

THE HOLY ^aGOSPEL of Iesus Christ, ^baccording to Matthewe.

THE ARGUMENT.

^a This worde signifieth good tidings, and is taken here for the storie which containeth the ioyful message of the coming of the Sonne of God promised from the beginning
^b That it is written and taught by Matthewe.

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

CHAP. I.

^a The genealogie of Christ, that is, the Messias promised to the fathers, ^b who was conceived by the holy Ghost, and borne of the virgine Marie, when she was betrothed vnto Ioseph. ^c The Angel satisfieth Iosephes minde. ^d Why he is called Iesus, and wherefore is namedmanuel.

^a Luk. 3. 23.
^b This is the rehearsal of the prognacie, whereof Iesus Christ is sprong according to the flesh.
^c So called, for that he came of the stocke of Dauid.
^d These two are first rehearsed, because Christ was especially promised to come of them and their seed, and therefore Christ commonly was called the sonne of Dauid, because the promes was more euidently confirmed vnto him. *Gen. 12. 2. *Gen. 22. 24. *Gen. 29. 35. *Gen. 38. 27. f By incestuous adulterie, the which shame setteth forth his great humilitie, who made him self of no reputation, but became a seruant for our sake: yea, a worme and no man, the reproche of men, and contempt of the people, and at length suffred the accursed death of the crosse. *1. Chron. 2. 5. *1. Cor. 4. 8.



The booke of the generacion of IESVS CHRIST the sonne of Dauid, the sonne of Abraham.

* Abraham begate Isaac.

* And Isaac begate Iacob. And * Iacob begate

Iudas and his brethren.

* And Iudas begate Phares, and Zarah of Thamar. And * Phares begate Efrom. And Efrom begate Aram.

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

5 And Salmon begate Booz of Rachab.

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

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

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

8 And Afa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate ^a Ioatham. And Ioatham begate Achaz. And Achaz begate Ezeccias.

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

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

12 And after they were carryed away into Babylon, * Iechonias begate ^a Salathiel. And Salathiel begate Zorobabel.

^a Rachab and Ruth, being Genriles, signifie that Christ came not onely of γ Iewes, and for them, but also of γ Genriles, and for their saluation.
Ruth 4. 18.
1. Sam. 16. 1.
1. 17. 12.
2. Sam. 12. 24.
1. King. 11. 43
1. chro. 3. 10.
h He hath omitted three Kings, Iosias, Amassias, Azarias, abridging the number to make the times fourtenc generations.
2. King. 20. 21.
1. chro. 3. 134.
2. King. 23. 34. 24. 1.
1. chro. 36. 4.
2. chro. 24. 6.
2. chro. 36. 9.
i After the captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaves for the space of seauente yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued vntil the coming of Christ. * 1. Chro. 3. 17. * 1. Chro. 4. 32. & 52.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.
 14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.
 15 And Eliud begate Eleazar. And Eleazar begate Marthan. And Marthan begate Iacob.

k Albeit the Iewes number their kinred by the male-kind: yet this lineage of Marie is comprehended vnder the same, because she was married to a man of her owne stocke & tribe. I Who is the true King, Priest, and Prophet annointed of God to accomplish the office of the redeemer.

16 And Iacob begate Ioseph, the housband of Marie, of whome was borne I E S V S, that is called Christ.

17 So all the generaciōs from Abraham to Dauid, are fourtene generacions. And from Dauid vntil they were carryed away into Babylon, fourtene generacions: and after they were carryed away into Babylon vntil Christ, fourtene generacions.

18 ¶ Now the byrth of I E S V S Christ was thus, When as his mother Marie was brought to Ioseph, before they came together, she was founde with childe of the holie Gost.

19 Then Ioseph her housband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid, feare not to take Marie for thy wife: for that which is conceived in her, is of the holie Gost.

21 And she shall bring forth a sonne, and thou shalt call his name I E S V S: for he shall save his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 Beholde, a virgine shall be with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from slepe, did as the Angel of the Lord had inioyned him, and toke his wife.

25 But he knewe her not, til she had brought forth the first borne sonne, and he called his name I E S V S.

Luk. 1. 27. m Before he toke her home to him. n As the Angel afterwarde declared to Ioseph. o Vpright and fearing God, & therefore suspecting she had committed fornicatio, because she was brought, wold neither receive her, w by the Law shulde be married to another nether by accusing her put her to shame for her fact. Deut. 24. 1. p This dreame is witnessed by the holie Gost, and is a kinde of reuelation, Nom. 12. 6. q This name putteth him in remembrance of Gods promes to Dauid. Luk. 1. 38. r That is, a Saviour. Act. 9. 12. phil. 2. 10. Isa. 7. 14.

s Or, thou. f God is loyned with vs by the meanes of Iesus Christ, who is bothe God and man. t Christ is here called the first borne, because he had neuer none before, and not in respect of any he had after. Nether yet doeth this worde (til) import alwayes a time following: wherein the contrarie may be affirmed, as our Saviour, saying, that he will be present with his disciples, til the end of the worlde, meaneth not, that after this worlde he will not be with them.

of Herode the King, beholde, there came Wisemen from the East to Ierusalem, Saying, Where is the King of the Iewes that is borne? for we haue sene his starre in the East, and are come to worship him.

When King Herode heard this, he was troubled, and all Ierusalem with him.

And gathering together all the chief Priests & Scribes of the people, he asked of them, where Christ shulde be borne.

And they said vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,

* And thou Beth-lehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israell.

Then Herode priuely called the Wisemen, and diligently inquired of them the time of the starre that appeared,

And sent them to Beth-lehem, saying, Go, and searche diligently for the babe: and when ye haue founde him, bring me worde againe, that I may come also, and worship him.

¶ So when they had heard the King, they departed: and lo, the starre which they had sene in the East, went before them, til it came, and stode ouer the place where the babe was.

And when they sawe the starre, they reioyced with an exceeding great ioye,

And went into the house, and founde the babe with Marie his mother, and felldowne, and worshipped him, and opened their treasures, and presented vnto him giftes, of enen golde, and incense, and myrrhe.

And after they were warned of God in a dreame, that they shulde not go againe to Herode, they returned into their countrey another way.

¶ After their departure, beholde the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, & take the babe and his mother, and flee into Egypt, and be there til I bring thee worde: for Herode wil seke the babe, to destroye him.

So he arose and toke the babe and his mother by night, and departed into Egypt,

And was there vnto the death of Herode, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne.

¶ The Herode, seing that he was mocked of Wisemen, was exceeding wroth, and sent forth, & slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yere olde & vnder, according to the time which he had diligently searched out of the Wisemen.

b Wisemen, or Magi, in the Persians and Chaldeans tongue signify Philosophers, Priests, or Astronomers, & are here the first frutes of the Gentiles that came to worship Christ. c An extraordinary figure to set forth the Kings honour, whome word de did not esteem.

d Which was a declaration of that reverence, which the Gentiles shulde beare vnto Christ. e They colde wel tell of Christ in general: but when they shulde profess his name, and give him his due honor, they waxe colde, and shrinke backe.

Micah 5. 2. ioh. 7. 42. f An euil conscience is a burning fyre. g The starre vanished away before, to iunct their shining tary at Ierusalem, and there inquire of the thing, to the confusion of the Iewes.

h The Persians manner was not to salute Kings without a present, and therefore they brought of that which was most precious in their countrey, whereof euery one of them offered. i Promes ought not to be kept, where Gods honour and preaching of his truth is hindered: or els it ought not to be broken.

k That which was prefigured by the deliniance of the Israelites out of Egypt, were Christs Church and his bodie, is now verified, and accomplished in the head Christ. Hose 11. 1. l Within a certene time after.

CHAP. II.

2 The time and place of Christs birth. 11 The Wisemen offer their presents. 14 Christ fleeth into Egypt. 16 The yong children are slaine. 23 Ioseph turneth into Galile.

¶ When I E S V S then was borne at Beth-lehem in Iudea, in the dayes

Luk. 2. 6. a For there is another Beth-lehem in the tribe of Zebulun.

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

CHAP. III.

1 The office, doctrine, & life of Iohn. 7 The Pharises are re- proued. 8 The frutes of repentance 13 Christ is bap- tized in Iordan, 17 And authorized by God his Fa- ther.

Mar. 1. 4.
luk. 3. 3.
 a In y first ye re of y reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30 yere olde. b So called in respect of the playne coun- trey and ferti- le valles: and not because it was nor inha- bited.
Or, be soire for your fautes pass, and amend.
 c Which is, y God wil rege- ouer vs, gather vs vnto him, pardon our finnes, and adope vs by the preaching of the Gos- pel
Isa. 40. 3.
mar. 1. 8.
luk. 3. 4.
Job. 1. 23.
Mar. 1. 6.
 d Wouen with heere, as prof- se heereclo- the.
 e Suche meates as nature brough forth without mans labour or diligence: reade Levit. 11. 22.
Or, graffepere. *Mar. 1. 5.* *luk. 3. 7.* f Acknowledging their fautes: for there is no p- nentance without confession. *Chap. 13. 34.* *Or, broodes* g He me- areth those v- nementous and malicious Pharils with the iudgement of God, except they shewe before men suche workes as are agreeable to the profes- sion of the godlie, whome I sai calleth the trees of rightcoufnes, chap. 61. 3.

- 1 **A** ⁿ d in ^a those dayes, Iohn the Bap- tiste came and preached in the ^b wildernes of Iudea,
- 2 And said, "Repent: for the ^c kingdome of heauen is at hand.
- 3 For this is he of whome it is spoken by the Prophet Efaias, saying, * The voyce of him that cryeth in the wildernes, ^d is, Prepa- re ye the way of the Lord: make his paths straight.
- 4 * And this Iohn had his ^e garment of cam- els heere, and a girdle of a skin about his loynes: his meat was also ^e locustes & wilde honic.
- 5 * Then went out to him Ierusalem and all Iudea, and all the region rounde about Iordan.
- 6 And they were baptized of him in Ior- dan, ^f confessing their finnes.
- 7 Now when he sawe many of the Pharifes and of the Sadduces come to his baptis- me, he said vnto them, * O ^g generacions of vipers, who hathe forewarned you to flee from the angre to come?
- 8 Bring forth the therefore ^h frutes worthie amendement of life,
- 9 And thinke not to say with your selues,

- * We haue Abraham to ^{our} father: for I say vnto you, that God is able of these stonnes to raise vp children vnto Abraham.
- 10 And now also is the ⁱ axe put to the roo- te of the trees: * therefore euerie tre, which bringeth not forth the good frute, is hewen downe, and cast into the fyre.
- 11 * In dede I baptize you w water to amen- demēt of life, but he that cometh after me, is mightier then I, whose shoes I am not worthie to beare: he wil baptize you with the holie Gos, and with ^j fyre.
- 12 Which hathe his ^k fanne in his hand, & wil make cleane his floore, and gather his wheat into his garner, but wil burne vp the chaffe with vnquencheable fyre.
- 13 * ^k The came Iesus frō Galile to Iordan vnto Iohn, to be baptized of him.
- 14 But Iohn put him backe, saying, I haue ned to be baptized of thee, and comest thou to me?
- 15 Then Iesus answering, said to him, Let be now: for thus it becometh vs to ^l fulfill all righteoufnes. So he suffred him.
- 16 And Iesus when he was baptized, came straight out of the water. And lo, the hea- uens were opened vnto him, & Iohn sawe ^m Spirit of God descending like a ^m doue, and lighting vpon him.
- 17 And lo, a voyce came from heauen, say- ing, * ⁿ This is my ⁿ beloucd Sōnc, in whome I am wel pleased.

John. 8. 39.
act. 13. 26.
 h The iudge- ment of God is at hand to destroye suche as are not me- te to be of his Church.
Chap. 7. 19.
Mar. 1. 8.
luk. 3. 19.
Job. 1. 26.
act. 1. 5.
 i & 2. 1. & 8. 5 & 19. 4.
 j When God baptizeth in- wardly with the vertue of his Spirit, he burneth, & cō sumeth the vices and infla- meth the hear- teth with loue to warde him.
 k Which is y preaching of the Gos- pel, whereby he gathereth the faithfull as good corne, & scattereth the infidels as chaffe.
Mar. 1. 9.
luk. 3. 22.
 l We must re- der perhit obe- dience to God in all things, which he ha- the ordeined.
 m To shewe the state of his kingdome, which is in all mekenes & lowlines.
 * *Chap. 17. 5. 2. pet. 1. 17.* n The fauour of God resteth on Iesus Christ, that frō him it might be powred on vs, which deserue of our selues his wrath, and iu- dignation. ** Coloss. 1. 13.*

CHAP. IIIII.

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

- 1 **T** ⁿ hen * was Iesus led aside ^a of the Spi- rit into the wildernes, to be ^b tēpted of the deuil.
- 2 And when he had fasted fortie dayes, and fortie nights, he was afterwarde hungrie.
- 3 Then came to him the tempter, and said, If thou be the Sonne of God, ^c commande that these itones be made bread.
- 4 But he answering, said, It is writtē, * Man shal not liue by bread onely, but by euerie ^d worde that procedeth out of the mouth of God.
- 5 Then y deuil toke him vp into the ^e holie Citie, & set him on ^a pinnacle of the tēple,
- 6 And said vnto him, If thou be the Sonne of God, cast thy self downe: for it is writ- ten, * y he wil giue his Angels charge ouer thee, and with their hands they shal ^f liste thee vp, lest at anie time y shuldest dash thy fote against a stone.
- 7 Iesus said vnto him, It is written againe, * Thou shalt not ^g tēpt the Lord thy God.

Mar. 1. 18.
luk. 4. 1.
 a By the holie Gos.
 b To y end y he ouercomig these tentatōis might get the victorie for vs
 c Satan wolde haue Christ to distrust God, and his worde and followe other strange and vnlawfull meanes.
 d *Deu. 8. 3.*
 e He meaneth the orde that God hathe ordeined to main teine his crea- tures by.
 f To wit, Ieru- salem.
 * *Or, nae which shewed where the wiude stode.*
 g *Psal. 92. 11.*
 f He allegeth but shallie the sentēce to deu- cience thereby
 h We must not leaue such lawfull meanes as God hathe appointed, to seeke others after our owne fantasie.

h In a vision.

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

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

Deut. 6. 13. & 10. 80.

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

Mar. 1. 14. luk. 4. 14.

l And cast in prison by Herode

m For so they called y^e lake of Genesareth

Isa. 9. 1.

n Christ had preached now almost a yere in Iudea, and Samaria, and after went to preache in the vppermost Galile, which was out of the borders of Palestina.

o Which was without comfort, had he retained consolation.

Mar. 1. 16.

p God hath chosen y^e weak things of the worlde to confound the mightie.

Corin. 1. 27.

q To drawe them out of the sea of this worlde, wherein they are drowned.

r We ought to demostre ready to followe Christ, when he calleth, leaueing all worldelie respects aparte.

s That is, the blessed tidings of forgiveness of finnes & reconciliation with God.

t So that by healing incurable diseases Christs diuinitie appeared.

u They that were mad of sicke at a certein time of the moone.

x It was a countrey wherein was teijes, as y^e worde signifieth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 And when he sawe the multitude, and whē he was set, his disciples came to him. 2 And he opened his mouthe and taught them, saying,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

19 *Whosoeuer therefore shal breake one of ^l these least commandemens, & teache men so, he shal be called the least in the kingdom of heauen: but whosoeuer shal obserue and teache ^m them, the same shal be called great in the kingdom of heauen.

20 For I say vnto you: except your righteousnes ⁿ exceede the righteousnes of y^e ^o Scribes

Luk. 6. 20. a That feelle them selues void of all righteounes that they may onely seeke it in Christ.

Isa. 61. 2.

b Which feelle their owne miserie, & seeke their comfort in God.

Psal. 73. 11.

c Who rather wolde suffer all iniuries, then they wolde reuenge the selues.

Psal. 124. 4.

d Being in necessitie, desire nothing but y^e which is vpright & goodlie.

e For he is called y^e God of peace, 1. Cor. 14. 33.

1. Pet. 3. 14.

1. Pet. 4. 14. all. 1. 41.

Mar. 9. 10.

luk. 14. 34.

f Your office is to seale men with the salt of y^e heauē lie doctrine.

Mar. 4. 11.

luk. 8. 16. & 11. 33.

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

h The Gospell is the publishing, & accomplishing of y^e Law.

1. Pet. 2. 12.

i The doctrine of the Law containeth nothing vpraisable or superfluous.

Luk. 16. 17.

Iam. 2. 10.

k Whosoeuer shal transgress the least of the ten commandemens in worde and example, he shal be cast out of the kingdom of God, except it be pardoned him in Christ.

Luk. 11. 39.

l Which neither expounde the Law truly, nor obserue it is w^l.

& Pharifes, ye shal not enter into the kingdome of heauen.

m He sheweth how theſe worthe docters haue falſely gloſed this commandement. Exod. 20. 13. deu. 5. 17. Or, ſubiectiō p. u. iſſim. at. Or, ſubiectiō cauſe. n For God knowing his ſecret malice wil puniſh hi. o Which ſignifieth in the Syrians cōgue an idle braine, & is ſpoken in contempt. p Like iudgement almoſte the Romains offered: for Triumuri had the examination of ſmale matters, & couſel of greater cauſes & finally great matters of importance were decided by the ſenate of lxxi iudges which here is compared to the iudgement of God, or to be puniſhed w hel fyre. Luk. 12. 58. q For that thou haſt offended him, or he haſte offended thee: for God preferreth reconciliation to ſacrific. Exod. 20. 4. yom. 13. 9. r Chaitiue is required in the bodie & in minde. Chap. 18. 8. ſ. 9. 27. i Nothing is ſo precious & ought not to be reſpected in reſpect of the glorie of God. Or, & not that. Chap. 19. 7. deu. 24. 1. mar. 10. 4. Luk. 16. 15. 1. cor. 7. 10. t In that he giueth her leaue to marry another by ſy testimonial Exod. 20. 7. leu. 19. 12. deu. 5. 11. u All ſuperfluous othes are vteely debarred, whe ther the Name of God be therein mentioned, or otherwiſe.

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

22 But I ſay vnto you, whoſoever is angry with his brother: vnaduifedly, ſhal be culpable of iudgement. And whoſoever ſaith vnto his brother, o Raca, ſha be worthe to be puniſhed by the p Counſel. And whoſoever ſhal ſay, Foole, ſhal be worthe to be puniſhed with hel fyre.

