 5 and first after that, 6 He  
reverteth to charity, 12, 19 and by the example of false  
charities to charity by.

Dearly beloved, believe not every a spirit,  
but trie the spirits whether they are of God:  
for many false Prophets are gone out into the  
world.

2 Hereby shall ye know the Spirit of God, 4 For  
every spirit that confesseth that Iesus Christ is  
come into the flesh is of God,

3 And every spirit that confesseth not that Ie-  
sus Christ is come in the flesh, is not of God: but  
this is the Spirit of Antichrist, of whom ye have  
heard, how that he should come, and now already  
he is in this world.

4 Little children ye are of God, and have  
overcome them: for greater is hee that is in you,  
then he that is in this world.

5 They are of this world, therefore feare  
they of this world, and this worlde hate  
them.

6 We are of God, \* hee that knoweth God,  
heareth us: hee that is not of God heareth us not.  
Hereby know we the Spirit of truth, and the  
spirit of error.

7 Beloved, let us love one another: 7 for  
love cometh of God, and every one that loveth  
is borne of God, and knoweth God.

8 Hee that loveth not, knoweth not God, 8 for  
God is love.

\* Math 23.2.  
I. John 1.7. and 14.  
25. chap. 7. and 14.  
22 For conclu-  
sion: That faith in  
Christ, and love  
one towards ano-  
ther, are things  
inherent together,  
and therefore the  
covenant of sanc-  
tification must de-  
pend upon it, and  
not upon the im-  
mortality of the  
Spirit given  
unto us.

\* Hee meaneth  
the Spirit of Sanctification whereby we are borne anew, and live unto God.

1 Taking occasion  
by the name of the  
Spirits, that love  
and charity, should  
be kept and from  
the worship of  
God, which chiefly  
dependeth of his  
true knowledge,  
he returneth to  
the things that  
we have to speake  
in the  
second Co pter  
touching the tak-  
ing heed of An-  
tichrists. And he  
will have us beere  
to take heed of  
two things: the  
one, that fearing  
there be many  
false Prophets, we  
doe not lightly  
give credit to every  
man that cometh  
in this name, but  
we should not there-  
fore believe any.  
We must then ob-  
serve a meane,  
that we may be  
able to discern the  
Spirits which are  
to be refused. 2 This is taken by the  
first Verse of the  
Chap. 12. as if he had said, I desire not every one that sayeth that he hath a gift of the holy  
Ghost to be the office of a Prophet. 3 Hee giveth a certain and perpetual rule  
to know the doctrine of Antichrist, to wit, if either the divine or humane nature  
of Christ, or the true uniting of them together be denied: or if the latter issue that may  
be, derogate from his office who is our only King, Prophet, and ever-lasting high  
Priest. 4 He speaketh simply of the flesh, and not of the person. 5 The  
true measure of the true uniting of them together, and not of the flesh with the  
flesh, hope of victory: but yet so, that hee teacheth them that they fight not with their  
conscience, but with the vertue and power of God. 6 Hee bringeth a reason:  
why the world receiveth the teacher, more willingly then the true: to wit, because they  
breathe out nothing but that which is worldly: which is another note also  
to know the doctrine of Antichrist by. 7 Hee telleth us that his doctrine is  
the doctrine of his fellows, is the assured word of God: which of necessity we have  
boldly to see against all the mouth of the whole world, and thereby discern the  
true measure of the true uniting of them together. 8 Iohn 8.7. 9 True Prophets, which whom  
set forth Prophets, that is, such as are themselves, and lead their own course. 10 Hee  
returneth to the commanding of brotherly love and charity. 7 The first reason:  
Because it is a very divine thing: and therefore vertue must be the fountaine of God: so  
that whosoever is void of it, cannot be said to know Gods right. 8 A con-  
firmation: For it is the nature of God to love men, where we have a most manifest  
proofe above all things, in that man of himselfe is not loving: and yet hee good will towards us  
by his enemies, hee delivered unto death not a common man, but his owne Sonnes.  
yes, his only begotten Sonne, to the end that wee being reconciled through his blood,  
might be made partakers of his ever-lasting glory. 9 In that hee saith, I  
know, hee saith more then of his had said that hee loveth us infinitely.





14 Because we do not yet in effect obtaine that which we hope for, the Apollitoizeth Invention of things with faith, which he will have to proceed from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vain. Chap. 3. 17 We have to make prayers not only for our selves, but also for our brethren which desire, that their finnes be not unto them, to death: and yet be excepted that finne, which is never forgiven, or the liene against the holy Ghost, that is, to say, an unbelief, and willfull falling away from the known truth of the Gospel. 1 I hee is a man, as if he said, Let him desire the Lord to forgive him, and hee will forgive him being so desir'd. \* Math. 12. 31. Marke 3. 19.

that believe in the name of that Sonne of God, that ye may know that ye have eternall life, and that ye may believe in the Name of that Sonne of God.

14 And this is that assurance that we have in him, \* that if we aske any thing according to his will, he heareth us.

15 And if we know that he heareth us, whatsoever we aske, we know that we have the petitions, that we have desired of him.

16 If any man see his brother sinne a sinne that is not unto death, let him I aske, and he shall give him life for them that sinne not unto death. \* There is a sinne unto death, I say not that thou shouldst pray for it.

17 All unrighteousnesse is sinne, but there is a sinne not unto death.

18 We know that whosoever is born of God, sinneth not: but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that the Sonne of God is come, and hath given us a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very God, and that eternall life.

21 Little children, keep your selves from idoles, Amen.

is to say, made the fountaine of God in Christ, and being indued with his Spirit, they doe not serve sin, neither are deadly wounded of Satan.

18 Every man must particularly apply to himselfe the general promises, that we may certainly persevere our selves, that whereas all the world is by nature lost, we are freely under the fountaine of God: by the sending of Iesus Christ his Sonne unto us, of whom we are lightened with the knowledge of the true God, and everlasting life. \* Luke 4. 45. In the doctrine of Christ is most plainly proved by this place. 19 He expresseth a plain protest of taking heed of idoles: which he teacheth against the onely true God, that with his owne selfe as it were be might take up all the former doctrine.

16 The taking away of an oblation: indeed all iniquitie is comprehended under the same of sin, but yet we must not despaire therefore, because every day is made every day, and without hope of remedie.

17 A reason why not all, may rather why no sin is mortal to some: to wit, because they are borne of God, that

18 Every man must particularly apply to himselfe the general promises, that we may certainly persevere our selves, that whereas all the world is by nature lost, we are freely under the fountaine of God: by the sending of Iesus Christ his Sonne unto us, of whom we are lightened with the knowledge of the true God, and everlasting life. \* Luke 4. 45. In the doctrine of Christ is most plainly proved by this place. 19 He expresseth a plain protest of taking heed of idoles: which he teacheth against the onely true God, that with his owne selfe as it were be might take up all the former doctrine.

## THE SECOND EPISTLE OF IOHN.

This Epistle is written to a woman of great renowne, who brought up her children in the feare of God: he exhorted her to continue in Christian charitie, & that shee accompany not with Antichristians, who had abridg'd his.

This is no proper name, we to be taken from the word sanctus, that is to say, the worthy and noble Lady, b Excellent and honorable Dame. 1 The bond of Christian conjunction, or linking together, is the true and constant profession of the true, b With true knowledge, which hath always loved together with it, a This true profession consisteth both in love one toward another, which the Lord had commaunded, and also especially in wholesome and sound doctrine, which also is delivered unto us: for the commaundment of God is a found and sure foundation both of the rule of manners and of doctrine, and these cannot be separated the one from the other. d According as the truth directeth them. \* I. Jo. 15. 12.

THE ELDER to the elect Lady, and her children, in whom I love in the truth: and not I only, but also all that have known the truth.

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with c truth and love.

4 I rejoyced greatly, that I found of thy children walking in a truth, as we have received a commaundment of the Father.

5 And now beseech I thee, Lady, (not as writing a new commaundment unto thee, but the same which we had from the beginning) that we \* love one another,

6 And this is that love that we should walke after his commaundments. This commaundment is, that as ye have heard from the beginning, ye should walke in it.

7 For many deceivers are entred into this world, which confess that they Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 Let ke to your selves, that we lose not the things, which we have done, but that we may receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any unto you, and bring not this doctrine, \* receive him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds. Although I had many things to write unto you, yet would I not write with paper and ynke: but I trust to come unto you, and speake mouth to mouth, that our joy may be full.

12 The finnes of thine elect sister greete thee, Amen.

Antichrist fighteth against the profession and office of Christ, were already crept into the Church in the time of the Apostles.

9 He that transgresseth the doctrine of Christ, he hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 We ought to have nothing to doe with them that defend perverse doctrine. \* Rom. 16. 17.

## THE THIRD EPISTLE OF IOHN.

Her commaundeth Gaius for hospitalitie, & reprehendeth Istochares for uncharitie: he exhorted Gaius to continue in well doing: and in the end commaundeth Demetrius.

An example of Christian gratulation. b Then these joye. a As becomech a believer and a Christian. c He commaundeth in Gaius either that he take care whom he receives, being uncertaine before, or that he receive him about the affaires of the Church, or of some other which had like boldnesse.

THE ELDER unto the beloved Gaius whom I love in the truth.

2 Beloved, I write chiefly that thou prosperedst and farest well as thy soale propheth.

3 For I rejoycech greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.

4 I have no greater joy then a these, that is, to hear that my finnes walke in veritie.

5 Beloved, thou doest faithfully, whatsoever thou doest to the brethren, and to strangers.

6 Which bare witness of thy love before the Churches; Whom if thou bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth and tooke nothing of the Gentiles.