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

24 Leaue there thine offering before the altar, and go thy way: firſt be q reconciled to thy brother, & then come & offer thy gift.

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

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

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

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

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

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

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

32 But I ſay vnto you, whoſoever ſhal put away his wife (except it be for fornicatio) r cauſeth her to commit adultery: and whoſoever ſhal marie her that is diuorced, committeth adultery.

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

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

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

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

37 * But let your communication be, x Yea, yea: Nay, nay. For whatſoever is more theſe, cometh of y euil.

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

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

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

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

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

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

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

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

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

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

48 Ye ſhal therefore be d perſite, as your Father which is in heauen, is perſite.

CHAP. VII.

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

1 TAKE hede that ye giue not your almes before men, to be ſene of them, or els ye ſhal haue no rewarde of your Father which is in heauen.

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

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

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

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

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

Lam. 5. 11. x Let ſimplicity, & truth be in your wordes, and then ye ſhal not be ſo light, and ready to ſwear. y When a mā ſpeaketh other wiſe then he thinketh in heart, it cometh of an euil conſcience, and of the deuil. Exod. 21. 24. deu. 19. 21. leui. 24. 20. z Albeit this was ſpoken for the iudges, yet euerie mā applied it to reuenge his private quarrel. Luk. 6. 29. yom. 12. 17. 1. cor. 6. 7. Or, i. i. u. i. r. a Rather receive double wrong, then reuenge thine owne griefs. Deut. 15. 8. Leui. 19. 18. b This was added by the falſe expoſitors y Pharifes Luk. 6. 27. Luk. 12. 34. al. 7. 60. 2. cor. 4. 13. Or, i. u. h. i. u. r. p. y. Luk. 6. 32. Or, i. u. r. o. r. a. c Theſe did take to farme y taxes, towls, & other payements, & therefore were greatly in diſſe. daine with all men. d We muſt labour to attain vnto y perfeſſiō of God, who of his free liberalitie, ioerth good to them that are vnworthie. Rom. 12. 8. a Whole workes proceede not of a right faith, but are done for vainglorie. b In that they are praifed & commended of men. c It is ſufficient that God approue our workes. d In that day when all things ſhal be reuelled.

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

Or, bable not much.

f He comman doth vs to beware of muche babling & superfluousrepetes.

g Who is not persuaded by eloquent speache, and long talke, as men are.

h Christ bindeth them not to the wordes, but to the sense, and forme of prayer.

Luk. 11. 2. i We must seeke Gods glorie first, and a boue all things.

k Reigne thou ouer all, and let vs render vnto thee this perfect obedience, as thine Angels do.

l To be overcome thereby.

Chap. 13. 19. m This conclusion excludeth mans merites, and teacheth vs to grounde our prayers onely on God.

Mar. 11. 25. eccles. 25. 2.

n Make their faces to seme of another sorte thē they were wote to do.

o Whereby is commanded to auoide all vaine ostentation.

Luk. 12. 33.

Tim. 6. 19.

Luk. 11. 34.

p If thine eye be disposed to liberalitie,

prouer. 23. 9.

q If thine affection be corrupt & giuen

to concouitnes, deu. 15. 9.

r If the concupisence, & wicked affections ouer come reason,

we must not maruell though men be blinded, & be like vnto beasts

Luk. 16. 13.

Psal. 55. 22.

Luk. 12. 22.

philip. 4. 6.

1. timo. 6. 8.

1. pet. 5. 7.

s Mans traueleth where God giueth not increase.

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

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

9 After this manner therefore pray ye, *Our father which art in heauen, halowed be thy Name.

10 Thy kingdom come. Thy will be done euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

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

13 And lead vs not into temptation, but deliuer vs fro euil: for thine is the kingdom, and the power, and the glorie for euer, Amen.

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

15 But if ye do not forgiue men their trespasses, nor more wil your Father forgiue you your trespasses.

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

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

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

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

20 * But lay vp treasures for your selues in heauen, where nether the mothe nor canker corrupteth, and where theues nether digge through, nor steale.

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

22 * The light of the bodie is the eye: if the thine eye be single, thy whole bodie shal be light.

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

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

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

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

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

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

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

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

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

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

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

33 But seke ye first the kingdom of God, and his righteousnes, & all these things shalbe ministred vnto you.

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

The goodness of God euen towards herbes of the filds passe by his power and labour. u The worde signifyeth, they weary not the felx. x With care and distrust. y That is, to be regenerate, and amende your liues. z For, his owne thing. z God wil prouide for euery day that shalbe necessarie, though we do not increase the present griefe by the carefulnes: how to liue in time to come.

CHAP. VII.

Christ forbiddeth rash iudgement. 6 Not to cast holie things to doggs 7 To aske seke, or knoeke. 12 The scope of the Scripture. 13 The streit and wide gate. 15 Of false Prophetes. 16 The good tre and euil. 22 False miracles. 24 The house on the rocke, or vpon the sand.

1 Iudge not, that ye be not iudged.

2 For with what iudgement ye iudge, ye shalbe iudged, and with what ye measure ye mette, it shalbe measured to you againe.

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

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

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

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

7 * Aske, and it shalbe giuen you: seke, & ye shal finde: knocke, & it shalbe opened vnto you.

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

9 For what man is there among you, which if his

a He comman doth, not to be curious or malicious to trye out, and condemne our neighbours fautes: for hypocrites hide their owne fautes, and seke not to amende them, but are curious to reprove other mens. Luk. 6. 37. rom. 2. 1. 1. cor. 4. 5. 3. Mar. 4. 24. Luk. 6. 38. Luk. 6. 38. and 41. b Declare not the Gospel to the wicked cōtēners of God: whom thou seest left to them selues & forsaken. Chap. 21. 7. 2. mar. 11. 24. Luk. 11. 9. Job. 14. 15. & 16. 14. 1 sam. 1. 5.

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

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

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

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

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

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

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

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

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

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

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

20 Therefore by their frutes ye shal knowe them.

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

22 * Manie wil say to me in that day, Lord, Lord, hadde we nots by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done manie great workes?

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

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

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

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

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

great.

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

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

CHAP. VIII.

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

1 **N**OW when he was come downe from the mountaine, great multitudes followed him.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Luk. 7, 1. b^{ic} woldenot yet be throughly knowne, but had his time & houre appointed. c Our Sauour woldenot cōtemne y^e which was ordained by the Law, seing as yet y^e ceremonies thereof were not abolished. d To condemne them of ingratitude, whē they thal se thee whole. *Or, a captaine ouer his banders. *Or, sonne.

e Which are strange people & the Gentiles, to whome the couenant of God did not properly appertene. Chap. 22, 13.

f For there is nothing but mere darkenes out of y^e kingdome of heauen.

Mar. 2, 29. Luk. 4, 38.

Luk. 6, 31. tob. 4, 16. c The whole Law and the Scriptures set forthe vnto vs, & commendate charitie. Luk. 13, 24. d We must overcome and mortifie our affections, if we wil be true disciples of Christ. e For the most parte of men seke their owne libertie, and runne headlong to euil. Luk. 6, 43.

Or, a rofe.

Chap. 3, 10.

f He meaneth hireligns & hypocrites, who rather serue God wth their lippes then wth their heart. Rom. 2, 13. Lam. 1, 22. g By thy vertue, autoritie and power. Or, miracles. h I neuer accepted you to be my true ministers and disciples. Luk. 13, 76. Psal. 6, 9. Luk. 6, 47.

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

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

Isa. 53. 4. 1. pet. 2. 24. Luk. 9. 17.

17 That it might be fulfilled, which was spoken by *Esaïas the Prophet, saying, He toke our infirmitie, and bare our sicknesse.

The Prophe- tre speaketh chiefly of the fablenes & dif ease of our soules, w̄ Iesus Christ hath borne: therefo- re he stretcheth his great mercie and power before our eyes by healing the bodie.

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

He thought by this means to courrie fauour with the worlde: but Iesus sheweth him that he is farre wide frō that he loketh for: for in stead of worldlie welch, there is but pouertie in Christ.

19 Then came there a certeine Scribe, and said vnto him, Master, h̄ I wil followe thee whether soeuer thou goest.

h̄ He thought by this means to courrie fauour with the worlde: but Iesus sheweth him that he is farre wide frō that he loketh for: for in stead of worldlie welch, there is but pouertie in Christ.

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

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

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

l̄ Luke maketh mention of thre, which were hindred by worldlie respects from coming to Christ.

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

k̄ To succour & kelp him in his olde age till he dye, and then I wil followe thee wholly.

23 ¶ * And whē he was entered into the ship, his disciples followed him.

l̄ No duerie or loue is to be preferred to Gods calling: therefore Iesus calleth them dead, w̄ are hindered by any worldlie thing to folow Iesus Christ.

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

m̄ The wicked wolde euer diffe- re their punishment, thinking all correction to come to lone.

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

n̄ The deuill desireth euer to do harme, but he can do no more, then God doeth ap- point.

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

o Meaning the lake of Gēnesareth.

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

ḡ God requireth not ceremonies, but brotherli- cious of one toward another.

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

h̄ Christ wolde spare his disciples a while, not burdening them to much, lest he should encourage them.

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

h̄ Christ wolde spare his disciples a while, not burdening them to much, lest he should encourage them.

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

h̄ Christ wolde spare his disciples a while, not burdening them to much, lest he should encourage them.

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

h̄ Christ wolde spare his disciples a while, not burdening them to much, lest he should encourage them.

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

h̄ Christ wolde spare his disciples a while, not burdening them to much, lest he should encourage them.

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

34 And beholde all the citie came out, to

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

CHAP. IX.

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

1 T Hen he entered into a ship, & passed Touer, and came into his owne citie.

2 And * lo, they brought to him a man sicke of ȳ palse, lying on a bed. And Iesus seig their ā faith, said to the sicke of the palse, Sonne, be of good comfort: thy b̄ finnes are forgien thee.

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

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

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

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

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

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

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

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

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

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

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

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

15 And Iesus said vnto them, Cā the b̄ children of the mariage chamber mourne as long as the bridegrome is with them? But ȳ daies wil come when ȳ bridegrome shall be taken

p These Gergesenes esteemed more their hogges then Iesus Christ.

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

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

b Iesus toucheth the principal cause of all our miseries, w̄ is finne.

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

d Christ speaketh accordig to their capacite: for they more esteemed outwarde miracles, the verue & power of Iesus Christ, where- by their finnes might be forgien.

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

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

f Which are puffed vp with vaine confidence of your owne righteou- nes.

Hose. 6. 7. chap. 12. 7.

g God requireth not ceremonies, but brotherli- cious of one toward another.

1 Tim. 1. 5. Mar. 2. 18. luk. 5. 33.

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

i Christ wolde spare his disciples a while, not burdening them to much, lest he should encourage them.

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

I Christ compareth his disciples for their infirmities, to olde garments, and olde vessels, w^{ch} are not able yet to beare y^e part & on of his doctrine, which he meaneth by new cloth, and new wine
Or, rawe and undressed.
Mar. 5. 22.
Luk. 8. 41.
k The minde which is infected with the diseases of superstitious ceremonies, is not meete to receive the pleasant wine of the Gospel.
Beasts or bagges of tadders or skins, wherein wine was carried & offered or sanctified.

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

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

Luk. 12. 14.

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

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

the people are ripe, and ready to receive y^e Gospel, comparing the clek to a plentiful haruest. *Or, the first forthe.*

CHAP. X.

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

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

Chap. 12. 24.
 Mar. 3. 22.
 Luk. 11. 17.
 n This blasphemie proceedeth of extreme impietie, seing all the people confessed the contrarie.
 Mar. 6. 6.
 Luk. 13. 22.
 o Whereby God gathereth his people together, that he may reigne ouer them.
 Mar. 6. 34.
 Luk. 10. 2.
 Iohn 4. 36.
 p He meaneth the number of

Mar. 3. 7.
 Luk. 9. 2.

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

Act. 13. 46.
 Luk. 10. 59.
 b He commandeth them to offer them selves freely to y^e Lords worke, without respect of gaine or lucre.

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

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

1. Tim. 5. 18.
 Luk. 10. 7.
 Luk. 10. 4.

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

let your peace returne to you.

Mar. 6. 11. 14 *And whosoever shall not receive you, nor hear your wordes, when ye departe out of that house, or that citie, shake of the dust of your feete.

luk. 9. 8. *Act. 13. 51.* *and 18. 6.* d To signifie that their lād is polluted, & that you consent not to their wickednes.

Luk. 10. 3. 16 ¶ Beholde, I send you as shepe in the mides of wolues: be ye therefore wise as serpentes, and innocent as doves.

10r, simple. 17 But beware of men, for they will deliuer you vp to the Councils, and wil scourge you in their Synagogues.

f Not returning wrong, muche lesse doing wrong. 18 And ye shall be brought to the gouernours and Kings for my sake, in witness to the, and to the Gentiles.

g To take fro them all pre- sence of ignorance, and to make them inexcusable. 19 *But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say.

Mar. 13. 11. 20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

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

Mar. 13. 13. 22 And ye shall be hared of all men for my Name: *but he that endureth to the end, he shall be saued.

luk. 21. 19. 23 And when they persecute you in this citie, flee into another: for verely I say vnto you, ye shall not finish all the cities of Israel, til the Sonne of man be come.

h To profite & do good, & not to be idle. 24 *The disciple is not about his master, nor the seruant about his lord.

i And will con- fess you & giue manifest e- uidence of his penitencie, and he speaketh not of their first sending, but of y whole time of their Apostleship. 25 It is ynough for the disciple to be as his master is, and the seruant as his lord. *If they haue called the master of the house Beelzebub, how muche more them of his householde?

Luk. 6. 40. 26 Feare them not therefore: *for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knownen.

ich. 13. 16. 27 What I tel you in darkenes, that speake ye in light: and what ye heare in the eare, that preache ye on the houses.

and 15. 20. 28 And feare ye not them which kil the bodie, but are not able to kil the soule: but rather feare him, which is able to destroye bothe soule and bodie in hel.

Chap. 12. 2 29 Are not two sparrows solde for a farthing, and one of them shall not fall on the ground without your Father?

kit was the na- me of an idole which signi- fied the god of eyes, & in dis- pite thereof was attrib- ted to the de- uil read. Kig. 1. 2 and y wic- ked called Christ by this name. 30 *Yea, and all the heeres of your heade are nombred.

Mar. 4. 22. 31 Feare ye not therefore, ye are of more value then manie sparrows.

luk. 8. 17. 32 *Whosoever therefore shall confess me before men, him wil I confesse also before my Father, which is in heauen.

and 12. 8. 33 But whosoever shall denie me before me,

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

Luk. 12. 51. 34 *Thinke not that I am come to send peace into the earth: I came not to send peace, but the sworde.

n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldelings. 35 For I am come to set a man against his father, and the daughter against her mother, & the daughter in law against her mother in law.

o Which thing cometh not of the proprietie of Christ, but procedeth of the malice of men, w loue not the light, but darkenes, and are offe- ded with the worde of saluacion. 36 *And a mans enemies shall be they of his owne householde.

10r, simple. 37 *He that loueth father or mother more then me, is not worthe of me. And he that loueth sonne, or daughter more then me, is not worthe of me.

10r, simple. 38 *And he that taketh not his crosse, & followeth after me, is not worthe of me.

10r, simple. 39 *He that wil saue his life, shall lose it, and he that loseth his life for my sake, shall saue it.

10r, simple. 40 He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me.

10r, simple. 41 *He that receiueth a Prophet in the name of a Prophet, shall receive a Prophetes reward: and he that receiueth a righteous mā in the name of a righteous man, shall receive the reward of a righteous man.

10r, simple. 42 *And whosoever shall giue vnto one of these litle ones to drinke a cup of colde water onely, in the name of a Disciple, verely I say vnto you, he shall not lose his reward.

CHAP. XI.

Christ preacheth to Iohn Baptist sendeth his disciples vnto him. 7 Christs testimonie concerning Iohn. 18 The opinio of the people concerning Christ and Iohn. 20 Christ vpbreatheth: he vnthankful cities. 25 The G. sp. is reuiled to the simple. 28 They that labour, and are laden. 29 Christs yoke.

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

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

Art thou he that shuld come, or shall we loke for another?

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

The blinde receive sight, & the halt go: the lepers are censed, and the deaf heare: the dead are raised vp, and the poore receiue the Gospel.

And blessed is he that shall not be offended in me.

And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wilderness to see? A reed shaken with the winde?

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

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

o Which thing cometh not of the proprietie of Christ, but procedeth of the malice of men, w loue not the light, but darkenes, and are offe- ded with the worde of saluacion.

Micah. 7. 6. *Luk. 14. 26.* *Chap. 16. 24.* *Mar. 8. 34.* *luk. 9. 23.* *and 14. 27.* p Also they y inuent anie o- ther way to honour God, then that he hath prescribed by his worde, follow not Christ, but go before him.

q He that do- the pretere his life before my glorie. *Luk. 10. 6.* *10h. 3. 20.* r We must reuerence Christ in his seruats, & receiue the. as set fro him, & honour the for their office sake.

Mar. 9. 41. *Luk. 7. 18.* a Not because Iohn was ignorant of Christ: but y hemight teach his disciples y his office was to lead them to Christ.

1sa. 61. 1. *luk. 4. 16.* *10r, the G. sp. is preached to the poore.* b That take no occasio by Christ to be hindered from the Gospel c A man in- coustant?

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

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

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

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

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

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

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

15 He that hathe cares to heare, let him heare.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

m Faith cometh not of mans wil or power, but by the secret illumination of God, which is the declaration of his eternal counsel Iohn 3, 36. Ioh. 6, 46. n Which sele the waights, & grief of your finnes and miseries. o To be gouerned by my Spirit, and to mortifie your affections. Ier. 6, 16. 1 Iohn 5, 3.

Mar. 2, 23. luk 6, 1. deu. 23, 25.

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

Exod. 25, 33. leu. 8, 31. & 24, 9.

Nomb. 28, 9. b Not that the Priests brake the Sabbath in doing that, which was comanded by the Law, but he speaketh thus to cōfute the error of the people, who thought the Sabbath broken, if any necessarie worke was done that day.

Hose 6, 7. chap. 5, 13.

c Christ hath the power to exempt his fro keeping of the Sabbath, seeing the seruice required in the Temple, was able to excuse the that labored in the same.

Mar. 3, 1. luk 6, 6.

d For 5 Prophets declared Christ long before he came, but Iohn as it were pointed him with his finger. Malach. 3, 1.

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

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

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

i Meaning his testimonie concerning Iohn. Malach. 4, 5. Luk 7, 32.

k They that are wife in iudgement, acknowledge the wisdom of God in him, & home the Pharises contemne, read Luk 7, 29.

l Cities of great marchandise full of dissolution and wantonnes. Or, therefore.

Luk. 10, 31.

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

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

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

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

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

19 He shall not striue, nor crye, neither shall any man heare his voyce in the stretes.

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

21 And in his Name shall the Gentiles trust.

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

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

24 But when the Pharises heard it, they said, *This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

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

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

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

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

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

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

31 *Wherefore I say vnto you, euerie sinne and blasphemie shall be forgiven vnto men: but the blasphemie against the holie Ghost shall not be forgiven vnto men.

32 And whosoever shall speake a worde against the Sonne of man, it shall be forgiven him: but whosoever shall speake against y holie Ghost, it shall not be forgiven him, neither in this world nor in y world to come.

33 Either make the tre good, and his frute good: or els make the tre euill, & his frute euill: for the tre is knowen by the frute,

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

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

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

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

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

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

40 *For as Ionas was thre dayes, and thre nights in the whales bellie: so shall the Sonne of man be thre dayes and thre nights in the heart of the earth.

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

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

43 ¶ Now when the vnclene spirit is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none.

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

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

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

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

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

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

50 For whosoever shall do the will of my Fathers which is in heauen, the same is my brother and sister and mother.

Or, breeder. Luk. 6. 48.

I Muche more they shall giue a counie of their blasphemies. In Their wicked wordes shall be a sufficient proofe to condemne the vngodlie, if there were no other thing. Chap. 16. 2. Luk. 11. 29.

1. Cor. 1. 22. n This was to finde some newe shift or pretext to resist his doctrine. Iona. 2. 1. o they were become barbarous and degenerate from their holie custers. Iona. 3. 1. p He raketh parte of the day for the whole day. 1. King. 10. 2. 2. Chron. 9. 1. q Who was a poore stranger, and yet these knowe not the Messias which was promised to be their King. Luk. 11. 24. r It is meant as touching her fact in coming to see Solomon, and not her person: for she was not instructed in the Lawe of God. 1. Pet. 2. 20. eb. 6. 4. & 10. 26. Mar. 3. 31. Luk. 8. 20. s becoming an infinite number. t If Satan be cast out, we must watche still, y he enter not againe: for since he was once made old, he knoweth euerie hole and corner of our house. u This word in the Scriptures signifieth oft times euerie kinman. x Christ preferred the spirital kinred to the carnal.

I. 42. 1. d The right trade of gouernement, not onely to the Iewes, but also to strange nacions. e He shall not make great noise, nor seke outward pompe and glorie. f He wil beare with them that be infirme & weak.

Luk. 11. 3. 4. g Christ shall overcome all letters, w hinder the course of the Gospel, and then shall giue sentence as a conquerer against all his enemies.

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

10. de salute.

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

i He declareth to the Pharises, that they were in two sortes his enemies, not onely because they did forsake him, but also make open warre against him.

Mar. 3. 28. Luk. 12. 10. 1. 106. 5. 13.

k That is, he that striueth against the truth which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holie Ghost.

101. 1119pt.

CHAP. XIII.

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

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

18 ¶ Heare ye therefore the parable of the sower. *Mar. 4. 15. Luk. 8. 11.*

19 Whensoever a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sowed in his heart: & this is he which hath receiued the fede by the way side. *Mar. 4. 15. Luk. 8. 11.*

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

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

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

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

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

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

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

27 Then came the seruants of the householder, and said vnto him, Master, sowedst not thou good fede in thy field: fro whence then hath it tares?

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

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

30 Let bothe growe together vntil the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and binde them in sheaues to burne them: but gather the wheat into my barne.

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

32 Which in dede is the least of all sedes: but when it is growen, it is the greatest among herbes, and it is a tre, so that the birdes of heauen come and buylde in the branches thereof.

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

Mar. 4. 1. Luk. 8. 5.

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

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

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

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

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

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

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

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

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

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

9 He that hath cares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

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

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

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.

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

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

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

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

c The Gospell is hid to them that perish.

Chap. 25. 29. d Christ increaseth in his children his graces.

e Euen that which he seemeth to haue.

Isa. 6. 9. mar. 4. 12. Luk. 8. 10.

John. 12. 40. Act. 18. 26. rom. 11. 8.

f That which the Prophet reffereth to the secret counsel of God, is here attributed to the hard stubbornnes of the people: for the one can not be separated fro the other.

g To wit, the glorie of the Sonne of God, to acknowledge him their Saviour.

Luk. 10. 24.

h He teacheth that the good and the bad shal be mixte together in the Church: to the end that the faithful may arme the selfe with patience and confidence.

i Christ meaneth onely the Church shal neuer be without some wicked men: although they be neuer so sharply punished by such means as he hath left to purge his Church.

Mar. 4. 30. Luk. 13. 18.

k This teacheth vs not to be astonished at the small beginnings of the Gospell.

Luk. 13. 21.

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

Mar. 4. 33.

Psal. 78. 2. m This worde signifieth graue and senten-ces, to the end that the doctri- ne might haue the more ma-iestie, and the wicked might thereby be founded.

Ecol. 3. 15. reuel. 14. 15.

a The wicked which hurt o-thers by their euil example.

Dan. 12. 3. 7. 15. 16.

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

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

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

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

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

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

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

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

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

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

42 And shal cast the into a furnais of fyre. There shal be wailing and gnawing of teeth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XIII.

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

1 A T that time Herode the Tetrarche heard of the fame of Iesus,

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

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

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

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

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

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

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

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

10 And sent, and beheaded Iohn in the prison.

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

q Because the Scribes office was to expound y Scrip- tures, he meant him that doeth interpret them aright, and according to the Spirit. r The preachers of Gods worde must haue store of sondrie and ample instructions. Mar. 6. 11. Luk. 4. 16.

Iohn 6. 42. for Confusio-

Mar. 6. 4. Luk. 4. 24. Iohn 4. 4. f Me commune- ly neglect the, whome they haue knowne of children: also thei doen- ue them of the same coun- trey: and suche is their ingrati- tude that they take light oc- casion to con- temne the gra- ces of God in others.

Chap. XIII. Mar. 6. 14. Luk. 9. 7.

a He spake af- ter the commu- ne error: for they thought that the sou- les of them that were de- parted, entred into another bodie.

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

Leui. 18. 16. & 20. 21.

b To appro- ue his resurre- tion, and to get him great- er autoritie.

c A fyele becau- se nature ab- horreth suche horrible ince- ste, as also that he had taken her by force from his Bro- ther.

Chap. 11. 26. d The promes was wicked: but yet it was more vile to be obstinate in the same, than he might seeme constant.

12 And his disciples came, and toke vp his bodie, and buyed it, and went, and tolde Iesus.

09, 40, 41, 42.

Mar. 6, 38.

luk. 9, 10.
e To the intent that his disciples now after their ambassage might some what rest themselves that he might instruct them to greater enterprises

13 * And when Iesus heard it, he departed thence by ship into a desert place aparte. And when the multitude had heard it, they followed him a fote out of the cities.

14 And Iesus went forthe and sawe a great multitude, and was moued with compassion towarde them, and he healed their sicke.

Mar. 6, 35.

luk. 9, 12.
John 6, 2.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is alreadie paste: let the multitude departe, that they may go into the townes, and buye them vitales.

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

f Christ leaueeth them not destitute of bo delic nourishment, which seke the fode of the soule.

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

18 And he said, Bring them hether to me.

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

09, praied and gave thanks to God.

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

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

g The disciples were lothe to departe from Christ: but yet they shewed their obedience.

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

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

Mar. 6, 46.
John 6, 16.

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

h The night was deuoted into foure watches, whereof euerie one contained three houres.

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

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

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

i The presence of Christ maketh his bolde.

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

k His zeale was great, but he had not sufficiently considered y measure of his faith.

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

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

l His enterprise was to great, & therefore he must needs fall in danger, when his faith failed.

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

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

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

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

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

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

Mar. 6, 34.

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

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

n It seemeth they were led with a certaine superstitio, notwithstanding our Sauiour wolde not queneche the smoking flaxe, and therefore did bare with these finall beginnings.

CHAP. XV.

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

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

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

Mar. 7, 1.
a Mc are more rigorous to obserue their owne tradicions then Gods comandement.

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

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

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

Exod. 20, 12.
deut. 5, 10.
ephes. 6, 2.
Exod. 21, 17.
leuit. 20, 15.
2704, 20, 20.
b The Scribes dispensed with them that did not their duties to their owne parents, so y they would recompense y same to their profit by their offerings.

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

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

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

1/ai. 29, 13.
c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his worde.

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

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

Mar. 7, 17.

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

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

John 15, 2.
d All their offences are not graued in Iesus Christ by free adoption, and euerie doctrine that is not established by Gods worde.

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

c They are not worthe to be cared for. *Luk. 6. 39.*
Mar. 7. 17.

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

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

16 Then said Iesus, Are ye yet without vnderstanding!

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

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

Gen. 6. 5. & 9. 21.
¶ All vices procede of the corrupt affection of the heart.

19 For out of y^e heart * come euil f thoughts, murders, adulteries, fornicacions, thefts, false testimonies, scanders.

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

Mar. 7. 24.

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

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

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

¶ The disciples were offended at her importunitie.

24 But he answered, and said, I am not sent, but vnto the *lost shepe of the house of Israel.

Chap. 10. 6.

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

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

¶ Christ calleth the dogs, or whelpes, who are strangers from the house of God.

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

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

¶ Christ granted her petition, for her faiths sake, and not at the request of his disciples. *Mar. 7. 31.*

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

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

Mt. 15. 5.

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

Mar. 8. 1.

32 * Then Iesus called his disciples vnto him, and said, I ^k haue compasion on this multitude, because they haue continued with me alreadie thre daies, and haue nothing to eat: and I wil not let the departe fasting, lest they fainte in the way.

¶ Christ can not forget those that followe him.

33 And his disciples said vnto him, Whence shulde we get so muche bread in the wilderness, as shulde suffice so great a multitude!

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

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

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

37 And they did all eat, and were sufficed: & they toke vp of the fragments that remained, seuen baskets ful.

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

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

o Magdala.

CHAP. XVI.

1 The Pharises require a token. 6 Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must beare the crosse. 25 To winne or lose the life. 27 Christ's coming.

1 THEN * came the ^a Pharises and Sadduces, and did ^b tempt him, desiring him to shewe them a signe from heauen.

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

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

¶ Although they did not agree in doctrine, yet they ioynd together to fight against y^e trueth. *b* Men tempt God ether by their incredulitie, or curiositie.

3 And in the morning ye say, To day shal be a tempeste: for the skie is red and lowering. O hypocrites, ye can discern the face of the skie, and can ye not discern the ^c signes of the times?

¶ Which apperaine to the heauenlie and spiritual life.

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

Chap. 12. 34. d Christ shal be to them as a Ionas raised vp from death.

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

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

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

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

¶ *o* required, with the selues.

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

¶ A token of Christs diuinitie, to knowe mens thoughts.

9 Do ye not yet perceiue, nether remember the fiue loaves, when there were * fiue thousand men, and how manie baskets toke ye vp?

Chap. 14. 17. iohn 6. 9.

10 Nether the seuen loaves when there were * foure thousand men, and how manie baskets toke ye vp?

Chap. 15. 34.

11 Why perceiue ye not that I said not vnto

vnto you concerning bread, that ye shulde beware of the leauen of the Pharises & Sadduces?

12 Then vnderstode they that he had not said that they shulde beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ Now when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whome do men say that I, the Sonne of man am?

14 And they said, Some say, Iohn Baptiste: and some, Elias: & others, Ieremias, or one of the Prophete.

15 He said vnto them, But whome say ye that I am?

16 Then Simon Peter answered, and said, *Thou art the Christ the Sonne of the liuing God.

17 And Iesus answered, & said to him, Blessed art thou, Simon, the sonne of Ionas: for as flesh & blood hath not reueiled it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art *Peter, and vpon^b this rocke I wil buylde my Church: and theⁱ gates of hel shal not ouercome it.

19 ¶ And I *wil giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt^l binde vpon^e earth, shalbe bound in heauen: and whatsoeuer thou shalt^l lose on earth, shalbe losed in heauen.

20 Then he charged his disciples, that they shulde^m tell no man that he was Iesus the Christ.

21 ¶ From that time forth the Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, and suffer manie things of the Elders, and of the hie Priests, and Scribes, and be slaine, and rise againe the thirde day.

22 Then Peter toke him aside, and began to rebuke him, saying, Master, pittie thy self: this shal not be vnto thee.

23 Then he turned backe, and said vnto Peter, Get thee behinde me, Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.

24 Iesus then said to his disciples, * If any man wil followe me, let him forsake him self, & take vp his crosse, and followe me.

25 For *whosoever wil^p saue his life, shal lose it: and whosoever shall lose his life for my sake, shal finde it.

26 *For what shal it profite a man though he shulde winne the whole worlde, if he lose his owne soule? or what shal a man giue for recompense of his soule?

27 For the Sonne of man shal come in the glorie of his Father with his Angels, and will ouercome the will of malice, as did Iudas, or of rashnes and arrogancie, as Peter did. p That is, whosoever thinketh to saue him self by forsaking Iesus Christ.

*then shal he giue to euerie mā according to his dedes.

28 *Verely I say vnto you, there be some of them that stand here, which shal not taste of death, until they haue sene the Sonne of man come in his kingdome.

CHAP. XVII.

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

1 And *after six dayes, Iesus toke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine aparte,

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

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

4 Then answered Peter, and said to Iesus, Master, it is^c good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

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

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

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

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

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shewe the vision to no man, until the Sonne of man rise againe from the dead.

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

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

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

13 Then the disciples perceived that he spake vnto them of Iohn Baptiste.

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

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

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

f We may buldely by Christs admonition resist and contemne all erroneous doctrine and mans inventions, and ought onely to cleaue to the worde of God
Mar. 8.27.
luk. 9.28.

Ioh. 6.69.
g He meaneth any thing that is in man.
Iohn 1.12.
h Vpon that faith whereby thou hast confessed and acknowledged me: for it is ground ded vpon an infallible truerh.

Iohn 20.27.
i The power of Sata which handeth in craft and violence.
k The preachers of the Gospel open the gates of heauen with the worde of God, which is the right keye: so that where this worde is not purely taught, there is neither key, nor autoritie. I Condene by Gods worde.

l Because he wolde yet inuade them, & not proueth his time.
m He wolde plucke out of their hearts that false opinion, which they had of his temporal kingdome.

o Chap. 10.38.
mar. 8.34.
luk. 9.23.
e 14.27.
p Chap. 10.39.
mar. 8.34.
luk. 9.24.
q 17.33.
r Mar. 8.36.
luk. 9.25.
s Iohn 12.25.

o Which worde signifieth an aduersarie, who resisteth the will of God, either, as did Iudas, or of rashnes and arrogancie, as Peter did. p That is, whosoever thinketh to saue him self by forsaking Iesus Christ.

Psal. 62.12.
rom 2.6.
Mar. 9.11.
luk. 9.17.
q This was fulfilled in his resurrection & was as an etric into his kingdome, and was also confirmed by sending the holie Ghost, whereby he wrought so great and sonderlie miracles.

Chap. xvii.
Mar. 9.2.
luk. 9.28.
r, the first day after.

a Christ shewed them his glorie, that they might not thinke he suffred through infirmitie, but that he offered vp him self willingly to dye. b By these two witness are represented the Lawe and the Prophetes, which lead vs to Christ.

Chap. 3.17.
2. pet. 2. 17.
c After Moises & Elias departed Peter feareing he shulde lose this toyful sight, speakech as a man distracted & wolde haue lodged them in earthly houses, & were receiued in glorie. d We are reconciled to God by Christ onely.

Mar. 9.11.
e Christ is our chiefe and onelie scholemaster.

Chap. 11. 14.
mal 4.5.
f And so worshipped Christ for men wolde not haue belieued them, before that Christ had made his glorie more manifest by his resurrection.

Mar. 9.14.
luk. 9.37.

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

Luk. 17, 6.

I By this ma-
nor of speache
is signified, y
they shulde
do things by
their faith y
shulde seme
impossible.
Chap. 20, 17.
mar. 9, 31.
luk. 9, 44.
E. 24, 7.

k The best
medie to streng
then the weak
faith is
prayer, which
hathie fasting
added to it, as
an helpe to
the same.

l Or, were conuer-
sion, or return-
ed into Galile-
e.

m The Greke
worde is (di-
drachma) &
was of value a
bout to pence
of olde ster-
ling monie. &
the Israelites
payed it once
by the Lawe,
Exo. 30, 13; and
at this time
they payed it
to the Roma
m Or gree
occasion to for-
saake y curth.
n The worde
is (Statera) &
coteineth two
didrachmas, &
is valued a-
bout 5 grotes
of olde ster-
ling.

Mar. 9, 33.
luk. 9, 46.

a They strue
for the rewar-
de before they
haue taken a-
ny payne: and
where as they
shulde haue
holpen & reu-
reed one ano-
cher, they we-
re ambitious
and depicers
of their bre-
thren.

Chap. 19, 24.
1. cor. 14, 20.

b Not in lacke
of discretion, but
that they be not
vayne glorious,
seeking to
aduance them
selues to worldlic
honours.

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

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

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

20 And Iesus said vnto them, Because of
your vnbeliefe: for * verely I say vnto
you, if ye haue faith as muche as is a graine
of mustard seede, ye shal say vnto this mou-
taine, 1 Remoue hence to yonder place, &
it shal remoue: and nothing shalbe vnpos-
sible vnto you.

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

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

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

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

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

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

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

CHAP. XVIII.