8 Wee therefore ought to receive such, that we might be d helpers to the truth.

9 I wrote unto the Church, but Diotrophes, which loveth to have the preminence among them, receiveth us not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against us with malicious words, and notwithstanding content, neither hee himselfe receiveth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloved, follow not that which is evil, but that which is good: he that doth well is of God: but he that doeth evil, hath not seene God.

That we our selves may helpe somewhat to the preaching of the true.

An Ambitious and covetousnesse, two pernicious plagues (especially in them which have any Ecclesiasticall function) are condemned in Diotrophes person. \* He that receiveth God.

12 Demetrius hath good report of all men, and of the truth it selfe; yea, and we our selves beare record, and ye know that our record is true.  
 13 I have many things to write: but I will

not with ynke and pen write unto thee:  
 14 For I trust I shall shortly fee thee, and we shall speake mouth to mouth. Peace be with thee. The friends salute thee. Greete thy friends by name.

# THE GENERAL EPISTLE OF IUDE.

3 Here sweareth the godly to take heed of such men. 4 that make the grace of God a cloake for their wantonnesse: 5 and that they shall not escape unpunished, for the contempt of that grace. 6, 7 hee proveth by three examples: 14 and alleaith the prophesie of Enoch: 20 Finally hee sweareth the godly a meane to overthrowe all the sinners of these deceyters.



**I**ude a servant of Iesus Christ, and a brother of Iames, to them which are called and sanctified by God the Father, and reserved to Iesus Christ:

2 Mercy unto you, and peace and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once given unto the Saints.

4 For there are certaine men crept in, which were before of olde ordeined to this condemnation: 3 ungodly men they are, which turne the grace of our God into wantonnesse, and denye God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, sofar as ye once knew this, how that the Lord, after that hee had delivered the people out of Egypt, destroyed them afterward which beleeveth not.

6 The Angels also which kept not their first estate, but left their owne habitation, he hath reserved in everlasting chains under darknesse unto the iudgement of the great day.

7 As Solome and Gomorrie, and they cities about them, which in like maner as the dyed, committed fornication, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these sleepers also defile the flesh, and despise our government, and speake evil of them: that are in authority.

9 Yet Michael the Archangel, when hee strove against the devill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10 But these speake evill of those things, which they know not: and whatsoever things they know naturally as beasts, which are without

reason, in those things they corrupt themselves.

11 These be unto them: for they have followed the way of Cain, and are call away by the deceyting of Balaams wages, and perish in the goueyt of Core.

12 These are rockes in your I festives of charity, when they feast with you, without all feare: feeding themselves: cloudes they are without water, carried about of windes, corrupt trees and without fruit, wife dead, and plucked up by the rootes.

13 They are the raging waves of the sea, forming out their owne flammes: they are wandring stars, to whom is reserved the blacknesse of darknesse for ever.

14 And Enoch also the seventh from Adam, propheticall of such, saying, Beholde, the Lord cometh with thousands of his Saints,

15 To give iudgement againt all men, and to rebuke all the ungodly among them of all their wicked deedes, which they have ungodly committed, and of all their cruell speakings, which wicked sinners have spoken againt him.

16 These are murmurers, complainers, walking after their owne lusts: whose mouthes speake proud things, having mens perfons in admiration, because of advantage.

17 But, ye beloved, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ:

18 How that they tolde you that these should be mockers: \* in the last time, which should walke after their owne ungodly lusts.

19 These are they that separate themselves from other, naturall, having not the Spirit.

20 But, ye beloved, edifie your selves in your most holy faith, praying in the holy Ghost

21 And keepe your selves in the love of God, looking for the mercy of our Lord Iesus Christ, unto eternall life.

22 And have compassion of some, in putting difference:

23 And other save with feare, pulling them out of the fire, and hate even that argument which is spotted by the flesh.

24 Now unto him that is able to keepe you that ye fall not, and to present you faultlesse before the presence of his glory with joy.

25 Thus it, to God onely wise, our Saviour the glory, and maiestie, and dominion, and power both now and for ever, Amen.

9 He forgetteth his benefitions because they resemble of his former Cains thame. Balaams filly by covetousnesse and ambition, both Gen. 4. 8. Num. 22. 21. Num. 32. 17. Num. 32. 16. He rebuketh not sharply with many other ootes and markes, both thei of benediction and thei of execration, but especially their vaunty bravery of wordes, and moit vaunty prides, joyning themselves with thei brethren, out of a most ancient propheetie of Enoch touching the iudgement to come.

1 The flesh of beasts had were created in the beginning, which the brethren that were members of the Church, kept all together, as Tertullian saith they were sent in his apostol. Chap. 29. m. Impudently, without all reverence towardes our Lord Iesus Christ.

2 A Pet. 2. 17. m. He shall be a blasphemer, which the brethren that were members of the Church, kept all together, as Tertullian saith they were sent in his apostol. Chap. 29. m. Impudently, without all reverence towardes our Lord Iesus Christ.

3 Revel. 1. 7. o The present time for the time is come.

4 Revel. 1. 7. o The present time for the time is come.

5 Revel. 1. 7. o The present time for the time is come.

a This is put to make a difference between him and Iudas his sister. b By Gods Father. c It is apart by the everlasting covenant of Gods love delivered to Christ to be kept.

d The end and make whereast hee sheweth in this Epistle, is, what he confirmeth the godly againt certain wicked men, both in whole-forse doctrine and good maners.

e Of these things sheweth in the following of the Epistle.

f That ye should defend the faith by all the might ye can, both by true doctrine and good example of life.

g Which was once given, that it may never be changed.

h It is by Gods providence and no by chance, that many wicked men crept into the Church.

i Hee condemneth this first to remember that they take a pretence or occasion to waste words, by the grace of God, which they cannot be, but the chief empire of Christ must be acknowledged. In that such men give themselves to Satan.

j At this time the fall of the Anabaptists doeth, which they call Libertines.

k Hee rebuketh forth the horrible punishment of them which have shuffe the grace of God to follow their owne lusts. \* Numb. 14. 37. The fall of Angels was most severely punished, how much more they will the Lord punish wicked and faithlesse men. \* 2. Pet. 2. 4. \* Geo. 19. 24. g Following the steps of Sodome & Gomorrie. b Thus hee covertly rebuketh for their bawdy and monstrous Iules i Which are blasphemies and words of treason as if all their senses and wits were as a most dead they. 6 Another most precious doctrine is shewed, in that they take away the authority of Magistrates, and speake evil of them, as at this day the Anabaptists doe. k It is a greater matter to despise government, than the governors that is to despise the matter it selfe, as the perfous. 7 An argument of corruption, Michael one of the chiefest Angels, was content to deliver Satan, although as most cursed enimie, to the iudgement of God to be punished: and these perverse men are not ashamed to speake evil of the powers which are ordained of God. 8 The conclusion Tertullian men are in a double fault, 1. so they, both for they take ill in condemning those, and for their impudency and their false conceits of that knowledge, which when they had gotten, yet notwithstanding they lived as brute beasts, serving their bellies.

the matter. \* 1. Tim. 4. 1. 2. Tim. 3. 1. 3. Pet. 3. 3. 22 It is the Property of Antichristians to separate themselves from the godly, because they are not governed by the Spirit of God and contrariwise it is the property of Christians to edifie one another through godly prayers both in faith and also in love until the mercy of Christ arrive to their full salvation. 13 Among them which wander and goe astray, the godly have to use this choise; that they haule some of them gently, and that others some being even in the very flame, they endeavour to save with severe and sharpe instruction of the perfous; yet so that they doe in such sort as without the wicked and dissolute that they edifie, even the least contemner that may be. 9 Hee rebuketh them, and being rebuked with godly rebuking. 9 An amplyment taken from the forbidden things of the Law with his life. 14 He commendeth them to the grace of God, declaring fully that it is God onely that can give us that consolation which is required of us.



# THE ORDER OF TIME, whereunto the Contents of this booke are to be referred.

The yeeres  
of Christ.

7. Sc.

34

67.

70.

97.

103.

1217.

1295.

1300.

1301

1307.



**T**HE dragon watched the Church of the Iewes, which was ready to trauaie: She bringeth forth, beeth, and hideth her selfe, whiles Christ was yet upon the earth.

The dragon persecuted Christ ascending into heaven, hee righth and is thrown down: and after persecuteth the Church of the Iewes.

The Church of the Iewes is received into the wilder nesse, for three yeeres and an halfe.

When the Church of the Iewes was overthrowen, the dragon invaded the Catholike Church, and all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiseth up the beast with seven heads, and the beast with two heads, which make havocke of the Church Catholike, and her Prophets for 1260 yeeres after the Passion of Christ, chap. 13, and 11.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, and are forewarned of the persecution to come under Traiane for ten yeeres chap. 2. and 3.

God by word and signes provoketh the world, and scaleth the godly, chap. 6 and 7.

He sheweth fourth examples of his wrath upon all creatures, mankinde excepted, chap. 8.

The dragon is let loose after 1000 yeeres, and Gregory the vij. being Pope rageth against Henrie the third then Emperour, chap. 20.

The Dragon vexeth the world 150 yeeres, unto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

The dragon killeth the Prophets after 1260 yeeres, when Boniface the vij. was Pope, who was the author of the sixt booke of the Decretals: hee excommunicated Phiup the French King.

Boniface celebrated the Iubile.

About this time was a great earthquake, which overthrow many houses in Rome.

Prophecie ceateth for three yeeres and an halfe, untill Benedict the second succeded after Boniface the vij. Prophecie is revived, chap. 11.

The dragon and the two beasts oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and aimes, chap. 15. with singular iudgements: chap. 16.

Christ giveth his Church victorie over the harlot, chap. 17, and 18. Over the two beasts, chap. 19. Over the dragon and death, Chap. 20.

The Church is fully gloried in heaven with eternal glory, in Christ Iesus, chap. 21. and 22.