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

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

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

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

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

test in the kingdome of heauen.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

19 Again, verely I say vnto you, that if two
of you shal agre in earth vpon any thing,
whatsoeuer they shal desire, it shal be giuē

e He calleth
them litle chil-
dren now, w
humble them
selues with all
humilitie and
subiection.
Mar. 9, 42.
luk. 17, 1.

d The worde
signifieth a gre
at myllstone &
an adle tourn-
erth, and it
is spoken in
respect of that
which is cour-
ned with mans
hand, which
is lesse.
Chap. 5, 30.
mar. 9, 45.

e Christ warn-
eth his to ta-
ke heed that
they shrinke
not backe frō
him for any e-
uill example
or offence that
man can giue.
f Christ tou-
cheth the cause
of this offen-
ce, which is
pride and dis-
dey ne of our
inferiours.
Psal. 34, 7.

g Luk. 19, 10.
luk. 15, 4.

g Seing God
hathe comā-
ded his An-
gels to take y
charge of his
children, the
wicked may
be assured that
if they despice
them, God
wil reuenge
their cause.

h We may not
lose by our of-
fence that
which God
hathe so dere-
ly bought.
Leu. 19, 17.

i eccle. 19, 13.
luk. 17, 3.

i am. 5, 18.

i Wherewith
thou maist be
offended: he
speaketh of
secret or parti-
cular finnes, &
not of open or
known to o-
thers.
Or, reproue him
Deu. 19, 15.
john 8, 17.

l ebr. 10, 28.
2. cor. 13, 1.

m 1. cor. 5, 9.

n 2. thes. 3, 4.

o John. 8, 25.

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

to reforme maners, and execute discipline. This assemble represented the Church, which had appointed them to this charge. 1 In the 16. chap. he ment this of doctrine, and here of ecclesiastical discipline, which depea-
seth of the doctrine. Or, doue is.

them of my Father which is in heauen.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XIX.

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

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

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

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

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

7 They said to him, Why did then^c Moses commaēd to giue a bil of diuorcemēt, and to put her away?

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

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

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

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

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

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

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

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

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

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

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

19 Honour thy father and mother: and thou

we nothing in Iesus Christ but his manhode: he leadeth him to higher things, to the intent, that his doctrine might better take place. ^k He spake this that he might learne to knowe him self. * Exod 20, 13, d^o 5, 16 rom. 13, 9.

Luk. 17. 4.

^m In we muste be continually ready to forgiue we and be forgiuen.

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

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

^p God esteemeth onely the heart and affection.

Mar. 10. 1.

* Or, caufe.

Gen. 1. 27.

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

ephe. 5. 31. They that afore were as two, shalbe now as one persone.

Deu. 24. 1.

Chap. 5. 24. mar. 10. 11.

luk. 16. 18. 1. cor. 7. 11.

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

^d For this badge can not be broken at mā's pleasure.

^e Some by nature are vnable to marie, and some by arte.

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

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

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

Chap. 18. 3. mar. 10. 13. luk. 18. 15.

Mar. 10. 17. luk. 18. 18.

ⁱ Because this yong mā knewe

^k He spake this that he might learne to knowe him self. * Exod 20, 13, d^o 5, 16 rom. 13, 9.

shalt loue thy neighbour as thy self.

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

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

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

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

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

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

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

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

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

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

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

CHAP. XX.

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

18 He admonisheth them of his passion. 20 He teacheth his to flee ambition.

28 Christ payeth our ransome.

30 He giueth two blinde men their sight.

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

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

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

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

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

6 And he went about the eleuenth houre,

and founde other standing ydle, and said vnto them, Why stand ye here all the day ydle?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 He boasteth muche because as yet he knewe not him self.

2m Christ here by discovered his hypocrisie, and caused him to feele his owne weakness, not generally commending all to do the like.

3 What hinderance men haue by riches.

4 Or, eable spe. o Who can fraim mens heartes, so that they shall not further minde on their riches.

Mar. 10. 28.

Luk. 18. 28.

p In this worke whereby the worlde is changed, renewed and regenerate: or to ioyne this worde with the sentence following and to take regeneration for the day of iudgement, when the clea & shall in soule and bodie enioye their inheritance, to the end they might knowe that it is not sufficient to haue begonne once.

Luk. 22. 30.

Chap. 20. 16.

Mar. 10. 31.

Luk. 13. 30.

q The ioye of conscience & Gods children feele euen in their afflictions is a 1000 folde more worthe then all worldlie treasures

Luk. 22. 30.

Chap. 20. 16.

Mar. 10. 31.

Luk. 13. 30.

r The ioye of conscience & Gods children feele euen in their afflictions is a 1000 folde more worthe then all worldlie treasures

Luk. 22. 30.

Chap. 20. 16.

Mar. 10. 31.

Luk. 13. 30.

a Which was called denarius, & was of value about foure pence halfe penie of olde mony, and was commonly a workmans hier.

b They decided the day in so twelue houres, so that the third was the fourth part of the day, six of the clocke was none, nine was three of the clocke after dyner, & the eleuenth houre was an houre before the sunne set.

Or, selme

c Or emulons because of my liberalitie, deut. 15. 19.

Chap. 19. 30.

Mar. 10. 31.

Luk. 13. 30.

Chap. 22. 14.

Mar. 10. 32.

Luk. 18. 31.

d I heretofore euerie man in his vocation, as he is called first, ought to go forwarde, & encourage others, being the hier is indifferent for all.

Ioh. 18. 32.

Mar. 10. 32.

e He setteth his crosse before their eyes to drawe the from ambition, calling it a cup, to signifie the measure of the afflictions, & God hath ordeined for euerie man: the which thing also he calleth baptisme

f God my Father hath not giuen me charge to beflowe offices of honour here: but to be an example of humilitie vnto all.
Mar. 10. 41. Luk. 22. 25.

hand, is not mine to giue: but it shalbe giuen to them for whome it is prepared of my Father.

24 *And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise autoritie ouer them.

26 But it shal not be so among you: but whosoever wil be great among you, let him be your seruant,

27 And whosoever wil be chief among you, let him be your seruant,

Philip. 2. 7.

28 *Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of manie.

Mar. 10. 46. Luk. 18. 30.

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

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed saying, O Lord, the sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they shulde holde their peace: but they cryed the more, saying, O Lord, the sonne of Dauid, haue mercie on vs.

32 Then Iesus stode stille, and called them, & said, What wil ye that I shulde do to you?

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

34 And Iesus moued with compassion touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The figge withereth. 22 Faith requisit in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the housband men. 42 The corner stone reiected. 43 The Iewes reiected & the Gentiles receiued.

Mar. 11. 1. Luk. 19. 29.

1 **A**ND *when they drew nere to Ierusalem, and were come to Bethphage, vnto the mount of the oliues, then sent Iesus two disciples,

2 Saying to them, Go into the towne that is ouer against you, and anone ye shal finde an asse bounde, and a colte with her: lose them, and bring them vnto me.

3 And if anie man say ought vnto you, say ye, that the Lord hathede of them, and straight way he wil let them go.

Isa. 62. 11. Zach. 9. 9.

4 All this was done that it might be fulfilled w^h was spoken by the Prophet, saying,

Isa. 12. 15.

5 *Tel ye the daughter of Siō, Beholde, thy King cometh vnto thee, meke and sitting vpon an asse, and a colte, the fole of an asse vsed to the yoke.

b That is, the citie Sion, or Ierusalem. c It is a manner of speache called synchodochie, whereby two are taken for one. d He ridde on the fole & the same wet by.

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

7 And broght the asse & the colte, & put on them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cutte downe brāches from the trees, and strowed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, Hosanna the sonne of Dauid: blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the heist heauens.

10 *And when he was come into Ierusalem, all the citie was moued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazaret in Galie.

12 ¶ And Iesus wet into the Tēple of God, and cast out all them that solde & boght in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues,

13 And said to the, It is writtē, *Mine house shalbe called the house of prayer: but ye haue made it a denne of thieues.

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

15 But when the chief Priests and Scribes sawe the marueils that he did, & the children crying in the Tēple, & saying, Hosanna the sonne of Dauid, they disdained,

16 And said vnto him, Hearst thou what these say? And Iesus said vnto the, Yea: red ye neuer, *By the mouth of babes & sucklings thou hast made perfitte the praise?

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

18 And *in the morning as he returned into the citie, he was hungrie,

19 And seing a figge tre in the way, he came to it, and founde nothing thereon, but leaues onely, and said to it, Neuer frute grow on thee hence forwardes. And anone the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, How sone is the figge tre withered!

21 And Iesus answered and said vnto them, *Verely I say vnto you, if ye haue faith, and dout not, ye shal not onely do that, which I haue done to the figge tree, but also if ye say vnto this mountaine, Take thy self away, and cast thy self into the sea, it shalbe done.

22 *And whatsoeuer ye shal aske in prayer, if ye beleue, ye shal receiue it.

23 ¶ *And when he was come into the Tēple, the chief Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what autoritie doest thou these things? and who gaue thee this autoritie?

24 Then Iesus answered and said vnto the, I also wil aske of you a certeine thing, w^h if ye tel me, I likewise wil tell you by what autoritie I do these things.

25 The baptisme of Iohn whēce was it? fro

e Which is to say, Saue I pray thee, desiring God to prosper & sende good successe to the Messias.

Mar. 11. 11.

Luk. 19. 45.

Ioh. 2. 13.

f For God is in heauen, must onely faue.

g In the porch or entrie into the Tēple.

Isa. 56. 7.

Iere. 7. 11.

Mar. 11. 17.

Luk. 19. 46.

h Vnder the pretence of religion hypocrites seke their owne gaie, and spoyle God of his true worship.

Psal. 8. 2.

i If God reuelle his glorie & might by babes, that can not as yet speake, is it marueil, if they can speake, do set forth, and magnifie the same?

Mar. 11. 13.

k In Ebrewē it is, haft ordēd or growed y strength: which is all to one purpose, because God is then moste praised when his strength is best known.

Chap. 17. 20.

l Which thing seemeth to be impossible.

Chap. 7. 9.

Ioh. 11. 7.

Ioh. 3. 24.

Mar. 11. 27.

Luk. 20. 1.

10. of Gen.

heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs, Why did ye not then beleue him?

of the corner? This was the Lords doing, and it is marueilous in our eyes.

m The hypocrites feare man more the God, & malice neuer iustificeth the cruell. Chap. 14. 9. Mar. 6. 20.

26 And if we say, Of men, we feare y people: for all holde Iohn as a Prophet.

43 Therefore say I vnto you, the kingdome of God shalbe taken from you, & shalbe giuen to a nacio, which shal bring forth the frutes thereof.

27 Then they answered Iesus, and said, We ca not tel. And he said vnto them, Nether tel I you by what autoritie I do these things.

44 * And whoeuer shal fall on this stone, Isha. 5. 14. he shalbe broken: but on whome soeuer it shal fall, it wil grinde him to powder.

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

45 And when the chief Priests and Pharises had heard his parables, they perceiued that he spake of them.

29 But he answered and said, I wil not: yet afterwarde he repented him self, and wct.

46 And they seking to lay hands on him, feared the people, because they toke him as a Prophet.

30 Then came he to the seconde, and said likewise. And he answered, and said, I wil, syr: yet he went not.

CHAP. XXXII. 2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christis dismitie.

31 Whether of them twaine did the wil of the father? They said vnto him, The first. Iesus said vnto the, Verely I say vnto you, that the Publicanes and the harlots shal go before you into the kingdome of God.

Luk. 14. 16. reuel. 19. 9.

2 Then Iesus answered, and spake vnto them againe in parables, saying, The kingdome of heauen is like vnto a certeine King which married his sonne, And sent forthe his seruants, to call the that were bid to his wedding, but they wolde not come.

4 Again he sent forthe other seruants, saying, Tel the which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are readie: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his ferme, & another about his marchandise.

6 And the remnant toke his seruants, & intrated them sharply, and slewe them.

7 But when y King heard it, he was wroth, & sent forthe his warriers, & destroyed those murtherers, and burnt vp their citie.

8 Then said he to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthie.

9 Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the mariage.

10 So those seruants went out into the highwayes and gathered together all that euer they founde, bothe good and bad: so the wedding was furnished with ghestes.

11 The King came in, to se the ghestes, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, & hast not on a wedding garment? And he was speacheles.

13 Then said the King to the seruants, Binde him hand and fote: take him away, and cast him into vtter darkenes: there shal be weping and gnashing of teeth.

14 * For manie are called, but fewe chosen.

15 ¶ The went the Pharises & toke coufel how

a Christ reprocheth y lewes of their ingratitude & obstinat malice, in that they recied the grace of God, & was so plentifully offered vnto them.

b God punieth extreme ly suche ingratitude.

c The ingratitude of the w are bid, ca not cause Gods liberalitie & his holie meates to perish, & he hathe prepared for his.

d In y Church the hypocrites are mixed w the godlie.

e He had not a pure affectio & vpright conscience, which proceeded of faith.

f Though God suffre for a time hypocrites in the Church, yet he knoweth how to trie the, & save them out.

Chap. 8. 12. & 13. 42. & 25. 32.

Chap. 20. 16. g By the outward, & general calling.

Mar. 12. 13. luk. 20. 26.

n So farre it is impossible for them to repst & be faued, y stande in their owne conceite, that the greatest sinners that are, shal more soone come to repentance.

o God taught by Iohn the way of righteousness, whose life was vpright and peticie.

Isha. 5. 2. ierem. 2. 21. Mar. 12. 1. luk. 20. 9.

p The vineyard is the people, whome he had elected.

q Vsd all meanes to preferre it, and to make it frutefull.

r Or, sigged. r Which were the Priests & rulers.

s The Prophetes. t Iesus Christ.

Chap. 26. 3. & 27. 1. ioh. 11. 53.

Psal. 119. 22. aB. 4. 11. rom. 9. 33.

2. pet. 2. 7. u As not meete or fit for their buyldng.

x To fasten & ioyne the buyldng together, & to vpholde the whole.

how they might tangle him in talke.

16 And they sent vnto him their disciples with the ^h Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truly, nether carest for anie man: for thou considerest not the ⁱ performance of men.

17 Tell vs therefore, how thinkest thou? Is it lawful to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, & said, Why tempt ye me, ye hypocrites?

19 Shewe me the ^r tribute money. And they broght him a ^k penie.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cefars. Then said he vnto them, * Giue therefore to Cesar, the things which are Cefars, and giue vnto God, those which are Gods.

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

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

24 Saying, Master, * Moses said, If a man dye, hauing no ⁿ children, let his brother ¹ marie his wife, and raise vp sede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing none yssue, left his wife vnto his brother.

26 Likewise also the seconde, & the third, vnto the seuenth.

27 And last of all the woman dyed also.

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

29 Then Iesus answered, and said vnto the, Ye ^m are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they nether marie wiues, nor wiues are bestowed in marriage, but are as the ^a Angels of God in heauen.

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

32 * I am the God of Abraham, & the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ * But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

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

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

37 Iesus said to him, * Thou shalt loue the

Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandment.

39 And the seconde is like vnto this, * Thou shalt loue thy neighbour as thy self.

40 On these two commandments hageth the whole Law, and the Prophetes.

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

42 Saying, What thinke ye of Christ? whose ^o sonne is he? They said vnto him, Dauids.

43 He said vnto them, How then doeth Dauid in ^p spirit call him Lord, saying,

44 * The Lord said to my Lord, Sit on my ^q right hand, til I make thine enemies thy foete stole?

45 If then Dauid call him ^r Lord, how is he his sonne?

46 And none colde answer him a worde, nether durst anie from that daye forth aske him anie mo questions.

CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes, and hypocrisye of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 He prophcieth the destruction of Ierusalem.

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

2 Saying, The * Scribes and the Pharises ^a sit in Moses seat.

3 All therefore whatsoever they byd you obserue, that ^b obserue and do: but after their workes do not: for they say, and do not.

4 * For they binde heauie burdens, and grievous to be borne, and laye them on mens sholders, but they them selues wil not moue them with ^{one} of their fingers.

5 All their workes they do for to be sene of men: for they make their ^c phylacteries broad, and make long the ^r fringes of their garments,

6 * And loue the chief place at feasts, and to haue the chief seates in the assemblies, and to be called of men, ^o Rabbi, Rabbi.

8 * But be not ye called, ^d Rabbi: for one is your ^o doctor, ^{to wit}, Christ, and all ye are brethren.

9 And * call no man your father vpon the earth: for their is but one, your Father which is in heauen.

10 Be not called ^e doctors: for one is your doctor, ^{euem} Christ.

11 But he that is ^f greatest among you, let him be your seruant.

12 * For who soeuer wil exalt him self, shall be brought low: and whoe soeuer wil humble

Leui. 19, 18. Mat. 23, 31. Rom. 13, 9. Gal. 3, 14. 1 Tim. 2, 8.

o Of what stocke or familie.

Mar. 12, 35. Luk. 20, 41.

p By the spirit of prophetic speaking of the kingdom of Christ.

q By the right hand is signified ^q autoritie and power.

r God giueth his Sonne Christ in making him his licutenant & gouernour ouer his Church.

Pal. 110, 1.

r Not that his kingdom shal then end: but ^q office of his humanitie shal cease, and he ^w the Father and holie Ghost shal reigne for euer as one God all in all.

f Christ is Dauids sone touching his man hode, and his Lord, concerning his Godhead.

Chap XXIII.

Nebe. 8, 4.

a and reache that which Moses saith.

b According to Moses whom they read, but not ^y they teache of the selues.

Luk. 11, 46.

all. 15, 10.

c They were skroles of parchment wher-in the commandments were written: and to this daye they were vsed the same & closeth in a piece of leather, & so binde them to their browe & left arme, to the intent they might haue continual remembrance of the Law.

Nom. 15, 38. deut. 22, 12.

Mar. 12, 38. Luk. 11, 43.

o 20, 45.

r or, master.

Iam. 3, 1.

r or, teacher.

Mal. 1, 6.

Luk. 14, 11.

o 18, 4.

d Christ forbiddeth not to giue iuste honour to Magistrates and Masters, but condemneth ambition and superiouritie ouer our brothers faith, which office appertaineth to Christ alone. e The Pharises were called Masters or Fathers, and the Scribes Doctors. f The highest dignitie in the Church is not lordshippe, or dominion, but ministerie and seruice.

h These were certeyn flatterers of the court, which euer maintained that religion, w^{ch} King Herodes best approved: and though they were enemies to the Pharisees: yet in this thing they consented, thinkig to intangle Christ, and soe ether to accuse him of treason, or to bring him into ^y hatred of all his people.

Rom. 13, 7.

i As touching the outward qualitie, as whether a man be riche or poore.

Or, the eynde of the tribute.

k Which was of value about foure pence halfe penie.

Mar. 12, 10. Luk. 20, 17.

al. 23, 6.

Deut. 25, 5.

o For, seuen.

l By the title of alliance: and here by brother he meaneth the next kinsm man. ^y law fully might marie her.

m Where Gods worde is not preached and vnderstand, there must needs reigne blindness and errors.

n Forasmuche as they shalbe exempted from the infirmitie of this present life.

Exod. 23, 6.

Mar. 12, 38.

Deut. 5, 5. Luk. 10, 27.

The nature of hypocrites. S. Mattheu. False Christs.

him self, shalbe exalted.

13 ¶ **W**o therefore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues goe not in, nether suffer ye them that wolde enter, to come in.

14 * **W**o be vnto you Scribes and Pharises, hypocrites: for ye deuoure widdowes houfes, euen vnder a colour of long prayers: wherefore ye shal receiue the greater damnation.

15 **W**o be vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hel, then you your selues.

16 **W**o be vnto you blinde guides, which say, Whosoever sweareth by the Tēple, it is nothing: but whosoever sweareth by the golde of the Temple, he offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Tēple that sanctifieth the golde?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ **W**o be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annyfe, & cōmyn, and leaue the weightier matters of the Law, as iudgement, and mercie, & fidelitie. These ought ye to haue done, & not to haue left the other.

24 Ye blinde guides, which strain out a gnatte, and swallow a camel.

25 ¶ **W**o be to you, Scribes and Pharises, hypocrites: for ye make cleane the vnter side of the cup, and of the platter: but within they are ful of briberie & "excesse.

26 Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 **W**o be to you, Scribes and Pharises, hypocrites: for ye are like vnto "whited tombes, which appeare beautiful outward, but are within ful of dead mēs bones, and of all filthines.

28 So are ye also: for outward ye appeare righteous vnto men, but within ye are ful of hypocrisie and iniquitie.

29 ¶ **W**o be vnto you, Scribes and Pharises, hypocrites: for ye buylde the tombes of

the Prophetes, & garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we wolde not haue bene parteners with them in the blood of the Prophetes.

31 So the ye be witnesses vnto your selues, that ye are the children of them that murdered the Prophetes.

32 Fulfil ye also y measure of your fathers.

33 O serpents, the generacion of vipers, how shulde ye escape y damnacion of hel!

34 Wherefore beholde, I send vnto you Prophetes, and wise men, and Scribes, & of them ye shal kill and crucifie: and of the shal ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon you may come all the righteous blood that was shed vpon y earth, * from the blood of Abel the righteous vnto the blood of Zacharias the sonne of Barachias, * whome ye slewe betwene y Temple and the altar.

36 Verely I say vnto you, all these things shal come vpon this generacion.

37 * Ierusalem, Ierusalem, which killest the Prophetes & stonest them which are sent to thee, how often wolde I haue gathered thy children together, * as the henne gathereth her chickens vnder her wings, and ye wolde not!

38 Beholde, your habitacion shalbe left vnto you desolate.

39 For I saye vnto you, ye shal not see me hence forth the til that ye say, Blessed is he that cometh in the Name of the Lord.

CHAP. XXIIII.

1 Christ sheweth his disciples the destruction of the Temple. 5. 24 The false Christs. 13 To persuaue. 14 The preaching of the Gospel. 6. 29 The signes of the end of the worlde. 42 He warneth them to wake. 44 The sudden comming of Christ.

1 **A**ND * Iesus went out, & departed fro the Temple, and his disciples came to him, to shewe him the buylding of the Temple.

2 And Iesus said vnto them, Se ye not all these things: Verely I say vnto you, * there shal not be here left a stone vpon a stone, that shal not be caft downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him aparte, saying, Tell vs when these things shalbe, and what signe shalbe of thy comming, and of the end of the worlde.

4 And Iesus answered, and said vnto them, * Take hede that no man deceiue you.

5 For manie shal come in my Name, sayig, I am Christ, and shal deceiue manie.

6 And ye shal heare of warres, and rumors of warres: se that ye be not troubled: for all these things must come to passe, but the end is not yet.

n For a remembrance of the, & in the meane season they passed not for their doctrine.

olt is not now only y your nacion hath begonne to be cruel against the seruants of God, & therefore it is no maruill though the children of such murderers handle roughly y Prophets.

P To conuince you of greater ingratitude

Gen. 4. 8.

chr. 11. 44.

q Christ meaneth that all their race shal be punished, so that the iniquitie of y fathers shalbe powred into the bosome of the children. w resemble their fathers.

r Read 2.

Chro. 24. 22.

Luk. 13. 34.

2. Esdr. 1. 30.

f He wil returne no more to them, as a teacher, but as a iudge, when as they shalbe compelled to confesse (although to late) that he is the verie Sonne of God. Chap. XXIIII. Mar. 13. 1.

luk. 21. 5. a whose excellencie appeared in that that Herode for the space of 8. yeres kept 10000. men in worke, the stones were 15 cubites long, in height 12, in breadth 8, as Iosephus writeth.

Luk. 19. 44.

b Thei thought y worlde shulde be at an ed, when Ierusalem were destroyed.

Ephe. 5. 6.

colof. 2. 28.

c He answereth them not according to their mindes, but admonissheth them of that which is necessarie for the to knowe.

g Ye kepe backe the pure religion & knowledge of God when men are ready to embrace it.

Mar. 12. 40.

luk. 20. 47.

h Which haue now their face within the dores.

i They sought all means, y thei coude inuent, to make of a Gentile a Jewe.

17, is a deuter.

k And maketh it to be taken as an holie thing, because of the vice: and hereby Christ sheweth that mans doctrine doeth not only obscure the worde of God, but is contrary to it.

2. King. 8. 13.

2. Chro. 6. 1.

Chap. 5. 24.

Luk. 11. 42.

I Ye stave at y w is nothing, & let passe that w is of greater importance.

m Ye seeke how to get estimation with men and passe not whether ye haue a good conscience or no.

Or, intempe.

vanitie.

10r. pained.

Of great afflictions. Chap. XXIII. To watche. 14

d Great and cruel warres haue ensued since amongs the heathē for the contempt of the Gospel and increate more & more. *Chap. 10. 17. luk. 21. 12. ioh. 15. 20. and 16. 2.*
 e As if you were the cause of these troubles.
 f Manie wil kepe backe their charitie, because they are vnthankful and euil, vpon whom they shulde bestowe it. *2. Thes. 3. 12. 2 Tim. 2. 3. Mar. 13. 14 luk. 22. 20. Dan. 9. 27.*
 g When the Temple shal be polluted, it shal be a signe of extreme desolation: the sacrifices shal end & neuer be restored.
 h The horrible destruction of the Temple & corruption of Gods pure religion. *Act. 1. 12. 107. man.*
 i God prouideth for his childrē in the middes of troubles.
 k Whither the false Christs, and deceiuers lead the people, hiding the felues in holes as if they were ashamed of their profession. *Mar. 13. 22 luk. 17. 23. 107. clep. 115. 1*
 l In despite of Saran & faithful shal be gathered & ioyned vnto Christ, as the egles assemble to a dead carkeis. *Luk. 17. 37. Mar. 13. 24. luk. 21. 25. ihsa. 13. 10. ezr. 32. 7. soul 2. 31. & 32. 15.*
 m When God hath made an end of his troubles of his Church.
 n He meaneth an horrible trebling of the worlde, & as it were, an alteration of the nature,

7 For nacion shal rise against nacion, and realme against realme, & there shal be pestilence, and famine, and earthquakes in diuers places.
 8 All these are but the beginning of sorowes.
 9 *Then shal they deliuer you vp to be afflicted, and shal kil you, and ye shal be hated of all nacions for my Names sake.
 10 And then shal manie be offended, & shal betray one another, and shal hate one another.
 11 And manie false prophetes shal arise, & shal deceiue manie.
 12 And because iniquitie shal be increased, the loue of manie shal be colde.
 13 *But he that endureth to the end, he shal be saued.
 14 And this Gospel of the kingdome shal be preached through the whole worlde for a witness vnto all nacions, and the shal the end come.
 15 ¶ When se ye therefore shal se the abomination of desolation spoken of by Daniel the Prophet, standing in the holie place, (let him that readeth consider it.)
 16 Then let them which be in Iudea, flee into the mountaines.
 17 Let him which is on the house top, not come downe to fetch anie thing out of his house.
 18 And he that is in the field, let not him returne backe to fetch his clothes.
 19 And wo shalbe to them that are with child, and to them that giue sucke in those dayes.
 20 But pray that your flight be not in the winter, nether on the Sabbath day.
 21 For then shalbe great tribulation, suche as was not fro the beginning of the worlde to this time, nor shalbe.
 22 And except those dayes shulde be shortened, there shulde no flesh be saued: but for the electes sake those dayes shalbe shortened.
 23 *Then if anie shal say vnto you, Lo, here is Christ, or there, beleue it not.
 24 For there shal arise false Christs, & false prophetes, and shal shewe great signes and wonders, so that if it were possible, they shulde deceiue the verie elect.
 25 Beholde, I haue tolde you before.
 26 Wherefore if they shal say vnto you, Beholde, he is in the desert, go not forthe: Beholde, he is in the secret places, beleue it not.
 27 For as the lightning cometh out of the East, and shineth in to the West, so shal also the coming of the Sonne of man be.
 28 *For wherefoeuer a dead carkeis is, thither wil the egles resort.
 29 *And immediatly after the tribulation of those dayes, shal the sunne be darkened, & the moone shal not giue her light,

and the starres shal fall from heauen, & the powers of heauen shal be shaken.
 30 And then shal appeare the signe of the Sonne of man in heauen: and then shal all the kinreds of the earth mourne, and they shal se the Sonne of man come in cloudes of heauen with power and great glorie.
 31 *And he shal send his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes & from the one end of the heauen vnto the other.
 32 Now learne the parable of the figge tree: whē her bough is yet tender, & it bringeth forth the leaues, ye knowe y she summer is nere.
 33 So likewise ye, whē ye se all these things, knowe that the kingdome of God is nere, euen at the dores.
 34 Verely I say vnto you, this generation shal not passe, till all these things be done.
 35 *Heauen and earth shal passe away: but my wordes shal not passe away.
 36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.
 37 But as the dayes of Noe were, so likewise shal the comming of the Sonne of man be.
 38 *For as in the dayes before the flood they did eat and drinke, marry, and giue in marriage, vnto the day that Noe entred into the Arke,
 39 And knewe nothing, till the flood came and toke them all awaye, so shal also the comming of the Sonne of man be.
 40 *The two men shalbe in the fields, the one shalbe receiued, and the other shalbe refused.
 41 Two women shalbe grinding at the mill: the one shalbe receiued, & the other shalbe refused.
 42 *Wake therefore: for ye knowe not what houre your maister wil come.
 43 Of this be sure, that if the good man of the house knewe at what watche the thief wolde come, he wolde surely watche, and not suffre his house to be digged through.
 44 Therefore be ye also readie: for in the houre that ye thinke not, wil the Sonne of man come.
 45 *Who then is a faithful seruant & wife, whome his maister hath made ruler ouer his house, to giue the meat in season?
 46 Blessed is that seruant whome his maister, when he cometh, shal finde so doing.
 47 Verely I say vnto you, he shal make him ruler ouer all his goods.
 48 But if that euil seruāt shal say in his heart, My maister doeth deferre his coming,
 49 And begin to smite his felowes, and to eat and to drinke with the drunken,
 50 That seruants maister wil come in a day, when he loketh not for him, & in an houre

Reuel 1. 7. 1. cor. 15. 52. 1. Thes. 4. 16.

o For within fittie yerres after, Ierusalem was destroyed: y godlie were persecuted, false teachers scouged the people, religio was polluted, so that y worlde seemed to be at an end. *Mar. 13. 32. Gene. 7. 1. Luk. 17. 28. 1. pet. 3. 20.*

p Because of their incredulitie.

Luk. 17. 35. 1. Thes. 4. 17. q This reatcnet cuerie man to wake warely not respecting his companio although he be neuer io derueto him. Mar. 13. 35.

Luk. 12. 39. 2. Thes. 3. 2. Reuel. 6. 18

Luk. 12. 42.

that he is not ware of,

Or, separates him Chap. 13. 42. & 25. 30.

51 And wil^d cut him of, and giue him his portion with hypocrites: *there shalbe weeping, and gnashing of teeth.

CHAP. XXV.

1 *By the similitude of the Virgines Iesus teacheth euerie man to watche.* 14 *And by the talents to be diligent.* 31 *The last iudgement.* 32 *The shepe and the goates.* 35 *The workes of the faithfull.*

a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue. *b* To do him honor, as the maner was.

1 **T**hen the ^akingdome of heauen shalbe likened vnto ten virgins, which toke their lampes, and went to ^bmete the bridegrome.

2 And fīue of thē were wise, & fīue foolish.

3 The foolish toke their lāpes, but toke none oyle with them.

4 But ^ywife toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all slombred and slept.

6 And at midnight there was a crye made, Beholde, the bridegrome cometh: go out to mete him.

7 Then all those virgins arose, & trimmed theiſ lampes.

8 And the foolish said to the wise, ^cGiue vs of your oyle, for our lampes are ^{out}.

9 But the wise answered, saying, *We feare lest there wil not be ynough for vs & you: but ^dgo ye rather to them that sel, and bīe for your selues.*

c Manie seke that w^h they haue contemned, but it is to late. *d* Or, quenched. This was spoken in reproche, because they made not prouision in time.

10 And while they went to bīe, the bridegrome came: & they that were readie, wēt in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, ^eI knowe you not.

13 *Watche therefore: for ye knowe nether the day, nor the houre, when the Sonne of man wil come.

e I wil not open to you because you haue failed in ^ymidde way. *Chap. 24. 43. mar. 13. 33.*

14 * ^fFor the *kingdome of beauen* is as a man that going into a strange cuntry, called his seruants, and deliuered to them his goods.

Luk. 19. 12. *f* This similitude teacheth how we ought to continue in the knowledge of God, and do good with those graces ^yGod hath giue vs.

15 And vnto one he gaue fīue ^stalents, and to another two, & to another one, to euerie man after his owne habilitie, and straight way went from home.

g Euerie talēt commuēly made thre score pounde, read chap. 18. 24. *Or, made.*

16 Then he that had receiued the fīue talents, went and occupied with them, and ^ggained other fīue talents.

17 Likewise also, he that *receiued* two, he also ^ggained other two.

18 But he that receiued that one, wēt & digged it in ^yearth, & hid his masters money.

19 But after a long season, ^ymaster of those seruants came, and rekened with them.

20 Then came he that had receiued fīue talents, and broght other fīue talents, saying, Master, thou deliueredst vnto me fīue talents: beholde, I haue gained with them

other fīue talents.

21 Then his master said vnto him, It is wel done good seruāt and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: ^bentre in into thy masters ioy.

h The master receiueh him into his house to giue him parte of his goods and commodities.

22 Also he that had receiued two talents, came & said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master said vnto him, It is wel done good seruāt, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: enter in into thy masters ioye.

24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawedst not:

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

26 And his master answered, and said vnto him, Thou euil seruant, & slouthful, thou knewest that I reap where I sowed not, and gather where I strawed not.

Or, lingerest.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my cōming shulde I haue receiued mine owne with vantage.

Chap. 13. 12. luk. 8. 18. and 19. 26.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

mar. 4. 25.

29 *For vnto euerie man that hath, it shal be giuen, and he shal haue abundance, and ⁱfrom him that hath not, euē that he hath, shalbe taken away.

i The graces of God shalbe take away fro hi that doeth not bestowe them to Gods glorie and his neighbours profite. *Chap. 8. 12. and 22. 13.*

30 ^kCast therefore that vnprofitable seruant into viter *darkenes: there shalbe weeping, and gnashing of teeth.

k For our saluation cometh of the blessing and fauour of God.

31 ¶ And when the Sonne of man cometh in his glorie, and all the holie Angels w^h him, thē shal he sit vpon ^ythrone of his glorie.

32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherde separateth the shepe from the goates.

l Hereby God declareth the certeinete of our predestination, whereby we are saved because we were chosen in Christ before the fundacions of the worlde, *Ephe. 1. 4. 1. 4. 22. 7. 22. 18. 7. Eccl. 7. 39.*

33 And he shal set the shepe on his right hand, and the goates on the left.

34 Then shal the King say to them on his right hand, Come ye *blessed of my Father: inherite ye ^ykingdome prepared for you fro the ^lfundations of the worlde.

35 *For ^mI was an hungred, and ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

m Christ meaneth not that our saluation dependeth on our workes or merites, but teacheth what it is to liue iustly accordig to godlines, & charitie, and ^yGod recompenseth his of his fre mercie, likewise as he doeth elcē them.

36 *I was naked, and ye clothed me, I was* * sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shal the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee?

Or, iustime.

39 Or when sawe we thee sicke, or in prison, and came vnto thee?
 40 And the King shal answere and say vnto them, Verely I say vnto you, in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.
 41 Then shal he say vnto them on the left hand, * Departe from me ye cursed, into euerlasting fyre which is prepared for the deuill and his angels.
 42 For I was an hungred, & ye gaue me no meate: I thirsted, & ye gaue me no drinke:
 43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.
 44 The shal they also answere him, saying, Lord, when saw we thee an hungred, or a thurst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?
 45 The shal he answer them, & say, Verely I say vnto you, in as muche as ye did it not to one of y^e least of these, ye did it not to me.
 46 * And these shal go into euerlasting paine, and the righteous into life eternal.

CHAP. XXVI.

3 *Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords supper. 31 The disciples weakenes. 43 The treason of Iudas. 62 The sword. 64 Because Christ calleth himself the Sonne of God, he is iudged worthe to dye. 69 Peter denieth, and repenteth.*

Psal. 6. 9. chap. 7. 23. luk. 13. 27.

Dan. 11. 1. iohn 5. 29 n We muste therefore onely do that, w^{ch} God requireth of vs, and not followe mens foolish fantasies.

Mar. 14. 1. luk. 22. 1.

Eob. 11. 47.

Mar. 14. 3. iohn 11. 2. and 2. 5.

Deu. 15. 11.

c This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present w^{ch} vs bodelie or to be honoured with anie outward p^ope. d To honour my buryal with all.