T H E





1. 2. Tom. 6. 9. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 Behold, I will call her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works, 22 And I will kill her children with death and all the Churches shall know that I am he which search the reins and hearts: and I will give unto every one of you according to your works. 23 And unto you I say, the rest of them of Thyatira, As many as have not this learning, neither have known the i dependence of Satan (as they speake) I will not put upon you none other burden, 24 But that which ye have already, holde fast till I come. 25 For he that overcometh and keepeth my words unto the end, to him will I give power over nations; 26 \*And he shall rule them with a rod of iron: and as the vessels of a potter, shall they be broken: 27 Even as I received of my Father, so will I give him the morning Starre. 28 Let him that hath an eare, heare what the Spirit saith to the Churches,

CHAP. III.

The first Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 14 And of the Laodiceans, 26 that they be not like warmes, 30 be victorious to winne Gods glory. 1 The first place is unto the Pastors of Sardis, The exordium is taken out of the 4. and 16. verses of the 1. Chap. of Sardis in the name of a most flourishing and famous City, where the Kings of Lydia kept their residence. 2 The proportion of reprofe in this verse: of exhortation ioyed with a threatening in the two verses that follow, and of qualifications by way of comfort unto the comfort of the good, which yet remained, 3 This is the first of the letters dead in the other things, whose flax is in the that they are now going, and blisfe they be comforted, with joyfull words. 4 Chap. 16 vs. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 That is, I will make him a King by communion with me, and my fellow here, as it is promised, Mat. 19. 28. and 27. 33. Rom. 8. 17. 1 Cor. 6. 3. Epe. 2. 6. and 1. Tim. 2. 12. Apoc. 3. 21. and 4. 4. \* Epl. 3. 9. 22 The brightnesse of great glory and honour accord appoaching unto the light of Christ, who is the Sonne of righteousnes, and our head, March. 4. 23 And he shall rule them with a rod of iron: and as the vessels of a potter, shall they be broken: 24 Even as I received of my Father, so will I give him the morning Starre. 25 Let him that hath an eare, heare what the Spirit saith to the Churches, 26 \*And he shall rule them with a rod of iron: and as the vessels of a potter, shall they be broken: 27 Even as I received of my Father, so will I give him the morning Starre. 28 Let him that hath an eare, heare what the Spirit saith to the Churches, 29 Let him that hath an eare, heare what the Spirit saith to the Churches, 30 Be victorious to winne Gods glory. 31 Let him that hath an eare, heare what the Spirit saith to the Churches, 32 Let him that hath an eare, heare what the Spirit saith to the Churches, 33 Let him that hath an eare, heare what the Spirit 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that hath an eare, heare what the Spirit saith to the Churches,

word, and hast not denied my Name, 9 Behold, I will make them of the Synagogue of Satan, which call themselves Iewes, and are not, but doe lie: behold, I say, I will make them and they shall come and worship before thy feet, and shall know that I have loved thee, 10 Because thou hast kept the word of my patience, therefore I will deliver thee from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth. 11 Behold, I come shortly: hold that which thou hast, that no man take thy crowne. 12 9 Him that overcometh, will I make a pillar in the Temple of my God, and he shall goe no more out: 10 and I will write upon him the Name of my God, and the name of the city of my God, which is the new Ierusalem, which cometh downe out of heaven from my God, and I will I write upon him my new Name. 13 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 14 And unto the Angel of the Church of the Laodiceans write, These things faith b Amen, the faithful and true witness, that is beginning of the creatures of God. 15 I know thy works, that thou art neither cold nor hot: I would thou werest cold or hot. 16 Therefore because thou art like warme, and neither cold nor hot, it will come to passe, that I shall spew thee out of my mouth, 17 For thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not how thou art wretched, and miserable, and poore, and blind, and naked, 18 I commend thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthy nakednesse doe not appeare; and anoint thine eyes with eye salve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore and amend. 20 Behold, I stand at the doore, and knocke, if any man heare my voyce, and open the doore, I will come in unto him, and will sup with him, and he with me. 21 15 To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and will sit with my Father in the throne. 22 Let him that hath an eare, heare what the Spirit sayeth unto the Churches,

I will bring them to that end. 9 That is, I will make downe a worship either be civilly, or Christ religiously at thy feete (and thus I had rather take it) whether here in the Church, or in the world, to the argument of this place) or there in the world to come. For Christ verily shall fulfill his words, which he hath here patient & content, as I would my servants should be. 9 The conclusion, which consisteth a promise and a threat. 10 That is, the new man shall be retained after his Father, Mother, and beed Christ. 11 The seventh place is unto the pastors of the Church of Laodicea. The exordium is taken out of the 13. verse of the 1. chapter. 12 Amen foundeth as much in the Hebrew tongue, as in the Greek. 13 The proportion of rebuke in this verse: where unto is alloyed an interesting verse 16, with a confirmation on declaring the same, verse 17. and of exhortation unto faith and patience, verse 18. 19 whereunto is added a conditionall promise, verse 20. 21 The spiritual misery of men is metaphorically expressed in three point: unto which are matched so correspondent that remedies which are offered, ver. 20. 1. In 3. 14. 2. In 3. 14. 3. In 3. 14. 4. In 3. 14. 5. In 3. 14. 6. In 3. 14. 7. In 3. 14. 8. In 3. 14. 9. In 3. 14. 10. In 3. 14. 11. In 3. 14. 12. In 3. 14. 13. In 3. 14. 14. In 3. 14. 15. In 3. 14. 16. In 3. 14. 17. In 3. 14. 18. In 3. 14. 19. In 3. 14. 20. In 3. 14. 21. In 3. 14. 22. In 3. 14. 23. In 3. 14. 24. In 3. 14. 25. In 3. 14. 26. In 3. 14. 27. In 3. 14. 28. In 3. 14. 29. In 3. 14. 30. In 3. 14. 31. In 3. 14. 32. In 3. 14. 33. In 3. 14. 34. In 3. 14. 35. In 3. 14. 36. In 3. 14. 37. In 3. 14. 38. In 3. 14. 39. In 3. 14. 40. In 3. 14. 41. In 3. 14. 42. In 3. 14. 43. In 3. 14. 44. In 3. 14. 45. In 3. 14. 46. In 3. 14. 47. In 3. 14. 48. In 3. 14. 49. In 3. 14. 50. In 3. 14. 51. In 3. 14. 52. In 3. 14. 53. In 3. 14. 54. In 3. 14. 55. In 3. 14. 56. In 3. 14. 57. In 3. 14. 58. In 3. 14. 59. In 3. 14. 60. In 3. 14. 61. In 3. 14. 62. In 3. 14. 63. In 3. 14. 64. In 3. 14. 65. In 3. 14. 66. In 3. 14. 67. In 3. 14. 68. In 3. 14. 69. In 3. 14. 70. In 3. 14. 71. In 3. 14. 72. In 3. 14. 73. In 3. 14. 74. In 3. 14. 75. In 3. 14. 76. In 3. 14. 77. In 3. 14. 78. In 3. 14. 79. In 3. 14. 80. In 3. 14. 81. In 3. 14. 82. In 3. 14. 83. In 3. 14. 84. In 3. 14. 85. In 3. 14. 86. In 3. 14. 87. In 3. 14. 88. In 3. 14. 89. In 3. 14. 90. In 3. 14. 91. In 3. 14. 92. In 3. 14. 93. In 3. 14. 94. In 3. 14. 95. In 3. 14. 96. In 3. 14. 97. In 3. 14. 98. In 3. 14. 99. In 3. 14. 100.

15 I know thy works, that thou art neither cold nor hot: I would thou werest cold or hot. 16 Therefore because thou art like warme, and neither cold nor hot, it will come to passe, that I shall spew thee out of my mouth, 17 For thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not how thou art wretched, and miserable, and poore, and blind, and naked, 18 I commend thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthy nakednesse doe not appeare; and anoint thine eyes with eye salve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore and amend. 20 Behold, I stand at the doore, and knocke, if any man heare my voyce, and open the doore, I will come in unto him, and will sup with him, and he with me. 21 15 To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and will sit with my Father in the throne. 22 Let him that hath an eare, heare what the Spirit sayeth unto the Churches,

CHAP. IIIII.

Another vision concerning the gl. 17. of Gods Majesty, 2 which is a myracle of his fautes vessels, 20 and the foure and twenty Elders. 1 After this I looked, and behold, a doore was open in heaven, and the first voyce which I heard, was like unto the voyce of many waters, saying, Come up hither, and I will shew thee these things. 2 And I heard the voyce of many waters, saying, Come up hither, and I will shew thee these things. 3 And I saw the doore open, and the first voyce which I heard, was like unto the voyce of many waters, saying, Come up hither, and I will shew thee these things. 4 And I saw the doore open, and the first voyce which I heard, was like unto the voyce of many waters, saying, Come up hither, and I will shew thee these things. 5 And I saw the doore open, and the first voyce which I heard, was like unto the voyce of many waters, saying, Come up hither, and I will shew thee these things. 6 And I saw the doore open, and the first voyce which I heard, was like unto the 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15 I know thy works, that thou art neither cold nor hot: I would thou werest cold or hot. 16 Therefore because thou art like warme, and neither cold nor hot, it will come to passe, that I shall spew thee out of my mouth, 17 For thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not how thou art wretched, and miserable, and poore, and blind, and naked, 18 I commend thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthy nakednesse doe not appeare; and anoint thine eyes with eye salve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore and amend. 20 Behold, I stand at the doore, and knocke, if any man heare my voyce, and open the doore, I will come in unto him, and will sup with him, and he with me. 21 15 To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and will sit with my Father in the throne. 22 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 23 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 24 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 25 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 26 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 27 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 28 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 29 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 30 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 31 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 32 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 33 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 34 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 35 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 36 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 37 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 38 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 39 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 40 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 41 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 42 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 43 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 44 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 45 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 46 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 47 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 48 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 49 Let him that hath an eare, heare what the Spirit sayeth unto the Churches, 50 Let him that hath an eare, heare what the Spirit sayeth unto the Churches,