1 **A**ND * it came to passe, whē Iesus had finished all these sayings, he said vnto his disciples,
 2 Ye knowe that within two dayes is the Passeeouer, and the Sonne of man shal be deliuered to be crucified.
 3 * Then assembled together y^e chief Priests and the Scribes, and the Elders of the people into the hall of the high Priest, called Caiaphas,
 4 And consulted how they might take Iesus by subtiltie, and kill him.
 5 But they said, Not on the feast day, lest anie vproue be among the people.
 6 ¶ * And when Iesus was in Bethania, in the house of Simon the leper,
 7 There came vnto him a womā, which had a boxe of verie costelie ointemēt, & apowred it on his head, as he sat at the table.
 8 And whē his disciples sawe it, they had indignation, saying, What neded this wast? ^b
 9 For this ointment might haue bene solde for muche, and bene giuen to the poore.
 10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for she hathe wrought a good worke vpon me.
 11 * For ye haue the poore alwayes with you, but me shal ye not haue alwayes.
 12 For in that she powred this ointment on my bodie, she did it to ^d burye me.
 13 Verely I say vnto you, Where soeuer this Gospel shal be preached throughout all y^e

worlde, there shal also this that she hathe done, be spoken of for a memorial of her.
 14 ¶ * Then one of the twelue, called Iudas Iscariot, went vnto the chief Priests,
 15 And said, What wil ye giue me, and I wil deliuer him vnto you? and they appointed vnto him thirtie ^e pieces of siluer.
 16 And from that time, he sought opportunitie to betraye him.
 17 ¶ * Now on y^e first day of the feast of vnleauened bread y^e disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passeeouer?
 18 And he said, Go into the citie to fuche a man, & say to him, The master saith, My time is at hand: I wil kepe the Passeeouer at thine house with my disciples.
 19 And the disciples did as Iesus had giuen them charge, and made ready the Passeeouer.
 20 * So when the euen was come, he fate downe with the twelue.
 21 And as they did eat, he said, Verely I say vnto you, that one of you shal betraye me.
 22 And they were exceeding forowful, and began euerie one of them to say vnto him, Is it I, Master?
 23 And he answered and said, He that s dipeth his hand with me in the dish, he shal betraye me.
 24 Surely the Sonne of man goeth his way, ^h as it is written of him: but wo be to that man, by whome the Sonne of man is betrayed: it had bene good for that mā, if he had neuer bene borne.
 25 Then Iudas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.
 26 ¶ * And as they did eat, Iesus toke the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, Take, eat: ⁱ this is my bodie.
 27 Also he toke y^e cup, & when he had giuen thanks, he gaue it them, saying, Drinke ye all of it.
 28 For this is my ^k blood of the Newe testament, that is shed for manie, for the remission of sinnes.
 29 I say vnto you, that I wil not drinke hence forthe of this frute of the vine vntil that day, when I shal drinke it newe with you in my Fathers kingdome.
 30 And when they had sung a psalme, they went out into the mount of oliues.
 31 ¶ * Then said Iesus vnto them, All ye shal be ^m offended by me this night: for it is written, I wil smite the shepherd, and the shepe of the flocke shal be scattred.
 32 But * after I am risen againe, I wil go before you into Galile.
 33 But Peter answered, and said vnto him, ⁿ Though that all men shulde be offended by thee, yet wil I neuer be offended.

Mar. 14. 10. luk. 22. 14.

e Euerie one in value was about foure pēce halie pennie of olde sterling. Mar. 14. 13. luk. 22. 7.

f He maketh halte to a more worthe sacrifice, to wit, to that which the Passeeouer signified.

Mar. 14. 18. luk. 22. 14. iohn 13. 27.

g He that is accustomed to eat with me daily at the table, Psal. 41. 9. h To the intēc his disciples might knowe that all this was appointed by the prouidence of God.

i. Cor. 11. 24. i That is, a true signe and testimonie that my bodie is made yours, and by me your soules are nourished. k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ, spiritually receiued, so that without him we haue no nourishment.

l You shal no more enioy me bodelie presence till we mete together in heauen.

Mar. 14. 27. iohn 16. 30. & 18. 8.

m Shal turne backe and be discouraged. Zach 13. 7.

Mar. 14. 28. & 16. 7.

n This declareth what danger it is to trust to muche to our owne strength.

Watche & pray.

S. Mattheue. Peters denial.

Iohn 13. 38

34 *Iesus said vnto him, Verely I say vnto thee, that this night, before y^e cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, Thogh I shulde dye with thee, yet wil I not denie thee. Likewise also said all the disciples.

Mar. 14. 32. Luk. 22. 39.

36 ¶ Then wēt Iesus with thē into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I go and pray yonder.

37 And he toke Peter, and the two sonnes of Zebedeus, and begā to waxe sorrowful, and grieuouly troubled.

o He feared not death of himself, but troubled for feare of Gods anger towards sinners, the burden wherof he bare for our fautes. For he sawe Gods anger kindled towards vs.

38 Then said Iesus vnto them, My soul is verie heauie *emen* vnto the death: tarie ye here, and watche with me.

39 So he went a litle further, and fel on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheles, not as I wil, but as thou wilt.

q That is, the anger of God for mans sinnes.

40 After he came vnto the disciples, and founde thē a slepe, & said to Peter, What colde ye not watche with me one houre?

r He knewe wel what his Father had determined, and therefore was ready to obey but he prayeth as y^e faithfull do in their troubles without respect of the eternal counsell of God. And therefore we must continually fight against the flesh.

41 Watch, and pray, that ye enter not into temptation: the spirit in dede is readie, but the flesh is weake.

42 Again he wēt away the secōde time & prayed, saying, O my Father, if this cup cā not passe away from me, but that I must drinke it, thy wil be done.

43 And he came, and founde them a slepe againe: for their eyes were heauie.

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

z He speaketh this in a contrary sense, meaning they shulde anone be wel wakened.

45 Then came he to his disciples, and said vnto them, Slepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuea into the hands of sinners.

w Christ dyed willingly, and therefore presented himself to his enemies.

46 Rife, let vs go: beholde, he is at hand that betrayeth me.

Mar. 14. 43 Luk. 22. 47. Iohn 18. 3.

47 *And while he yet spake, lo, Judas, one of the twelue, came, and with him a great multitude with swordes and staues, from the high Priests and Elders of the people.

xx He rebuketh his vnkindnes vnder the cloke of present friendship.

48 Now he that betrayed him, had giuen them a token, saying, Whome soeuer I shal kisse, that is he, lay holde on him.

xxi He rebuketh his vnkindnes vnder the cloke of present friendship.

49 And forthwith he came to Iesus, and said, God saue thee, Master, & kissed him.

xxii The exercising of the sword is forbidden to private persons. Also he wold haue hindered by his discrete zeal the worke of God.

50 Then Iesus said vnto him, Friend, wherefore art thou come? Thē came they, and laid hands on Iesus, and toke him.

51 And beholde, one of them which were with Iesus, stretched out his hands, & drew his sworde, and stroke a seruant of the high Priest, and smote of his eare.

52 Then said Iesus vnto him, Put vp thy sworde into his place: *for all that y^e take the sworde, shal perishe with the sworde.

53 Ether thinkest thou, that I can not now pray to my Father, and he wil giue me mo then twelue legions of Angels?

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

55 The same houre said Iesus to the multitude, Ye be come out as it were against a thief, with swordes and staues, to take me: I sate daily teaching in the Temple amog you, and ye toke me not.

56 But all this was done, that the *Scriptures of y^e Prophetes might be fulfilled. *Thē all the disciples forsoke him, and fled.

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

58 And Peter followed him a farre of vnto the hie Priests hall, and went in, & sate with the seruants to se the end.

59 Now *the chief Priests & the Elders, and all the whole council a foght false witness against Iesus, to put him to death.

60 But they founde none, and thogh many false witnesses came, yet founde they none: but at the last came two false witnesses,

61 And said, This man said, *I can destroy the Temple of God, and buylde it in thre dayes.

62 Then the chief Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chief Priest answered, and said to him, I charge thee by the liuing God, that thou tell vs, if thou be the Christ the Sonne of God.

64 *Iesus said to him, Thou hast said it: neuertheles I say vnto you, hereafter shal ye se the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, He hath blasphemed: what haue we any more nede of witnesses? beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, & said, He is worthy to dye.

67 *Then spat they in his face, and buffeted him: and other smote him with their rodde,

68 Saying, Prophecie to vs, o Christ, Who is he that smote thee?

69 ¶ Peter sate without in y^e hall: & a maide came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wor not what thou saist.

71 And when he went out into the porche, another maide sawe him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And againe he denied with an othe, saying, I knowe not the man.

a Every legio contined com muneley 6000. fooremen, and 732. horsemen. whereby here he meaneth an infinit number IJa. 53. 10.

Lamen. 4. 20 Chap. 20. 3. Mar. 14. 53. Luk. 22. 54. Iohn 18. 14.

Mar. 14. 55. a He declarth how Iesus was wrög fully accused, to the end that we may knowe his innocencie, and not that he suffered for him self, but for vs. b Which colde iustly witness against him.

Iohn 2. 19. c Christ did negle& their false reportes and more our hewas not the re to defend his cause, but to suffer condemnation. d Or adure thee by thise allegiance towards God. e Christ cofeseth that he is the Sonne of God.

Chap. 16. 27. rom. 14. 10.

1. 1. 1. 1. f This was one of their owne traditions, if they had heard any Israelite blaspheme. The enemies of God call a true confession blasphe mie.

IJa. 50. 6.

i The officers smite Christ with their rodde or liitle staues. i They mocked him after this sorte that he might not seme to be a Prophet, and so wolde turne the peoples mindes from him.

Mar. 14. 66. Luk. 22. 55.

John 18. 25. k An example of our infirmities that we may learne to depende vpon God and not put our trust in our felices.

Iudas vaine repentance. Chap. XXVII. Barabbas quit. 16

73 So after a while, came vnto him thei that stode by, and said vnto Peter, Surely thou art also one of them: for euen thy speache bewrayeth thee.
 74 Then began he to curse *him self*, and to sweare, saying, I knowe not the man. And immediatly the cocke crewe.
 75 Then Peter remembered the wordes of Iesus, which had said vnto him, Before the cocke crowe, thou shalt deny me thrise. So he went out, and wept bitterly.

CHAP. XXVII.

2 *Christ is deliuered vnto Pilate. 5 Iudas hangeth him self. 24 Christ is pronounced innocent by the iudge, and yet is condemned, and crucified among thieues. 46 He prayeth vpon the crosse. 51 The vaile is rent. 52 The dead bodies arise. 57 Ioseph buryeth Christ. 64 Watchmen kepe the graue.*

1 **W**hen* the morning was come, all the chief Priests, & the Elders of the people toke counsel against Iesus, to put him to death,

2 And led him away bounde, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, sawe that he was condemned, ^b he repented him self, and broght againe the thirtie *pieces* of siluer to the chief Priests, and Elders,

4 Saying, I haue ^c sinned betraying the innocent blood. But they said, What is that to vs? ^d se thou to it.

5 And whē he had cast downe the siluer *pieces* in the Temple, he departed, and went, *and hanged him self.

6 And the chief Priests toke the siluer *pieces*, and said, It is not ^e lawful for vs to put them into the "treasure, because it is the price of blood.

7 And they toke counsel, and bought with them a potters field, for the buryal of ^f strangers.

8 Wherefore that field is called, * the field of blood, vntil this day.

9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, *And they toke thirtie siluer *pieces*, the price of him that was valued, whome *they* of the children of Israel valued.

10 And thei gaue them for the potters field, as the Lord appointed me.)

11 ¶ And Iesus stode before the gouernour, and the gouernour asked him, saying, Art thou the King of ^g Iewes? Iesus said vnto him, Thou saist it.

12 And when he was accused of the chief Priests and Elders, he answered nothing.

13 Thē said Pilate vnto him, Hearst thou not how many things they laye against thee?

14 But he answered him not to one worde, in so muche that the gouernour marueiled greatly.

15 Now at the feast, ^h gouernour was wont to ⁱ deliuer vnto the people a ^j prisoner, whome they wolde.

16 And they had thē a notable prisoner, called Barabbas.

17 *When they were then gathered together, Pilate said vnto them, Whether wilt ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knewe wel, that for enuie they had deliuered him.

19 Also whē he was fet downe vpo the iudgemēt feat, his wife sent to him, saying, ^k Haue thou nothing to do with that iuste man: for I haue suffered many things this day in a dreame by reason of him.)

20 *But the chief Priests & the Elders had perswaded the people that thei shulde aske Barabbas, and shulde destroy Iesus.

21 Then the gouernour answered, and said vnto them, Whether of the twaine wilt ye that I let loose vnto you? And they said, ⁱ Barabbas.

22 Pilate said vnto them, What shal I do then with Iesus which is called Christ? Thei all said to him, Let him be crucified.

23 Then said the gouernour, But what euil hath he done? Then thei cryed the more, saying, Let him be crucified.

24 When Pilate sawe that he auailed nothing, but that more tumulte was made, he toke water and wasshed his hands before the multitude, saying, I am innocent of the blood of this ^k iust man: loke you to it.

25 Then answered all the people, and said, His ^l blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ Thē the souldiours of the gouernour toke Iesus into the commune hall, and gathered about him the whole bande.

28 And thei stripped him, & put vpon him a ^m skarlet robe,

29 And platted a crowne of thornes, and put it vpo his head, and a rede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,

30 And spitted vpon him, and toke a rede, and smote him on the head.

31 Thus when they had mocked him, they toke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 *And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 *And when they came vnto the place called Golgotha, (that is to say, the place of *dead mens* skulles.)

34 Thei gaue him ⁿ vineger to drinke, mingled with gall: and when he had tasted the-

^h Or, quize. It was a tradition of the Iewes to deliuer a prisoner at Easter.

^k This was to the greater cōdemnation of Pilate, whome neither his owne knowledge colde teache, nor counsel of others, to defende Christs innocencie.

^l Mar. 15, 11. luk. 23, 18. ioh. 18, 40. act. 3, 14.

ⁱ The multitude preferre the wicked to the righteous.

^k Pilate beareth witness ^g he is innocent, before he condemne him.

^l If his death be not lawful, let the punishment fall on our heades & our childrens, and as they wished, so this curse taken this day.

^m Mar. 15, 16. ioh. 19, 1.

ⁿ To deride him, because he called him self a King.

^o Mar. 15, 28. luk. 23, 26.

^p Ioh. 19, 26. It was a kinde of drinke to open the vaines, and so to hasten his death, which was giuen him vpon ^g crosse.

^a He was liuely touched wth repentance by the motion of Gods Spirit, who neuer suffereth his to perish vnterly, though for a time they fall, to the intent they may fele their owne weaknes & acknowledge his great mercie.

^b Mar. 15, 11. luk. 22, 66. ioh. 17, 20.

^c For they had no auctoritie to condemne him or to put any to death.
^d Our late repentance bringeth despairation.

^e Although he abhorreth his finnes, yet is he not displeas'd there with, but dispaireth in Gods mercies, and seeketh his owne destruction.

^f Act. 1, 18. These hypocrites laye the whole fault vpon Iudas.

^g The hypocrites are full of conscience in a matter of nothing, but to these innocent blood they make nothing at it.

^h Or, rebana.

ⁱ Act. 1, 19. Zach. 11, 13.

^j For ^g Iewes thought it a great offence to be buried in the same place that the strangers were

^k Mar. 15, 3. luk. 23, 3.

^l ioh. 18, 33.

reof, he wolde not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lottes, that it might be fulfilled, which was spoken by the Prophet, * They deuided my garmets among them, and vpon my vesture did cast lottes.

36 And they sate, and watched him there.

37 ¶ They set vp also ouer his head his cause written, ° THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buydest it in thre dayes, faue thy self: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saued others, but he can not saue him self: if he be the King of Israel, let him now come downe from the crosse, and we wil beleue him.

43 * He trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.

44 That same also the thieues which were crucified with him, cast in his teeth.

45 Now from the 2^d sixt^h houre was there darkenes ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loude voyce, sayig, * Eli, Eli, lama sabachthani: that is, * My God, my God, why hast thou forsaken me?

47 And some of them that stode there, whē they heard it, said, This man calleth Elias.

48 And straight way one of them ran, and toke a sponge, and filled it with vineger, and put it on a rede, and gaue him to drinke.

49 Other said, Let be: let vs se, if Elias wil come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the goft.

51 And beholde, * the y vaile of the Temple was rent in twayne, and the earth did quake, and the stones were clouen,

52 And the graues did open them selues, & many bodies of the Sainctes which slept, arose,

53 And came out of the graues after his resurrection, and went into the holie Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching Iesus, sawe the earth-

quake, and the things that were done, they feared greatly, saying, Truely 2 this was the Sonne of God.

55 ¶ And many women were there, beholding him a farie of, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Marie Magdalene, and Marie the mother of Iames & Iosfes, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a riche man of Arimathea, named Ioseph, who had also him self bene Iesus discipule.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the bodie to be deliuered.

59 So Ioseph toke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe b^rombe, which he had hewen out in a rocke, & rolled a great stone to the dore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer said, while he was yet aliue, Within thre dayes I wil rise.

64 Commande therefore, that the sepulchre be made sure vntil 3^d thide day, lest his disciples come by night, & steale him away, and say vnto the people, He is risen from the dead: so shal the last error be worse then the first.

65 Then Pilate said vnto them, Ye haue a watche: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre sure with the watche, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 19 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth the forth to preache, and to baptize. 20 Promising to them continual assistance.

1 NOW * in the end of the Sabbath, whē the first day of the weke began to dawne, Marie Magdalene, and the other Marie came to se the sepulchre.

2 And beholde, there was a great earthquake: for the Angel of the Lord descended fro heauen, and came and rolled backe the stone from the dore, and sate vpon it.

3 And his countenance was like lightning, and his raiment white as snoue.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come,

z This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes.

Mar. 15. 42. luk. 23. 50. iohn. 19. 38. a Who was so muche the more in danger by declaring him self to be Iesus discipule.

b Christs burying dooth so muche more v^e rise his death & resurrection.

c which was the day before the Sabbath d More will follow his doctrine then did afore he was put to death.

e That is, men appointed for the keeping of the Temple. f The more y men go about to subdue

Christes newes & more shewe they their owne malice, and procure to the selues y greater condemnation, for as muche as Gods glorie the more appeareth thereby.