1 That is, neither into thy eye, into which the rays of mercy are advanced. 2 Now God provideth against the danger of his elect by commending them to the care of his angels, and by his own presence to be to them as to the chief of the nation of the Jews, these unto the 2 verse, and also of the Gentiles, verse 9. 3 Not only another number from the common Angels of God, but also in essence, office and operation exceeding all Angels: that is, Christ Jesus, the chief Angel or word of God, and mediator of the covenant. So hereafter chapter 2:3 and 10:1, 2. 4 That is, of the certain number certain in itself before God, and such as may be numbered of vs: for which cause also the same is better described in the beginning. But of elect which are of the Gentiles, the number is added in itself certain with God, but not positively to be numbered as God, Gen. 12: and often elsewhere, and Esay figured most excellently, Chap. 19, and 60. This therefore is spoken with vs. 8, when a certain number is put for one veneration. Confess this with verse 6. b. He skipped Dan, and reckoned Levi, c. Of the saints, who are as lively as they were dead, and had the lively-ty given him, wherefore Paul called Jesus.

not blow on the earth, neither on the sea, neither on any tree. 2 And I saw 4 another Angel come vp from the East, which had the seale of the living God, and he cryed with a loud voyce unto the foure Angels to whom power was giuen to hurt the earth, and the sea, saying, 3 Hurt ye not the earth, neither the sea, neither the trees, till we have fealed the servants of our God in their foreheads. 4 And I heard the number of them, which were fealed, and there were fealed an hundred and foure and foure thousand of all the tribes of the children of Israel. 5 Out of the tribe of Iuda were fealed twelve thousand. Of the tribe of Reuben were fealed twelve thousand. Of the tribe of Gad were fealed twelve thousand. 6 Of the tribe of Aser were fealed twelve thousand. Of the tribe of Nephthali were fealed twelve thousand. Of the tribe of Manasses were fealed twelve thousand. 7 Of the tribe of Simeon were fealed twelve thousand. 8 Of the tribe of Levi were fealed twelve thousand. Of the tribe of Issachar were fealed twelve thousand. Of the tribe of Zabulon were fealed twelve thousand. 9 Of the tribe of Ioseph were fealed twelve thousand. Of the tribe of Benjamin were fealed twelve thousand. 10 After these things I beheld, and loe, a great multitude, of which no man could number, of all nations, and kindreds, &c. people, and tongues stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands. 11 And they cried with a loud voyce, saying, Salvation cometh of our God, that sitteth vpon the throne, and of the Lambe. 12 Saying, Amen, Praise and glory, and wisdom, and thankes, and honour, and power, and might be vnto our God for euermore, Amen. 13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they? 14 And I said vnto him, Lord, thou knowest. And he said vnto me, These are they which came out of great tribulation, and haue washed their long robes white, and haue made their long robes white in the blood of the Lambe. 15 Therefore are they in the preference of the

throne of God, and serue him day and night in his Temple, and he that sitteth on the throne will dwell among them. 16 \* They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate. 17 For the Lambe, which is in the midst of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and \* God shall wipe away all teares from their eyes.

C H A P. V I I I.

1 After the opening of the seventh seale. 2 The Saints prayers are offered up with odours. 3 The seven angels come forth with trumpets. 4 The foure first fall on the earth. 5 The sixth is throwed into blood. 10, 11 the waters wax bitter, 12 and the fountaines are darkened. 13 And when hee had opened the seventh seale, there was silence in heauen about halfe an hour. 14 And I saw the seuen Angels, which stood before God, and to them were giuen seuen trumpets. 15 Then another Angel came and flood before the Altar, hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne. 16 And the smooke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand. 17 And the Angel took the censer, and filled it with fire of the Altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake. 18 Then the seuen Angels, which had the seuen trumpets, prepared themselues to blow the trumpets. 19 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grass was burnt. 20 And the second Angel blew the trumpet, and the execution of those evils wherewith God most iustly determined to afflict the world, is now followed by the first of the common history, as euen now I find: which is the execution of the iudgements of God vpon the world. This is first generally proposed to the order of those that administered the decree into the end of the Chap. following. Vnto the preparation of this execution are declared these things first, who were the administrators and instruments thereof in this verse. Secondly, what is the work both of the Prince of Angels giuing order for this execution: thence vnto the 5. verse, and of the administrators in the 6. verse. The administrators of the execution are first to be seuen Angels: their instruments, trumpets, wherewith they blow as it were, and the alarum at the commaundment of God. They are preiudged first in number because of their power as at once to powere out his wrath, vpon the rebellious world, but at others times, and by peremle, and in flow order, and as with an unwilling mind to exercise his iudgements vpon his creatures, so long called upon to be by word and signes if happily they had ledned to consent. *a Which appere before him as his ministers.* 3 This is that great Emperor, the Lord Iesus Christ our King and Saviour: who both maketh intercession for God, and for his Saints, filling the beauly Sanctuary with most precious odours, and offering up their prayers, as the incense, and the fragrance of the sacrifices, in this verse: in fact for as every one of them (so powerful in the seuen favour of Christ, and the efficacy of his sacrifice) are held in reconciliation with God and themselves made acceptable vnto him, verse 4. And then also out of their treasury, and from the same faculty powere forth vpon the world the heat of his wrath, adding also diuine tokens thereto: and by that means (as of old the Herald of Rome was accustomed to doe) he proclaimeth warre against the rebellious world. *b Our prayers are making vnto God, as for the Saints, filling the beauly Sanctuary with most precious odours, and offering up their prayers, as the incense, and the fragrance of the sacrifices, in this verse: in fact for as every one of them (so powerful in the seuen favour of Christ, and the efficacy of his sacrifice) are held in reconciliation with God and themselves made acceptable vnto him, verse 4. 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The Angels the administrators of Christ, only by sounding trumpet and voyce (for they are only as Herald.) d) the effectual call forth the instruments of the wrath of God, through his power. Hittoe to haue been things general. Now followeth the narration of things particular, which the Angels first in number wotvnto in their order, let in the 5. to the end of the next Chap. and is concluded with the declaration of the euent which followed vpon the seething things done in the world, and in the 10, and 11. chap. 5 The first execution at the sound of the first Angel vpon the earth, that is, the inhabitants of the earth (by Meconyie) and vpon all the fruits thereof: as by comparing of this verse with the second member of the 9. verse doth not obscurely declare. 6 The second execution, vpon the sea in this verse, and all things that are therein in the next verse.*

*d Hee all woteth to the Letter, which serueth day and night for this there is no night in heauen. e Or, vpon them, whereby is meant Gods defence and protection: as were revealed: them who are first in the Lords tent. \* Elijah. i. 10. \* Elijah. 10. 8. \* Elijah. 10. 8. chap. 11:4.*

*i He returned to the history of the feale of the holy, which the Lambe openeth. The seventh feale is the next fortification, and a precise commaundment of the execution of the most iust Judgements of God vpon this wicked world: which fortification being vnderstood by the feale, all things in heauen are silent, and in heauen there is admiration vntil commaundment of execution be actually giuen of God vnto the ministers of his wrath. So be the first member of third member of which I spake before in Chap. 6. ver. 11, which is of*

and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great flarre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountains of waters.

11 And the name of the star is called 3 wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the funne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the founds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

14 The fourth execution upon the light house (houses of heauen) which minister vnto this inferiour world. 10 A reasonable provision of fireingling of those parts of the diuine execution which are yet behind, which also a passage of the matter of the next Chapter. Of all these things in manner Christ himselfe expressly foretold in the 12 Chapter of S. Luke verse 44. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The first Angel bloweth his trumpets, 3 and spilling locusts come out. 13 The first Angel bloweth, 13 and uttereth his first voice, 10 as if they manketh.

And the first Angel blew the trumpet, and I saw 2 flarre fall from heauen vnto the earth, and to him was giuen the key of the 2 bottomleffe pit.

2 4 And he opened the bottomleffe pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the funne, and the ayre were darkened by the smoke of the pit.

3 5 And there came out of the smoke Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth had power.

1 The first execution upon the wicked men inhabiting the earth in a fire before the Angel (said) wrought by the infernal powers, is declared in this place vnto the eleventh verse. And after the execution thence vnto the nineteenth verse. And lastly is shewed the common euent that followed the former execution in the world, in the 20 last verse. 2 That is, the Angel of God glittering with glory, as a flarre fell downe from heauen. Wherethorow take him for Christ, who hath the keyes of hell of himselfe, and by Princely authority. Chap. 1. verse 18. whether for some inferiour Angel, who hath the same keye lent vnto him, and occupieth it ministerially, or by office of his ministry, here, and Chap. 21. for the world falling. As taken. Gen. 14. 50 and 24. 64. and Heb. 6. 6. 3 The key was giuen to this barre. For those powers of wickednesse are thrust downe into hell, and bound with chaices of darke helles: and are there kept vnto damnation. vntill God for a time doe let them loose. 2. Pet. 2. 4. Jude 6. and 2. Thim. 2. 16. 4 The historie of which chapter hath agreee new of time with this present chapter. A By the bottomleffe pit, the bottomleffe of hell. 5 Vnto this is added, the smoke of the bellie and infernal pit, all darke, and darkening all things in heauen and on earth. The spiritual darknesse is the cause of all disorder and confusion. For the deuil at a time certaine (whereof verse 16. sheweth) these darknesse into his kingdom, that he might at once and with one impulsion overthrow all things, and present it where he might see it himselfe. By it darke helles all spiritual light, both actiue as of the Sunne and p. flou, as of the ayre which is lightened by the Sunne, is taken away, and that which goeth before the Spirit, is taken away, and the spirits themselves. 6 A description of the malignant spirit, vnto the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locusts, in quicknesse, subtiltie, butifullnesse, number, and such like to this verse. From their power, for that they are as the scorpions of the earth, of a fierce force to doe hurt. For our battell is not they with flesh and blood, but with voyces. Sc. Ephel. 6. 12. This place of the power of the Devils generally noted in this verse, is particularly declared afterwards in the three next verses.

4 6 And it was commanded them that they should not hurt the graffe of the earth, neither any greene thing, neither any tree: but only those men which hate not the feale of God in their foreheades.

5 And to them was commaunded that they should not kill them, but that they should be vexed fise moneths, and that their paine should be as the paine that cometh of a scorpion when he hath stung a man.

6 \* Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them.

7 4 And the forme of the locusts was like vnto horcs prepared vnto the battell, and on their heads were as it were crownes, like vnto gold, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And they had habbertions, like vnto habbertions of yron, and the found of their wings was like the found of charets when many horses runne vnto battell.

10 And they had tailles like vnto scorpions, and there were wings in their tailles, and their power was to hurt men fise moneths.

11 5 And they have a king over them, which is the Angel of the bottomleffe pit, whose name in Hebrew is Abaddon, and in Greeke hee is named Apollyon, that is, destroying.

12 9 One woe is patt, and behold, yet two woes come after this.

1 The second execution upon the wicked men inhabiting the earth in a fire before the Angel (said) wrought by the infernal powers, is declared in this place vnto the eleventh verse. And after the execution thence vnto the nineteenth verse. And lastly is shewed the common euent that followed the former execution in the world, in the 20 last verse. 2 That is, the Angel of God glittering with glory, as a flarre fell downe from heauen. Wherethorow take him for Christ, who hath the keyes of hell of himselfe, and by Princely authority. Chap. 1. verse 18. whether for some inferiour Angel, who hath the same keye lent vnto him, and occupieth it ministerially, or by office of his ministry, here, and Chap. 21. for the world falling. As taken. Gen. 14. 50 and 24. 64. and Heb. 6. 6. 3 The key was giuen to this barre. For those powers of wickednesse are thrust downe into hell, and bound with chaices of darke helles: and are there kept vnto damnation. vntill God for a time doe let them loose. 2. Pet. 2. 4. Jude 6. and 2. Thim. 2. 16. 4 The historie of which chapter hath agreee new of time with this present chapter. A By the bottomleffe pit, the bottomleffe of hell. 5 Vnto this is added, the smoke of the bellie and infernal pit, all darke, and darkening all things in heauen and on earth. The spiritual darknesse is the cause of all disorder and confusion. For the deuil at a time certaine (whereof verse 16. sheweth) these darknesse into his kingdom, that he might at once and with one impulsion overthrow all things, and present it where he might see it himselfe. By it darke helles all spiritual light, both actiue as of the Sunne and p. flou, as of the ayre which is lightened by the Sunne, is taken away, and that which goeth before the Spirit, is taken away, and the spirits themselves. 6 A description of the malignant spirit, vnto the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locusts, in quicknesse, subtiltie, butifullnesse, number, and such like to this verse. From their power, for that they are as the scorpions of the earth, of a fierce force to doe hurt. For our battell is not they with flesh and blood, but with voyces. Sc. Ephel. 6. 12. This place of the power of the Devils generally noted in this verse, is particularly declared afterwards in the three next verses.

6 Here that power of the devillis particularly described according to the conditions and effects of the same. Their actions are said to be bounded by the command of God: both because they hurt not all men, but only those who are prepared (for the godly and clef, in whom there is any part of a better life, God gatheth by his decree) whom Christ himselfe hath freed, and who have feared, and also because they neither had all power not at all times, no not over those that are their owne, but limited to some and in some by the gift of God, verse 3. So their power to afflict the godly, is none & for the wicked is limited in time and in effect by the will of God.

1 The second execution upon the wicked men inhabiting the earth in a fire before the Angel (said) wrought by the infernal powers, is declared in this place vnto the eleventh verse. And after the execution thence vnto the nineteenth verse. And lastly is shewed the common euent that followed the former execution in the world, in the 20 last verse. 2 That is, the Angel of God glittering with glory, as a flarre fell downe from heauen. Wherethorow take him for Christ, who hath the keyes of hell of himselfe, and by Princely authority. Chap. 1. verse 18. whether for some inferiour Angel, who hath the same keye lent vnto him, and occupieth it ministerially, or by office of his ministry, here, and Chap. 21. for the world falling. As taken. Gen. 14. 50 and 24. 64. and Heb. 6. 6. 3 The key was giuen to this barre. For those powers of wickednesse are thrust downe into hell, and bound with chaices of darke helles: and are there kept vnto damnation. vntill God for a time doe let them loose. 2. Pet. 2. 4. Jude 6. and 2. Thim. 2. 16. 4 The historie of which chapter hath agreee new of time with this present chapter. A By the bottomleffe pit, the bottomleffe of hell. 5 Vnto this is added, the smoke of the bellie and infernal pit, all darke, and darkening all things in heauen and on earth. The spiritual darknesse is the cause of all disorder and confusion. For the deuil at a time certaine (whereof verse 16. sheweth) these darknesse into his kingdom, that he might at once and with one impulsion overthrow all things, and present it where he might see it himselfe. By it darke helles all spiritual light, both actiue as of the Sunne and p. flou, as of the ayre which is lightened by the Sunne, is taken away, and that which goeth before the Spirit, is taken away, and the spirits themselves. 6 A description of the malignant spirit, vnto the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locusts, in quicknesse, subtiltie, butifullnesse, number, and such like to this verse. From their power, for that they are as the scorpions of the earth, of a fierce force to doe hurt. For our battell is not they with flesh and blood, but with voyces. Sc. Ephel. 6. 12. This place of the power of the Devils generally noted in this verse, is particularly declared afterwards in the three next verses.





CHAPTER. XII.

18 The third place is moved before 19 of the living 20 of the living 21 of the living 22 of the living 23 of the living 24 of the living 25 of the living 26 of the living 27 of the living 28 of the living 29 of the living 30 of the living 31 of the living 32 of the living 33 of the living 34 of the living 35 of the living 36 of the living 37 of the living 38 of the living 39 of the living 40 of the living 41 of the living 42 of the living 43 of the living 44 of the living 45 of the living 46 of the living 47 of the living 48 of the living 49 of the living 50 of the living 51 of the living 52 of the living 53 of the living 54 of the living 55 of the living 56 of the living 57 of the living 58 of the living 59 of the living 60 of the living 61 of the living 62 of the living 63 of the living 64 of the living 65 of the living 66 of the living 67 of the living 68 of the living 69 of the living 70 of the living 71 of the living 72 of the living 73 of the living 74 of the living 75 of the living 76 of the living 77 of the living 78 of the living 79 of the living 80 of the living 81 of the living 82 of the living 83 of the living 84 of the living 85 of the living 86 of the living 87 of the living 88 of the living 89 of the living 90 of the living 91 of the living 92 of the living 93 of the living 94 of the living 95 of the living 96 of the living 97 of the living 98 of the living 99 of the living 100 of the living

1 A woman 2 appareth travelling with child, 3 a woman 4 like the dragon 5 is a devourer, 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

1 Babero hath been the great prophesie comprehended in 2 parts. As I shewed upon Cha. 11. Now shall be declared the first part of this prophesie, in this Chapter. The latter part in the 12. last part in the 14. and in 16. chap. upon the first part, which is of the confounding of militant Church before 2. chap. The beginning and the progress of the same in conflicts & Christian combats. Of which two, the beginning or vespersion of this Church is described in this Chap. where the hath a place prepared of God, that they should feed her there a thousand, two following.

15 And they shall have a great voyce from heaven, saying unto them, 22 Come up hither: 23 And they shall ascend up to heaven in a cloud, 24 and their enemies shall see them.

And there appeared a great woman in the Sun, and the Moone was under her feet, and upon her head a crowne of twelve Starres.

1 The first part of this prophesie, in this Chapter. The latter part in the 12. last part in the 14. and in 16. chap. upon the first part, which is of the confounding of militant Church before 2. chap. The beginning and the progress of the same in conflicts & Christian combats. Of which two, the beginning or vespersion of this Church is described in this Chap. where the hath a place prepared of God, that they should feed her there a thousand, two following.

13 And the same houre shall there be a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shall be slain in number seven thousand: & the remnant were foreboded, and gave glory to God of heaven.

2 And she was with child, and cried travelled in birth, and was pained ready to be delivered.

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14 The second voice is said, and behold, the third voice will come on. 15 And the seventh Angel blew the trumpet, and there were great voyces in heaven, saying, 25 The kingdoms of the world are our Lords, and his Christs, and he shall reigne for evermore.

3 And there appeared another woman in heaven: 4 for behold, a great red dragon having 14 seven heads, and ten 6 horns, and seven crowns upon his heads:

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16 Then the four and twenty Elders, which fate before God on their faces, fell upon their faces and worshipped God.

4 7 And his tail drew the third part of the starres of heaven, and cast them to the earth. And the dragon 8 floed before the woman, which was ready to be delivered, 9 to devour her child, when she had brought it forth.

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17 Saying, We give thee thanks, Lord God Almighty, Which art, and which wast, and which art to come: for thou hast received thy great might, and hast obtained thy kingdom.

5 10 So she brought forth a man 11 child, which should rule all nations with a rod of iron: and that her child was taken up unto God and to his throne.