Mar. 16. 6. iohn. 20. 11.

10r, extending. a Here the Evangelist reckoneth the natural day from the sunne rising to his rising againe, & not as the Iewes did, who began to count at the first houre after the sunne set.

b There were two: but it is a manner of speache to vie the singular number for y plural, and contrarie.

Psal. 22. 19. mar. 15. 24.

o The manner then was to set vp a writinge wherefore a man was executed: but hee God gouerned Pilates hand to write other wise then he thought.

John 2. 20.

Psal. 22. 9. wis. 2. 28.

p That was a great temptation, to go about to take from him his truste in God, and so to bring him to despair.

q Meaning by this synecdoche the one of the theeues.

r That was first none til thre of the clocke. s Of Iewrie and the countrey there about.

Psal. 22. 2.

2 Notwithstanding that he feelth him self as it were wounded with Gods wrath and forsaken for our finnes, yet he ceaseth not to put his confidence in God and call vpon him: which is written to cease in all afflictions to truste in God, be she assures neuer so grievous to the flesh.

u They mocked at Christs prayer, as if he had bene in vaine.

Psal. 69. 22. 90. by the Sabbath. iohn. 19. 29.

x Voluntarily after he had obeyed his Father in all things. * 1. Chro. 3. 14. y Which signified an end of all the ceremonies of the Lawe. 10r, Jerusalem.

come, se the place where y Lord was laid,
 7 And go quickly, and tell his disciples
 that he is risen from the dead: and be-
 holde, he goeth before you into Galile:
 there ye shal se him: lo, I haue tolde you.
 8 So they departed quickly from the se-
 pulchre with feare and great ioye, & did
 runne to bring his disciples worde.
 9 And as they went to tell his disciples, be-
 holde, Iesus also met them, saying, God
 saue you. And they came, and toke him by
 the fete, and worshipped him.
 10 Then said Iesus vnto them, Be not a-
 fraied. Go, and tell my brethren, that thei
 go into Galile, and there shal they se me.
 11 ¶ Now when they were gone, beholde,
 some of the watche came into the citie, &
 shewed vnto the hie Prietts all y things
 that were done.
 12 And thei gathered them together with
 the Elders, and toke counsel, & gaue large
 money vnto the fouldiers,

13 Saying, Say, His disciples came by night
 and stole him away while we slept.
 14 And if y gouernour heare of this, we wil
 persuaide him, and saue you harmeles.
 15 So they toke the money, & did as they
 were taught: and this saying is noised
 among the Iewes vnto this day.
 16 ¶ Then the eleuen disciples went into
 Galile, into a mountaine, where Iesus had
 appointed them.
 17 And when they sawe him, they worship-
 ped him: but some doubted.
 18 And Iesus came, and spake vnto them,
 saying, * All power is giuen vnto me in
 heaven, and in earth.
 19 * Go therefore, and teache all nacions,
 baptizing them in the Name of the Fa-
 ther, and the Sonne, and the holie Gost,
 20 Teaching them to obserue all things,
 what soeuer I haue commanded you: &
 lo, * I am with you alway, vntil the end
 of the worlde, Amen.

c He assureth
 them; it is so.
 d Their ioye
 was mixt with
 feare, bothe be
 cause of y An-
 gels presence,
 & also for that
 they were not
 assured.

e An extreme
 vengeance of
 God, whereby
 the Iewes were
 y more hard-
 ned, so that
 they ca not fele
 the profite
 of his death &
 resurrecion.

Ebr. 1. 3.
 chap. 11. 27.
 iohn 17. 2.
 Mar. 16. 15.
 f Men maie
 not teache
 their owne do-
 &rine, but
 what soeuer
 Christ haue
 taught the: for
 he reseruet
 this autoritie
 to hi self, to be
 y onelie tea-
 cher and autor
 of y doctrine.
 Iohn 14. 16.
 g By power,
 grace and ver-
 tue of the ho-
 lie Gost.

THE HOLY GOSPEL

of Iesus Christ, according to Marke.

CHAP. I.

a The office, doctrine & life of Iohn the Baptiste. 9 Christ
 is baptizd. 13 And tempted. 14 He preacheth. 17 Cal-
 leth the sisters. 23 Christ healeth the man with the
 vncleane spirit. 27 New doctrine. 29 He healeth Pe-
 ters mother in law. 34 The devils knowe him. 41 He
 cleanseth the leper, and healeth diuers others.

I He a beginning of the
 Gospel of Iesus Christ,
 the Sonne of God:
 As it is written in the
 Prophetes, * Beholde, I
 send my b messenger be-
 fore thy face, which shal
 prepare thy way before thee.
 2 * The voyce of him that cryeth in y wil-
 dernes is, c Prepare the way of the Lord:
 make his paths straight.
 3 * Iohn did baptize in the wildernes, and
 d preache the baptisme of amendement
 of life, for remission of sinnes.
 4 And all the countrey of Iudea, and they
 of Ierusalem went out vnto him, and were
 all baptized of him in the riuier Iordan,
 confessing their sinnes.
 5 Now Iohn was clothed with camels hee-
 re, and with a girdle of a skinne about his
 loines: and he did eat * locustes & wilde
 honie,
 6 * And preached, saying, A stronger then
 I cometh after me, whose shoes latcher I
 am not worthie to stoupe downe, & vnlose.



8 Trueth it is, I haue * baptized you with
 e water: but he wil baptize you with the
 holie Gost.
 9 ¶ * And it came to passe in those dayes,
 that Iesus came from Nazaret a citie of
 Galile, and was baptized of Iohn in Ior-
 dan.
 10 And assone as he was come out of the
 water, Iohn sawe the heauens clouen in
 twaine, and the f holie Gost descending
 vpon him like a doue.
 11 Then there was a voyce from heauen,
 saying, Thou art my beloued s Sonne, in
 whome I am wel pleased.
 12 * And immediatly the " Spirit driueth
 him into the wildernes.
 13 And he was there in the wildernes fortie
 daies, and was b tempted of Satan: he was
 also with the wilde beasts, and the Angels
 ministred vnto him.
 14 ¶ * Now after that Iohn was committed
 to prison, Iesus came into Galile, preaching
 i the Gospel of the kingdome of God,
 15 And saying, The time is fulfilled, and
 the kingdome of God is at hand: repent
 and beleue the Gospel.
 16 ¶ * And as he walked by the " sea of Ga-
 lile, he sawe Simon, and Andrew his bro-
 ther, casting a nette into the sea, (for they
 were fishers.)
 17 The Iesus said vnto them, Followe me,
 EE. i.

a He sheweth
 y Iohn Baptist
 I was the first
 preacher of
 the Gospel.
 Malac. 3. 1.
 b In Greke,
 Angel, or An-
 bassadour.
 Isa. 40. 3.
 luk. 3. 4.
 iohn 1. 15.
 Mat. 3. 4.
 c Take away
 all lettes, w
 might hinder
 Christ to come
 to you
 d He did bo-
 the baptize &
 preache, but
 preached first,
 & after bap-
 tized, as appea-
 reth by Mar.
 3. 1: so that the
 ordere is here
 fuered, which
 thing is com-
 mune in the
 Scriptures.
 Or, 2. 27. 28.
 Lewis 11. 22.
 Mat. 3. 12.
 luk. 3. 16.
 iohn 1. 27.

At. 1. 5. & 2.
 4. & 11. 16. &
 19. 4.
 Mat. 3. 14.
 luk. 3. 22.
 iohn 1. 33.
 e He declareth
 that he is but
 the minister of
 the outwarde
 signe, and y ic
 is Iesus Christ
 that giuen the
 force & vertue.
 Or, 1. 1. 1.
 f This was
 done for the
 confirmacio of
 Iohn and them
 that stood by.
 Mat. 4. 1.
 luk. 4. 1.
 g The Father
 beareth witnes
 that Christ
 is the verie
 Sonne of God.
 Or, the holie
 Gost.
 h Christ wolde
 be tempted to
 persuaide vs, y
 he wil helpe
 them that be
 tempted, Ebr.
 2. 18.
 Mat. 4. 12.
 luk. 4. 14.
 iohn 4. 43.
 j By y which
 Gospel he wil
 rule & reigne
 ouer all.
 Mat. 4. 18.
 luk. 5. 2.
 Or, 1. 1. 1.

k To drawe them from per diction.

and I wil make you to be ^k fishers of men. 18 And straight waye they forsoke their nettes, and followed him.

19 And when he had gone a litle further thence, he sawe Iames *the sonne* of Zebedeus, and Iohn is brother, as they were in the shippe, mending their nettes.

20 And anone he called them: and they left their father Zebedeus in the ship with his hyred seruants, and went their way after him.

Mat. 4.23. luk. 4.31.

21 ¶ So* they entred into Capernaum, and fraight way on the Sabbath daye he entred into the Synagoge and taught.

22 And they were astonied at his doctrine: * for he taught them as one that had autoritie, and ^l not as the Scribes.

Mat. 7.28. luk. 4.32. 1 Whose doctrine was dead, & nothing fauoured of the spirit.

23 ¶ And there was in their Synagoge a mā which had an vnclane spirit, & he cryed,

24 Saying, Ah, what haue we to do with thee, & Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, *euen* that holie one of God.

m Christ wolde not suffer the father of lyes to beare witness to the truth.

25 And Iesus rebuked him, saying, ^m Holde thy peace, and come out of him.

26 And the vnclane spirit tare him, and cryed with a loude voyce, and came out of him.

n They referre the miracle to the kinde of doctrine, & so maruail at it, as a newe and strange thing, and do not consider the power of Christ, who is the autor of the one and the other. Mat. 8.14. luk. 4.32.

27 And they were all amased, so that they demanded one of another, saying, What thing is this? what ⁿ new doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him.

28 And immediatly his fame spred abroad throughout all the region bordering on Galile.

29 ¶ And assone as they were come out of the Synagoge, they entred into the house of Simon and Andrewe, with Iames & Iohn.

30 And Simons wiues mother in law laye sicke of a feuer, and anone they tolde him of her.

31 And he came & toke her by the hand, & lift her vp, and the feuer forsoke her by & by, and she ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the dore.

34 And he healed manie that were sicke of diuers diseased: and he cast out manie deuils, & ^o suffred not the deuils to say that they knewe him.

o Christ wolde not haue suche witness to preache him & his Gospel, so fauile was offered that of Pythoneffe should testifye of him, Act. 16.18. o' he, being yet negh.

35 And in the morning verie earely, ^p before daye Iesus arose and went out into a solitarie place, and there praied.

36 And Simon, and they that were with him, followed after him.

37 And when they had founde him, they said vnto him, All men seke for thee.

38 Then he said vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

Mat. 8.1. luk. 5.12.

40 ¶ * And there came a leper to him, beseeching him, and kneeled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compasion, and put forth the his hand, and touched him, and said to him, I wil be thou cleane.

42 And assone as he had spoken, immediatly the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a strict ^p commandement, he sent him awaye forthewith,

p Forbidding him to tell anie man, because as yet his time was not come to be knowne.

44 And said vnto him, Se thou say nothing to anie man, but get thee hence, & shew thy self to ^q the * Priest, and offer for thy cleansing those things, which Moses commanded, for a ^r testimonial vnto them.

Leui. 14.4. q It belonged to the Priest to knowe if a mā were healed of the leprosie.

45 But when he was departed, ^r he beganne to tel manie things, and to publish the matter: so that Iesus ^s colde no more openly enter into the citie, but was without in desert places: and they came to him from euerie quarter.

Luk. 5.18. r To take all maner of excuse from them, & to condēne them of ingratitude.

CHAP. II.

3 He healeth the man of the palsie. 5 He forgiueth finnes. 14 He calleth Leui the customer. 16 He eateth with finnes. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath daye.

i The preasie was so great, that he ihulde haue bene thronged.

1 A Fter* a fewe dayes, he entred into Capernaum againe, and it was noyfed that he was in the ^a house.

Mat. 9.1. luk. 5.18.

2 And anone, manie gathered together, in so muche that the places about the dore colde not receiue anie more: and he preached the worde vnto them.

a Where he was wonte to remaine.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they colde not come nere vnto him for the multitude, they vncouered the rofe of the house where he was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsie laye.

5 Now when Iesus sawe their faith, he said to the sicke of the palsie, Sonne, thy ^b finnes are forgiuen thee.

b By these wordes Christ shewed that he was sent of his Father w autoritie to take away our finnes.

6 And there were certeine of the Scribes, sitting there, and reasoning in their hearts,

7 Why doeth this man speake suche blasphemies? * who can forgiue finnes, but God onelie?

Iob. 14.4. isa. 43.15.

8 And immediatly when Iesus perceiued in his spirit, that thus they thought with thé selues, he said vnto thé, Why reason ye

Who nede the physicion. Chap. III. Conspiracie against Christ. 18

ye these things in your hearts?

e Christ spea-
keth accord-
ing to their
capacitie, who
were so blinde
that they wol-
de belieue no-
thing, but that
which they
saw with their
eyes, and there-
fore sheweth
his autoritie
ouer the soule
by the power
which he ha-
th the ouer the
bodie.

9 **¶** Whether is it easier to say to the sicke of the palse, Thy sinnes are forgien thee? or to say, Arise, and take vp thy bed, and walke?

10 And that ye may knowe, that the Sonne of man hath the autoritie in earth to forgie sinnes, (he said vnto y^e sicke of the palse.)

11 I say vnto thee, Arise & take vp thy bed, and get thee hence into thine owne house.

12 And by and by he arose, and toke vp his bed, and went forthe before them all, in-
somuche that they were all amafed, and glorified God, saying, **¶** We neuer sawe suche a thing.

13 **¶** Then he went againe towarde the sea, and all the people resorted vnto him, and he taught them.

14 **¶** And as Iesus passed by, he sawe Leuith^e sonne of Alpheus sit at the receite of custome, & said vnto him, Followe me. And he arose and followed him.

15 **¶** And it came to passe, as Iesus sate at table in his house, many Publicanes & sinners sate at table also wth Iesus, & his disciples: for there were many y^e followed him.

16 And when the Scribes and Pharises sawe him eat with y^e Publicanes & sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, he said vnto them, The whole haue no nede of the physicion, but the sicke. **¶** I came not to call the **¶** righteous, but the sinners to repentance.

18 **¶** And the disciples of Iohn, & the Pharises did fast, and came and said vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the **¶** children of the mariage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they can not fast.

20 But the dayes wil come, when the bridegrome shalbe taken from them, and then shal they fast in those dayes.

21 Also no man soweth a peece of new cloth in an olde garment: for els the new **¶** peece taketh away the filling vp from the olde, and the breache is worfe.

22 Likewise, no man putteth new wine into olde vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 **¶** And it came to passe as he wet through the corne on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharises said vnto him, Beholde, why do they on the Sabbath day, that

which is not lawful?

25 And he said to them, Haue ye neuer red what **¶** Dauid did, when he had nede, and was an hungred, **¶** bothe he, and they that were with him?

26 How he went into the house of God, in the dayes of **¶** Abiathar the hie Priest, and did eat the shewe bread, which were not lawful to eat, but for the **¶** Priests, and gaue also to them which were with him?

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

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

CHAP. III.

1 He healeth the man with the dryed hand. 14 He cho-
seth his Apostles. 21 Christ is thought of the worldlings
to be besides him self. 22 He casteth out the vnleane
spirit, which the Pharises ascribe vnto the deuil.
29 Blasphemie against the holie Ghost. 35 The brother,
sister and mother of Christ.

1 **¶** And he entred againe into the Syna-
gogue, and there was a man which
had a withered hand.

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

3 Then he said vnto the man which had
the withered hand, Arise: **¶** stand forthe in
the middes.

4 And he said to them, Is it lawful to do a
good dede on the Sabbath day, or to do
euil? to saue y^e life, or to kill? But thei^a helde
their peace.

5 Then he loked rounde about on them ban-
gerly, mourning also for the hardenes
of their hearts, and said to the man, Stretch
forthe thine had. And he stretched it out:
and his hand was restored, as whole as the
other.

6 **¶** And the Pharises departed, & straight
waye gathered a councel with the **¶** Hero-
dians against him, that they might de-
stroye him.

7 But Iesus auoyded with his disciples to
the sea: and a great multitude followed
him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea,
and beyonde Iordan: and they that dwel-
led about Tyrus and Sidon, when thei had
heard what great things he did, came vnto
him in great number.

9 And he commanded his disciples, that
a ship shulde waite for him, because of the
multitude, lest they shulde throng him.

10 For he had healed many, in somuche that
they preassed vpon him, to touche him as
many as had **¶** plagues.

11 And when the vnleane spirits sawe him,
they fel downe before him, and cryed, say-
ing, Thou art the Sonne of God.

12 And he sharply rebuked the, to the end
they shulde not vtter him.

1 Sam. 21. 6.
b He was al-
so called Achi-
melech, as his
father was, so
that bothe the
father and the
sonne were cal-
led by bothe
these names.
1 Chron. 24. 2.
2 Sam 8. 17 &
15. 29. 1 king. 2.
26.
Exod. 29. 33.
Leuit. 23. 31.
Or 24. 9.
i Seing y^e Sab-
bath was made
for mans vse,
it was not
merit if shulde
be used to his
hinderance &
incommoditie.

Mat. 12. 9.
luk. 6. 6.

a They helde
their tongues
of malice: for
they wolde
rather confesse
nor denie.
b Christ is in
suche sorte an-
grie with man
that he pittich
him & seeketh
to winne him.

c Although
they hated one
another dead-
ly, yet this hin-
dred the, not
to iointe their
malice to reser-
ue Christ, re-
garded
Mat. 23. 16.

d Or, seueres,
meaning diues-
sion.

Mat. 9. 9.
luk. 5. 27.

1 Tim. 1. 13.
e He speaketh
of such as per-
suade them sel-
ues to be iuste
although they
be nothing les-
se.
Mat. 9. 14.
luk. 5. 33.

f Christ shew-
eth that he
will spare his
& not burden
them before
it be necessarie

g The worde
properly signi-
feth newe clo-
the which as
yet hath not
passed the ha-
ndes of the sul-
ler.

Mat. 12. 1.
luk. 6. 1.

Chap. 6. 7.
mat. 10. 1.
luk. 9. 1.