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18 And the Gentiles were angry, & thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the Prophets, & to the Saints, and to them that feare thy Name, to small and great, and shouldst destroy them, which destroy the earth.

6 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

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19 Then the Temple of God was 31 opened in heaven, and there was seene in the Temple the Aike of his covenant: and there was lightnings, and voyces, and thundrings, and earthquake, and much noise.

7 10 So she brought forth a man 11 child, which should rule all nations with a rod of iron: and that her child was taken up unto God and to his throne.

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20 Then the seven Angels of the wrath came, and the first Angel poured out his viall upon the earth, and there was paine and sore upon all them that have the mark of the beast.

8 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

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21 The second Angel poured out his viall upon the sea, and the water became bitter, and many died of the pestilence and sore of the sea.

9 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

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22 The third Angel poured out his viall upon the rivers and fountains of waters, and the waters became bitter.

10 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

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23 The fourth Angel poured out his viall upon the sun, and the sun was scorched, and the heat was increased.

11 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

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24 The fifth Angel poured out his viall upon the waters of the sea, and the waters became bitter.

12 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

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25 The sixth Angel poured out his viall upon the great river, and the waters became bitter.

13 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

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26 The seventh Angel poured out his viall upon the throne of the temple, and the temple was filled with fire.

14 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

1 The first part of this prophesie, in this Chapter. The latter part in the 12. last part in the 14. and in 16. chap. upon the first part, which is of the confounding of militant Church before 2. chap. The beginning and the progress of the same in conflicts & Christian combats. Of which two, the beginning or vespersion of this Church is described in this Chap. where the hath a place prepared of God, that they should feed her there a thousand, two following.

27 The eighth Angel poured out his viall upon the waters of the sea, and the waters became bitter.

15 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

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28 The ninth Angel poured out his viall upon the waters of the sea, and the waters became bitter.

16 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

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29 The tenth Angel poured out his viall upon the waters of the sea, and the waters became bitter.

17 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two following.

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In the former Chapter was set downe the preparation vnto the work of God: here is delivered the execution thereof. And in this discourse of the execution is a general comment. In this verse, then, a particular recitall in order of the execution done by every of the seven Angels, in the reit of the former.

This speciall execution against Antichrist and his crew doeth in manner agree vnto that which was generally done vpon the whole world, chap. 8. and 9. & 16. Longets (if my conjecture faile me not) vnto the same time. Yet herein they doe differ one from another, that this was particularly effected vpon the Princes and kingedees of the wickednesse of the world: the other generally against the whole world being wicked. And therefore these iudgements are figured more grieuously than those.

**A** N D I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and powre out the seven vials of the wrath of God vpon the earth.

**2** And the first went and powred out his viall vpon the earth: and there fell a noyfe & a grieuous sore vpon y<sup>e</sup> men which had the 3 mark of the beast, and vpon them which worshipped his image.

**3** And the second Angel powred out his viall vpon the sea, and it became as the blood of a dead man: and every living thing died in the sea.

**4** And the third Angel powred out his viall vpon the rivers and fountains of waters, and they became blood.

**5** And I heard the Angel of the waters say, Thou art iust, which art, and which wast: and Holy, because thou hast iudged these things.

**6** For they shed the blood of the Saints, and Prophets, and therefore hast thou given them blood to drinke: and they are worthy.

**7** And I heard another out of the Sanctuary say, Even so, Lord God almighty, true and righteous are thy iudgements.

**8** And the fourth Angel powred out his viall on the sunne, and it was given to him to torment men with heate of fire.

**9** And men boyled in great heate, and blasphemed the Name of God, which hath power over these plagues, and they repented not to give him glory.

**10** And the fifth Angel powred out his viall vpon y<sup>e</sup> throne of the beast, and the Kingdom waxed darke, and they gnawed their tongues for sorow.

**11** And I blaphemed the God of heauen for their paines, and for their fores, and repented not of their works.

**12** And the sixt Angel powred out his viall vpon the great river Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared,

**13** And I saw 33 three vncleare spirits like frogs come out of the mouth of that 17 dragon, and out of the mouth of that 16 beast, and out of the mouth of that 17 false prophet.

**14** For they are the spirits of Devils, working miracles, to goe vnto the kinges of the earth, and of the whole world, to gather them to the battell of that great day of Gods almightie.

**15** 33 (\* Behold, I come as a thiefe. Blessed he that watcheth, and I keepe his garments, least he walke naked, and men see his filthynesse.)

**16** 19 And they gathered them together into a place called in Hebrew, 20 Armageddon.

**17** 21 And the seventh Angel powred out his viall into the 22 aite: and there came a loud voyce out of the Temple of heauen from 23 the throne, saying, 24 It is done.

**18** 25 And there was voyces, and thundrings, and lightninges, and there was a great earthquake, and such as was not since men were vpon the earth, even for mightie an earthquake.

**19** 26 And the great citie was divided into three parts: and the cities of the nations 27 fell: and that great 28 Babylon came in remembrance before God, \* to give vnto her the cuppe of the wine of the fiercenesse of his wrath.

**20** And every yle fled away, and the mountaines 29 were not found.

**21** 30 And there fell a great hail, like c<sup>o</sup> talents out of heauen vpon them, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

**22** That is, every of them force and compulsion by wonders, word and works, they might bring into the same destruction all Kings, Princes and orientales of the world, which were wicked of them by their spirit, and teachers of the vanity and impiety of the beast tar committed fornication with the sign of the earth. And this is a right description of our times.

**23** Cryinge with all importunity, and continually day and night, saying, Alas, who shall be able to stand, and calling forth to armes, as the trumpets, and families of warres: as is declared in the next verse.

**24** This is, the deluge, as chap. 17. whereof chap. 17. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

**25** A preambula for admonto in which God warne his holy fervours who rest in the expectation of Christ, always to adreffe their minds vnto his conuincing, and to looke vnto themselves, that they be not innocently made naked an circumstance of their wickednesse, and do they be miserable as yet, as in the coming of their Lord. Mat. 24. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

**26** That is, to say nothing of other expomtion, the mountaines is selfe, or mountaine places of Megiddon. Now it is certain by the holy Scripture, that Megiddon is a city and territory in the tribe of Manasse, bordering vpon Iliac & Arie, and was made famous by that lamentable overthrowe King Ihu. Whereof 2 Re. 19. 30. and 2 Chron. 32. 22. and Zach. 12. 11. In this mountaine country God faith by figure and type, that the kings of the peoples which serue the beast shall meet together: because the Gentiles did alwayes call that lamentable overthrow in the tenth of the Church of the leues vnto their great reproach: and therefore were persuaded that that place should be most fortunate vnto them (as they speake) and vnfortunate vnto the godly: but God heere propheseth, that that reproach of the Church, and confidence of the godpolly, shall by handfull be taken away, in the selfe day when the kings of the nations shall be gathered together, and shall exult against God and his Church. At the Roy of the seventh Angel vnto the end of the Chapter, in which reit is shewed by figure and speech, the argument of this plague, in this verse: and then is declared the execution hereof in severall following.

**27** From whence he might moue the heave above and the earth beneath.

**28** That is, from him that sitteth on the throne, by the figure called *Myrrour*.

**29** That is, Babylon is widene, as is shewed ver. 16. & in the Chapters following. For the name of the city, as I haue said, is not in this Chapter: and the last containing a perfect victory is described in their that follow.

**30** Now, in declaring the execution, as is said in ver. 27. and the things that shall fall come to passe in heauen and in earth, before the overthrow of the beast of Babylon both generally, ver. 18. and particularly in the cursed ciues, and such as have any familiaritie therewith, in the 31. verses.

**31** That is, of the place of Antichrist.

**32** Of all such as cleave vnto Antichrist, and fight against him.

**33** That is, that sort, of whom in the Chapters following, Now, in this phrase, to come vnto vengeance, is meant the common voice of the world, which is heard from men, as I haue said, ver. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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and gather your felues together vnto the supper of the great God,

18 That yee may eate the flesh of kings, and the flesh of hie captaines, and the flesh of mighty men, and the flesh of hores, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hoasts gathered together to make battell against him that fate on the hore, and against his arme.

20 But the beast was taken, and with him that false Prophet that wrought miracles before him, whereby he deceived them that received the beafts marke, and them that worshipped his image. These both were alius cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the hore, which cometh out of his mouth, and all the fowles were filled full with their flesh.

CHAP. XX.

1 The Angel 2 I sendeth Satan for a thousand yeeres. 3 Being loosed, hee breetheth by Ge. 2. 1. 4. 5. that is, priuie and open sinnes against the Saints. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And hee tocke the dragon that old serpent, which is the deuill and Satan, and hee bound him 3 a thousand yeeres :

3 And cast him into the bottomlesse pit, and hee shut him vp, and sealed the doore vpon him, that hee should deceiue the people 4 no more till the thousand yeeres were fulfilled: for after that he must be loosed for 5 a little season.

4 6 And I saw 7 feates: and they fate vpon them, and iudgement was giuen vnto them, and I saw 8 the foules of them that were 9 beheaded for the witnesse of Iesus, and for the word of God, and which 10 did not worship the beast, neither his image, neither had taken his marke vpon their foreheade, or on their hands: and they liued, and

reigned with Christ a thousand yeere.

5 10 But the rest of the dead men 11 shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the 7 second death hath no power: but they shall be the Priestes of God and of Christ, 13 and shall reigne with him a thousand yeere.

7 14 And when the 15 thousand yeeres are expired, Satan shall be loosed out of his prison,

8 16 And shall goe out to deceiue the people, which are in the foure quarters of the earth: 17 euen \* Gog and Magog, to gather them together to battell, whose number 18 as the sand of the Sea,

9 And they went vp into the b plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but 17 fire came downe from God out of heauen, and deuoured them.

10 18 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet 19 are, and shall be tormented euen day and night for euermore.

11 20 And I saw 21 a great 22 white throne, and one that fate on it, 23 from whose face flew away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before 23 God: and the 23 booke were opened, and \* another booke was opened, which is the booke 24 of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 25 And the fate gaue vp her deud, which were in her, and death and Hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 26 And death, and hell were cast into the lake of fire: this is the second death.

15 And whofoeuer was not found written in the booke of life, was cast into the lake of fire.

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CHAP. XXI.

1 Hee describeth new Iherusalem descended from heauen. 2 The heile of the iudges. 3 The iudges. 4 The iudges. 5 The iudges. 6 The iudges. 7 The iudges. 8 The iudges. 9 The iudges. 10 The iudges. 11 The iudges. 12 The iudges. 13 The iudges. 14 The iudges. 15 The iudges. 16 The iudges. 17 The iudges. 18 The iudges. 19 The iudges. 20 The iudges. 21 The iudges. 22 The iudges. 23 The iudges. 24 The iudges. 25 The iudges. 26 The iudges. 27 The iudges. 28 The iudges. 29 The iudges. 30 The iudges. 31 The iudges. 32 The iudges. 33 The iudges. 34 The iudges. 35 The iudges. 36 The iudges. 37 The iudges. 38 The iudges. 39 The iudges. 40 The iudges. 41 The iudges. 42 The iudges. 43 The iudges. 44 The iudges. 45 The iudges. 46 The iudges. 47 The iudges. 48 The iudges. 49 The iudges. 50 The iudges. 51 The iudges. 52 The iudges. 53 The iudges. 54 The iudges. 55 The iudges. 56 The iudges. 57 The iudges. 58 The iudges. 59 The iudges. 60 The iudges. 61 The iudges. 62 The iudges. 63 The iudges. 64 The iudges. 65 The iudges. 66 The iudges. 67 The iudges. 68 The iudges. 69 The iudges. 70 The iudges. 71 The iudges. 72 The iudges. 73 The iudges. 74 The iudges. 75 The iudges. 76 The iudges. 77 The iudges. 78 The iudges. 79 The iudges. 80 The iudges. 81 The iudges. 82 The iudges. 83 The iudges. 84 The iudges. 85 The iudges. 86 The iudges. 87 The iudges. 88 The iudges. 89 The iudges. 90 The iudges. 91 The iudges. 92 The iudges. 93 The iudges. 94 The iudges. 95 The iudges. 96 The iudges. 97 The iudges. 98 The iudges. 99 The iudges. 100 The iudges.

30 The 31 member (as a body) of the victory obtained by Christ. Vnto this appertiech two things: his bucking w<sup>th</sup> the beast and his forre in this verie; and the euent most magnificent, described after the manner of men, in the verses following. All these things are plain.

31 Namely, that beast with seven heads, of which before. Chapter 13. v. and 17. 3.

32 That is, that beast with two heads, of which 13. 11. Lo. ke more. Chap. 16. 14.

3 Now followeth the 3 place of the propheticall history, which is of the victory whereby Christ overcame the dragon, as I noted Chap. 7. 1. This place most necessarily be ioynd w<sup>th</sup> the end of the 12. chapter and be applied vnto the last vnderstanding thereof. This chapter hath two parts: one of the dragon overcome, vnto the 10. verse, the other of the resurrection and last iudgement vnto the end of the chapter.

The history of the dragon is double: First of the first victory after which he was bound by Christ vnto the 6. verse. The second is of the last victory, whereby he was throwen downe into everlasting punishment, thence vnto the 10. verse. This his history happened in the first time of the Christian Church, when the dragon throwen downe from heauen by Christ, went about to moue the king of the Church in the Church Angels, 12. 17. 18. For which cause I gaue warning, that this story of the Dragon must be annexed vnto this place.

7 This was a type of the subduing of the good a faithfull remnant of G. d. in the Church, taken from the manner of 8. Of the Martyrs, which suffer of this sort's time. 9. Of the Martyrs which suffered after that sort's time, as I noted Chap. 13. for these things are expounded.

10 Whofoeuer shall liue dead in sin, and not know the will of God, 11 They shall not be reuewed with that newnesse of the life by the enligthening of the sp<sup>irit</sup> of the glory of the which, For this is the first resurrection. By which the foules of the godly deue rise from their death. To the second resurrection, which is the resurrection of the godly. 12 That whereby both body and soule, that is, the whole man is addeicted and deliuered. So chapter 2. 11. 23 A reuerse vnto the intended history, by referring the words which are in the end of the fourth v. rife.

14 The second history, of the laster victory of Christ, as was said in the 7. v. in which are furnished the described the workes, overthrow and eternal punishment of Satan.

17 Of which I. Ipeke verbe a. Then therefore shall be giuen vnto him liberty to rage against the Church, and to molest the Saints for the sinnes of men: vnto whom the faithfull shall have associated themselves more then was meete, calling with them of their impious doctrine and life. 16 The workes of afe of Satan (which is the first member) I distinguished in the verbe before going to deceiue the whole world, euen vnto the vtremost limits thereof: to arme them against the people of God, in this verbe, and to beidge and oppresse the Church, with his whole strenght, in the verbe following. \* Ezech. 39. 2. b. 12 If hee had in his mouth that the whole face of the earth, then great feare w<sup>th</sup> was filled. 17 The workes of God, confounding the aduersaries, and overthrowing all their enterprises, Heb. 10. 27. 28. And this is the second member of mentioned verbe, the overthrowing of Satan. 18 The 31 member, eternal destruction against those that are overcome: as noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verbe, and the last iudgement vnto the verbe followe ag. 20 That is, a tribunall feate most Princelike and glorious: for to dooeth the Greke word also signifie. 21 That is, Christ, before whom when cometh vnto iudgement, heauen and earth shall tremble for the greatness of his maiestie, 1. 1. Peter 2. 3. 7. 10. 12. 22 That is, Christ the iudge, 2. Cor. 5. 10. 23 As at our outbooke of reckoning or perills: that is, the reuelation of our consciences, and of our works, which by no means can be ayded. This is spoken after the manner of men. \* Chap. 3. 5. and 27. phil 4. 3. 24 The booke of the eternal decree of God, in which God the Father hath elected Christ according to the good pleasure of his will, that hee shall haue heires of life. This also is spoken according to the manner of men. 25 This is a repetition of an answer to a question: for happily some man will say, but they are dead, which fate for a death and the graue banished, how shall they appeare before the iudge? I haue answered before, resurrection from death, wherevnto all things (howfoeuer reprobates) shall minister ad force at the comandement of God, as Dan. 12. 2. 26 The last enemie which is death shall be abolished by Christ: that he may no more make any attempt against us. 1. Cor. 15. 16. and death shall feele vnto the reprobate in be for euermore, according to the righteous iudgement of God, in the next verbe.

1. See following  
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 96. See p. 17  
 97. See p. 17  
 98. See p. 17  
 99. See p. 17  
 100. See p. 17

**A**ND I saw a new heaven, and a new earth : for the first heaven, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy city, new Hierusalem, come downe from God out of heaven, prepared as a bride, trimmed for her husband.

3 And I heard a great voyce out of heaven, saying, Behold, the Tabernacle of God is with men, and hee will dwell with them : and they shall be his people, and God himselfe shall be with them and with them.

4 And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine : for the first things are passed.

5 And he that sat upon the throne, said, Behold, I make all things new, and he said vnto me, Write : for these things are faithful and true.

6 And he sayd vnto mee, \* It is done, I am Alpha and Omega, the beginning and the end : I will giue to him that is athirst, of the well of the water of life freely.

7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my Sonne.

8 But the fearful, and vncleane, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars shall haue their part in the lake which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come : I will shew thee the bride the Lambs wife.

10 And hee carried mee away in the spirit to a great and high mountaine, and he shewed mee that great city, that holy Ierusalem, descending out of heaven from God,

11 Having the glory of God, and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall.

12 And had a great wall and high, and had twelve gates, and at the gates <sup>12</sup> twelve Angels, and the names written which are the twelve tribes of the children of Israel :

13 On the East part there were three gates, and on the North side three gates, on the South side three gates, and on the West side three gates.

14 That is, foue foundations, as according to the number of the corners, as is shewed verse 19.

15 A translation vnto a more exquisite description of the parts of the Church, by finding out the measure by the measure by the Angel that measured them.

16 The measure and forms most equall in a verse.

17 A fortified city, the name of the Church, and the name of the Christians call by this name these things that are ready, and of continuance, and of perfect.

18 He addeth this because the Angel had the shape of a man.

19 The matter most precious and shining, which is the presence of God made most glorious.

20 By stones, he meaneth the breadth of place of the city.

21 The second part of particular description (as I said verse 21) from forraine and outward accidents : which are the Tribes from God himselfe, in this verse, glory from men, verse 24. yet seth securitie from all blame, verse 28. Finally such truth and incorruption of glory (verse 26.) as can tene and abide with it, nothing that is in it glorious, verse the last. \* Eze. 60. 3. \* Eze. 60. 11. \* Chap 2. 5. \* 20. 12. phil. 3. 20.

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**C**H A P. XXII.

The vision of the new Hierusalem : and the tree of life : 6. 7. Then I saw the new Hierusalem, the new Ierusalem, that the things herein contained are most true.

And now the child thou repeatest thy words. All things came from him, he to the beginning and the end.

**A**ND I saw shewed me a pure river of water of life, cleare as chrystall, proceeding out of the throne of God, and of the Lambe,

2 In the middes of the freete of it, and of either side of the river was the tree of life, which bare twelve manner of fruits, and gave fruit every month : and the leaves of the tree serued to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 dwellth in the Church here before the eternal grace of God in this verse, the eternal being of the godly as chap. 2. 7. the eternal fruit which the godly bring forth unto God, themselves and others, verse 2. It sheweth an immortality from allent. God himselfe asking pleasure in his seruants, and they likewise in their God, verse 3. The beheading and sight of God : and feeling of the full fruit from all creature, verse 4. The light of God, and an everlasting kingdome and glory, verse 5.



4 And they shall see his face, and his Name shall be in their foreheades.

5 And there shall be no night there, and they need no candle, neither light of the Sunne; for the Lord God giueth them light, and they shall reigne for euermore.

6 And hee sayd vnto mee, These words are faithful and true; and the Lord God of the holy Prophets sent his Angel vnto thee vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophocie of this booke.

8 And I am Iohn, which saw and heard these things; and when I had heard and seene, I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said vnto mee, See thou do it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And hee sayd vnto mee, A Seale not the wordes of the prophocie of this booke: for the time is at hand.

11 He that is vnjust, let him be vnjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And beholde, I come shortly, and my re-  
turne shall be vnto thee. Thirdly from the promise of God concerning his coming to  
 the first of this s. a. concerning our salvation. vs. 6. Fourthly from the confirmation  
 of S. Iohn himselfe. verse 8. The rest of the speech of the Angel tending to the  
 same end. S. Iohn interrupted or brake off by his vnadvised act. of worshipping him,  
 in the same ver. which the Angel for bidding, teacheth him that adoration must be  
 giuen not to him, but only to God. as for himselfe. that he is of such nature and  
 office, as he may not be adored: which thing also was in like manner doct. chap. 16. 10.  
 Chap. 19. 10. 3 The Angel returneth vnto his former speech: in which  
 hee teacheth the vse of this booke. both towards our felicitie, in this and the next  
 vers. and in respect of God for decimation of his truth, thence vnto the 15 vers. 4  
 That is, proposed this prophacie openly vnto all, and conceale no part of it. The  
 contrary whereto is commended, Eiaj. 5. 6. and Dan. 8. 26. 5 An ob-  
 edience preuented. But there will be some that will abuse this occasion vnto euill, and  
 will writt this Scripture vnto their owne destruction, as Peter saith. What thou  
 sayst the Angel, the mysteries of God must not therefore be concealed, which it hath  
 pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such be more  
 and more vile in themselves, whom this Scripture doth not please: yet others shall be  
 further comforted thereby vnto righteousness and true holinesse. The care and reformation  
 of these may not be neglected, because of the vncharitable and malicious offence  
 of others. 6 The second place belonging vnto the vse of this booke, 25 I  
 sayd, verse 10. Also (sayth God by the Angel) though there should be none of this  
 booke vnto men: yet it shall be of this vse vnto me, that it is a witness of my truth  
 vnto my glory, who will come shortly to giue and execute iudgement, in this vers. 7  
 who haue taught that all these things haue their being in mee: in the 13 vers. and haue  
 renounced blessednesse vnto my seruants in the Church, vs. 14. and reprobation vnto  
 the vngodly, verse 15.

ward is with mee, to giue to every man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandments, that their right may be the tree of Life, and may enter in through the gates into the Citie.

15 For without shall be dogs and inchanters, and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies.

16 I Iesus haue sent mine Angel, to testify vnto you these things in the Churches: I am the roote and the generation of David, and the bright morning starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come; and let him that is athirst, come; and let whosoever will, take of the water of life freely.

18 For I putt vnto every man that heareth the wordes of the prophocie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the wordes of the booke of this prophacie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

20 He which testifieth these things, sayth, Surely I come quickly, Amen. Euert, come Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, AMEN.

T H E E N D .

vnto the participation of the good things of God. verse 17.

9 The obtention of Saint Iohn (which is the third place of the confirmation, as was noted verse 6.) ioyed with a curse of execration, to preserve the truth of this booke entire and vnkorrupted, in two verses. 10 A diuine confirmation or sealing of the obtestation: first from Christ touching the same, and denouncing his coming against all those that shall put their faceligious hands thereto: then from Saint Iohn himselfe, who by a most bold prayer calleth Christ to take vengeance of them. 11 The salutation Apostolical, which is the other place of the conclusion, as I said verse 6. and is the end almost of every Epistle (which we will vnto the Church, and to all the holy and elect members thereof) in Christ Iesus our Lord, vntill his coming to iudgement. Com: Lord Iesus, and docit, Amen, aguar, Amen.



Handwritten signature or name, possibly "G. R. ...".

# A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, wherein the first number signifieth the Chapter, the second the verse.

**W**heras the swiftnesse of time, and the blindness of the former age had bene such, that all things together have bene abused and corrupted, so that the very right names of divers of the holy men named in the Scriptures, have bene forgotten, and now seeme strange unto vs, and the names of infants, that should ever have some godly advertisements in them, and should be memoriall and markes of the children of God received into his kingdom, have bene hereby also changed, and made the signes and badges of idolatry and heathen superstition: we have now set forth this Table of the Names that be most used in the Old Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may have testimonies by their very names, that they are bound to that faithfull familie, that in all their doings and ever God before their eyes, and that they are bound by these their names to love God from their infancy, and have occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integrity, whereby many places of the Scriptures and some verses of the holy Ghost shall better be understood. We have meddled hardly with the Greeke names, because their interpretation is uncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margin of this Table, which have bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for hee shall finde them in places most convenient amongst the annotations: at least so far as may seeme to make for any edification, and understanding of the Scriptures.



**Abdia**  
**Abdiel**  
**Abdai**  
**Abdi and Abdias**  
**Abdenago**  
**Abegatha**  
**Abegtha**  
**Abiam**  
**Abisaph**  
**Ebisaph**  
**Abigil**  
**Abiu**  
**Abiud**  
**Abilene**  
**Abimael**  
**Abimelech**  
**Abinadab**  
**Abinoom**  
**Abiron**  
**Abislag**  
**Abislah**  
**Abisalom**  
**Abisalom**

**A**  
**Aron, or Aharon, a teacher, Exo. 4. 14.**  
**Abda, a servant, 1 Kings chap. 4. verse 6.**  
**Abdel, a servant of God, Ierem. 36. 26.**  
**Abdi, my servant, 1 Chron. 6. 7.**  
**Abdiu, a servant of the Lord, 1 Kings 18. 3 and**  
**Abdias, one of the twelve Prophets,**  
**Abdiel, the same, 1 Chron. 5. 15.**  
**Abdenago, servant of shining, Dan. 1. 7.**  
**Abel, mourning, the name of a cite. Ind. 11. 33**  
**1 Sam. 6. 18 but Habel, the name of man, doth**  
**signifie vanitie, Ge. 4. 2.**  
**Abgatha, father of the winepresse, Ester 1. 10**  
**Abiah the will of the Lord, 2 chron. 29. 1**  
**Abiam father of the Sea, 1 Kings 14. 31**  
**Abisaph, a gathering father, 1. chro. 6. 23. Exo. 6. 24.**  
**Abiathar, father of the remnant, or excellent**  
**father, 1 Sam. 22. 21.**  
**Abida, father of knowledge, Gen. 25. 4**  
**Abidan, father of judgement, Num. 1. 11**  
**Abiel, my father is God, 1 Sam. 9. 1**  
**Abiezer, the fathers helper, Iob. 17. 2.**  
**Abigail, the fathers joy, 1 Kings 25. 3.**  
**Abihai, the father of strength, Num. 3. 35**  
**Abihu, he is a father, Exo. 6. 23**  
**Abihud, the father of praise, 1. chro. 8. 3**  
**Abilene, lamentable, Luke 3. 1**  
**Abimael, a father from God, Gen. 10. 28**  
**Abimelech, the Kings father, or a father of**  
**counsel, or the chiefe king, Gen. 20. 3**  
**Abinadab, a father of a vow or of a free mind,**  
**or prince, 1 Sam. 16. 8**  
**Abinoam, father of beautie, Iudg. 4. 6.**  
**Abiron, an high father, 1 Kings 15. 34**  
**Abislag, the fathers ignorance, 1 Kings 1. 3**  
**Abislah, the fathers reward, 1 Sam. 16. 6**  
**Abisalom, the father of peace, or the peace of**  
**the father, 2 Sam. 15. 2**

**Abihu, the father of salvation, 1. Chron. 6. 4**  
**Abithur, the father of a song, or of a wall, or of**  
**righteousnesse, 1. chro. 2. 29**  
**Abital, the father of the dew, 2. Sam. 3. 4**  
**Abitob, the father of goodnesse, 1. chro. 8. 11**  
**Abner, the fathers candle, 1 Sam. 13. 35**  
**Abram an high father, Gen. 11. 31**  
**Abraham, a father of a great multitude, as the**  
**name was changed, Gen. 17. 5**  
**Abshalom, a father of peace, or the fathers**  
**peace, or reward, 2 Sam. 3. 3**  
**Achan, troubling, Ioshua 7. 1, who is called**  
**Achar, 1 Chron. 2. 7**  
**Adadezer, reade Adazezer, beautifull helpe,**  
**2 Sam. 8. 3 and 1 Chron. 18. 3**  
**Adajah, the witness of the Lord, 1 Chron. 6. 41**  
**Adajiah, poevrite, Ester 9. 8**  
**Adam, man, earthly, reade Gen. 5. 2**  
**Adiel, the witness of God, 1 Chron. 4. 36**  
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**Ahiah, brother of the Lord, 1 Chron. 2. 25**  
**Ahima, brother of camell, 1 Sam. 14. 50**  
**Ahiman, brother of the right hand, Num. 13. 23**  
**Ahimelech, a kings brother, 1 Sam. 21. 1**  
**Ahimoth, a brother of death, 1 chro. 6. 25**  
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**Ahish, a sweete or curing meadow, 1 Chron. 8. 1**  
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