13 ¶ Then he went vp into a mountaine, & called vnto him whome he wolde, & they came vnto him.

14 And he appointed twelue that they shulde be with him, and that he might send the to preache,

15 And that they might haue power to heale sickennes, and to cast out deuils.

16 And the first was Simon, & he named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn, Iames brother (& named them Boanerges, which is the sonnes of thunder.)

18 And Andrew, and Philippe, and Bartlemew, and Matthewe, & Thomas, and Iames, the sonne of Alpheus, and Thaddeus and Simon the Cananite.

19 And Iudas Iscariot, who also betrayed him, and they came home.

20 And the multitude assembled againe, so that they coulde not somuche as eat bread.

21 And whē his kinfolkes heard of it, they went out to lay hold on him: for they thought he had bene beside him self.

22 ¶ And the Scribes which came from Ierusalem, said, He hathe Beelzebub, and through the prince of deuils he casteth out deuils.

23 But he called them vnto him, and said vnto the in parables, How can Satan driue out Satan?

24 For if a kingdome be deuided against it self, that kingdome can not stand.

25 Or if a house be deuided against it self, that house can not continue.

26 So if Satan make insurrectiō against him self, & be deuided, he can not endure, but is at an end.

27 No mā can entre into a strong mans house, and take away his goods, except he first binde that strong man, and then spoile his house.

28 ¶ Verely I say vnto you, all sinnes shal be forgiuen vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the holy Ghost, shal neuer haue forgiuenes, but is culpable of eternal damnation,

30 Because they said, He had an vncleane spirit.

31 ¶ Then came his brethren and mother, and stode without, and sent vnto him, and called him.

32 And the people sate about him, and they said vnto him, Beholde, thy mother, & thy brethren seke for thee without.

33 But he answered the, saying, Who is my mother and my brethren?

34 And he loked rounde about on the, which sate in compasse about him, and said, Beholde my mother and my brethren.

35 For whosoever doeth the wil of God, he is my brother, and my sister, and mother.

By the parables of the fede, and the mustarde corne, Christ sheweth the state of the kingdome of God. 11 A special gift of God to knowe the mysteries of his kingdome. 37 He stilleth the tempests of the sea, which obeyed him.

And he begā againe to teache by the sea side, & there gathered vnto him a great multitude, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the land.

And he taught them many things in parables, and said vnto them in his doctrine.

Hearken: Beholde, there went out a sower to sowe.

And it came to passe as he sowed, that some fel by the way side, & the foules of the heauen came and deuoured it vp.

And some fel on stonie grounde, where it had not muche earth, & by and by sprang vp, because it had not depth of earth.

But as sone as the sunne was vp, it caught heate, and because it had not roote, it withered away.

And some fel among the thornes, and the thornes grewe vp and choked it, so that it gaue no frute.

Some againe fel in good grounde, and did yelde frute that sprang vp, and grew, and it broght forth, some thirtie folde, some sixtie folde, and some an hundredth folde.

Then he said vnto them, He that hathe beares to heare, let him heare.

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

And he said vnto them, To you it is giuen to knowe the mysterie of the kingdome of God: but vnto them that are without, all things be done in parables,

* That they seing, may se, and not discern: and they hearing, may heare, and not vnderstand, lest at any time they shulde turne, and their sinnes shulde be forgiuen them.

Againe he said vnto them, Perceiue ye not this parable? how the shulde ye vnderstand all other parables?

The sower soweth the worde.

And these are they that receiue the fede by the wayes side, in whome the worde is sowen: but when they haue heard it, Satan cometh immediarly, and taketh away the worde that was sowen in their hearts.

And likewise they that receiue the fede in stonie grounde, are they, which when they haue heard the worde, straight wayes receiue it with gladnes.

Yet haue they no roote in them selues, and endure but a time: for when trouble and persecution ariseth for the worde, immediarly

Mat. 13. 1.
luk. 8. 4.

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had y vertue & maistie that men coulde not denie but it came from heauen.
Or, as he saugh.

b For God doeth not open all mens heares to vnderstand his mysteries.
c Which are led by the Spirit of God.

d And are not of the number of the faithfull, nether attaine to the pith and substance, but onely stave in the outward riinde and barke.

Isa. 6. 9.
mat. 13. 14.
luk. 8. 10.
Iohn 12. 40.
act. 28. 26.
rom. 11. 8.

Or, Lebbew, or Endas.
Or, xcalour.

d The disciples were now conuersant with Christ bothe at home and abroad.
Or, they that were about him.
Mat. 9. 34.
Or 12. 4.

luk. 11. 14.

e His kinfolkes wolde haue shut him within dores, lest any harme shulde haue come vnto them, if any tumulte had bene made: for some wolde haue made him a King, & the Pharises with others fought his life: so that hereby they might haue procured hatred of Herode, and of the Pharises and of the Romains.

Mat. 12. 38.
luk. 12. 10.
Iohn 5. 16.

f Which is, when a man fighteth against his owne conscience, & striueth against the truth which is reueiled vnto him: for suche one is in a reprobate sence and can not come to repentance.
Mat. 12. 46.

luk. 8. 19.
Or, confus.

mediately they be offended.

18 Also they that receiue the fede among the thernes, are suche as heare the worde:

19 But the cares of this worlde, and the *disciefulnes of riches, and the lustes of other things entre in, & choke the worde, and it is vnfruteful.

20 But they that haue receiued fede in good grounde, are they that heare the worde, and receiue it, and bring forthe frute, one corne thirtie, another sixtie, and some an hundred.

Mat. 5. 15.
luk. 8. 16.
Or. 11. 33.
e Christ fet-
teth before
their eyes the
true paron of
a Christiū lie.
Or. brought.
Mat. 10. 26.
luk. 8. 17.
Or. 12. 2.

21 ¶ Also he said vnto them, * Is e the candle light to be put vnder a bushel, or vnder the table, and not to be put on a candlestick?

22 * For there is nothing hid, that shal not be opened: nether is there a secret, but that it shal come to light.

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

24 And he said vnto them, Take hede what ye heare. * With s what measure ye mette, it shalbe measured vnto you: & vnto you that heare, shal more be giuen.

25 * For vnto him that hathe, shal it be giue, and from him that hathe not, shalbe taken away, h euen that he hathe.

26 ¶ Also he said, So is the i kingdome of God, as if a man shulde k cast fede in the grounde,

27 And shulde slepe, and rise vp night and day, and the fede shulde spring and grow vp, he not knowing how.

28 For the earth bringeth forthe frute of her self, first the blade, then the eares, after that sul corne in the eares.

29 And assone as the frute sheweth it self, anone he puteth in the sickel, because the haruest is come.

30 ¶ * He said moreouer, Whereunto shal we liken the kingdome of God? or with what comparison shal we compare it?

31 It is like a graine of mustarde fede, which when it is sowen in the earth, is the least of all sedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great brâches, so that the foules of heauen may buyde vnder the shadow of it.

33 And * with many suche parables he preached the worde vnto them, as they were able to heare it.

34 And without parables spake he nothing vnto them: but he expounded all things to his disciples aparte.

Mat. 8. 23.
luk. 8. 22.

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

36 And they left the multitude, and l toke him as he was in the ship: and there were also with him other shippes.

37 And there arose a great storme of winde,

& the waues dashed into the ship, so that it was now ful.

38 And he was in the sterne m a slepe on a pillowe: and they awoke him, and said to him, Master, carest thou not that we perishe?

39 And he rose vp, and rebuked the winde, and said vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so feareful? how is it that ye haue no faith?

41 And they feared exceedingly, & said one to another, Who is this, that bothe the winde and the sea obey him?

m Christi lea-
ueth vs oftē ti-
mes to our sel-
ues, bothe af-
wel that we
may learne to
knowe our
owne wea-
kenes, as his
mightie power

* Or, h. ue yu nec
yet faith

CHAP. V.

1 Iesus casteth the deuils out of the man and suffereth them to enter into the swine. 23 He healeth a woman from the bloodie issue. 41 And raiseth the captaines daughter.

1 And * they came ouer to the other side of the sea into the country of the Gadarens.

2 And when he was come out of the ship, there met him incontinently out of the graues, a man which had an vnclane spirit:

3 Who had his abiding among the graues, and no man colde binde him, no not with chaines,

4 Because that when he was often bounde with feters and chaines, he plucked y chaines a sondre, and brake the feters in pieces, nether colde anie man tame him.

5 And alwayes bothe night & day he cryed in the mountaines, and in the graues, and stroke him self with stones.

6 And when he saw Iesus a farre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and said, * What haue I to do with thee, Iesus, the Sonne of the moste high God? I charge thee by b God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vnclane spirit.)

9 And he asked him, What is thy name? & he answered saying, My name is c Legion: for we are manie.

10 And he prayed him instâly, y he wolde not send them away out of the country.

11 Now there was there in the mountaines a great herd of swine, feeding.

12 And all the deuils besoght him, saying, Send vs into the swine, that we may entre into them.

13 And incontinently Iesus gaue them leaue. Then the vnclane spirits went out & entred into the swine, and the herd ran headling from the high bake into the sea, (& there were about two thousand swine) and they were drowned in the sea.

14 And the swineherds fled and tolde it in the citie, & in the country, & they came

Mat. 8. 28.
luk. 8. 26.

a The devil is
constrained to
confesse Iesus
Christ, and
yet ceateth
not to resist
him.

*Or, adiere thee
is sicare by
God.*

b He abuseth
the Name of
God, to main-
taine his ty-
rannie.

c A Legion cō-
tained aboue
6000 in nom-
ber, read Mat.
26. 53.

*Or, ran with
violence head-
long.*

Or, in the lake.

Christ desired to go his way. S. Marke. Christ is contemned.

out to se what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuil, and had the legion, sit bothe clothed, & in his right minde: & they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuil, and concerning the swine.

17 Then they began to praye him, that he wolde departe from their coastes.

18 And when he was come into the ship, he that had bene possessed with the deuil, prayed him that he might be with him.

19 Howbeit, Iesus wolde not suffice him, but said vnto him, Go thy way home to thy friends, and shewe thē what great things the Lord hath done vnto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in "Decapolis, what great things Iesus had done vnto him: and all men did marueil.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was nere vnto the sea.

22 *And beholde, there came one of the rulers of the Synagogue, whose name was Jairus: and when he sawe him, he fel downe at his fete,

23 And besoght him instantly, saying, My little daughter lieth at point of death: I praye thee that thou woldest come & laye thine hāds on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certeine woman, which was diseased with an yssue of blood twelue yeres,

26 And had suffered many things of many physicions, and had spent all that she had, and it auailed her nothing, but she became muche worse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For she said, If I may but touche his clothes, I shal be whole,

29 And straight way "the course of her blood was dried vp, & she "felt in her bodie, that she was healed of that "plague.

30 And immediatly when Iesus did knowe in him self the vertue that wēt out of him, he turned him roude about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude thronge thee, & sayest thou, Who did touche me?

32 And he looked rounde about, to se her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, & she came and fel downe before him, & tolde him the whole truth.

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

35 While he yet spake, there came from the same ruler of the Synagogues house certeine which said, Thy daughter is dead: why diseatest thou the Master anie further?

36 Allone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And he suffered no man to followe him, saue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumulte, & them that wept and wailed greatly.

39 And he went in, & said vnto them, Why make ye this trouble, and wepe? the childe is not dead, but slepeth.

40 And they laught him to scorne: but he put them all out, and toke the father, and the mother of the childe, and them that were with him, & entred in where the childe laye,

41 And toke the childe by the hand, & said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yeres, and they were astonied out of measure.

43 And he charged them fraitely that no man shoulde knowe of it, and commanded to giue her meat.

CHAP. VI.

4 How Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sondrie opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ giueth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water. 55 He healeth manie.

1 Afterward he departed thence, & came into his owne countrey, and his disciples followed him.

2 And when the Sabbath was come, he began to teache in the Synagogue, & manie that heard him, were astonied, & said, a Fro whence hath he these things? & what wisdom is this that is giuen vnto him, that euen "fuche great workes are done by his hands!

3 Is not this the carpenter Maries sonne, the "brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were b offended in him.

4 Then Iesus said vnto them, A * Prophet is not without honour, but in his owne countrey, and among his owne kinred, & in his owne house.

5 And c he colde there d do no great workes saue that he laid his hands vpon a fewe sick folke, and healed them.

6 * And he marueiled at their vnbeliefe, and went about by the townes on euerie side,

d Marke how loue of riches and worldelic respects hinder men to receive Christ.

e The worldlings more esteeme their swine, then they do Iesus Christ.

f We must declare vnto others the benefites which God sheweth towards vs, that thereby they may giue him praise and glorie.

g Or, in the countrey of the tetrastice.

Mat. 9. 18. luk. 8. 41.

h Her faith brought her to Christ and moued her to approche nere vnto him, & not a superstitious opinion, to attribute anyver sue to his garment.

i Or, fontaine.

k Or, knowe.

l Or, scourge.

er, scourge.

m He ment, she was not dead to remaine so because the shulde incōmently be restored againe to life. n For they had no hope to see her liue againe. o That is, his three disciples.

Mat. 13. 54. luk. 4. 16.

a Christ is neglected of his owne friends, and kinfolkes.

er, miracles.

b That which ought to moue the to come to Christ, causeth the to go backe from him, & cometh of their owne wickednes.

Mat. 13. 57. luk. 4. 24.

ioh. 4. 44.

c That is, he wolde not.

d Lacke of faith, maketh vs vnable to receive Gods benefites.

Mat. 4. 31. luk. 13. 22.

side, teaching.

7 ¶ And he called the twelue, and began to send them two & two, and gaue the power ouer vncleane spirits,

8 And commanded them, that they shulde take nothing for their iorney, saue a staffe onely: nether scrip, nether bread, nether money in their girdles,

9 But that they shulde be shod wth sandals, & that they shulde not put on two coates.

10 And he said vnto them, Where soeuer ye shal entre into an house, there abide til ye departe s thence.

11 * And whosoever shal not receiue you, nor heare you, whē ye depart thēce, h^h shake of y^e dust that is vnder your feete, for a witnes vnto thē. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrhā at the day of iudgement, then for that citie.

12 ¶ And they went out and preached, that men shulde amende their liues.

13 And they cast out manie deuils: and they * anointed manie that were sicke, with oyle and healed them.

14 ¶ Then King Herode heard of him (for his name was spred abroad) & said, Iohn Baptist is risen againe frō the dead & therefore great workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one k of the Prophetes.

16 * So when Herode heard it, he said, It is Iohn whome I beheaded: he is ¹risen frō the dead.

17 For Herode him self had sent forthe, & had taken Iohn, and bounde him in prison for Herodias sake, and whiche was his brother Philippes wife, because he had married her.

18 For Iohn said vnto Herode, * It is not lawful for thee to haue thy brothers wife.

19 Therefore Herodias had a quarel against him, & wolde haue killed him, but she colde not:

20 For Herode feared Iohn, knowing that he was a iuste man, and an holie, and reuerenced him, & when he heard him, he did manie things, and heard him gladly.

21 But the time being conuenient, when Herode on his birth day made a banquet to his princes & captaynes, and chief estates of Galile:

22 And the daughter of the same Herodias came in and danced, and pleased Herode and them that sat at table together, the King said vnto y^e maide, Aske of me what thou wilt, and I wil giue it thee.

23 And he sware vnto her, What soeuer thou shalt aske of me, I wil giue it thee, euen vnto the halfe of my kingdome.

24 * So she went forthe, and said to her mother, What shal I aske? And she said, Iohn Baptists head.

25 Thē she came in straight way with haste

vnto the King, and asked, saying, I wolde that thou shuldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was verie forye: yet for his othes sake, and for their sakes which sat at table with him, he wolde not refuse her.

27 And immediatly the King sent the hāgman, and gaue charge that his head shulde be broght. So he went & beheaded him in the prison,

28 And broght his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and toke vp his bodie, and put it in a tombe.

30 ¶ And the Apostles gathered them selues together to Iesus, and tolde him all things, bothe what they had done, & what they had taught.

31 And he said vnto them, Come ye aparte into the wilderness, and reste a while: for there were manie commers & goers, that they had not leasure to eat.

32 * So they went by ship out of the way into a desert place.

33 But the people saw thē when they departed, & manie knewe him, & ranne a foote thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, and sawe a great multitude, and had cōpassion on them, because they were like shepe which had no shepherde: and he began to teache them manie things.

35 * And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them departe, that they may go into the villages and townes about, & bye thē bread: for they haue nothing to eat?

37 But he answered, & said vnto them, Giue ye them to eat. And they said vnto him, Shal we go and bye two hundreth penie worthe of bread, and giue them to eat?

38 * Then he said vnto them, How manie loaves haue ye? go and loke. And whē they knewe it, they said, Five, and two fishes.

39 So he commanded them, to make them all sit downe by companies vpon the grene grasse.

40 Then they sat downe by rows, by hundreths, and by fifties.

41 And he toke the five loaves, and the two fishes, & loked vp to heauen, & gaue thākes & brake the loaves, & gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did all eat, and were satisfied.

43 And they toke vp twelue baskettes full of the fragments, and of the fishes.

Mat. 10, 1. chap. 3, 14. Luk. 9, 1. Christ onely or b. such them to carie any thing, w might be burdensome, or hinder their message. Mt. 12, 2. f Which were a kille of light shoes tied to the feete with strings. Mat. 10, 14. Luk. 9, 5. Mt. 13, 11. & 19, 6. f forbiddeth curiozitie in changing their lodgings in this their speedy message. h In token of execration, and of the horrible vengeance of God which shal light vpo them. Iam. 5, 14. Mat. 14, 1. Luk. 9, 7. i The oyle was a signe of this miraculo^s working, and not a medicine to heale diseases: so that y^e gift of miracles ceasing, the ceremony is to no vse. Luk. 9, 19. k Meaning, of the olde Prophetes. l They had then this cōmune error, y^e they thought y^e soules being departed out of one bodie went straight into another. Lev. 18, 16. and 20, 21. m The libertie that Iohn vsed to reprove vice without acceptiō of persone, declaredeth how the true ministers ought to behaue them selues. n Suche is the nature of Gods words, y^e it cōpellet y^e verie tyrants to reuerence it: as no dotte the King had some good motions, but the seede fel in stonie places & fo take no roote. o What inconuenience cometh by wanton dancing. Mat. 14, 8.

p To seph^s calleth her name Salomen, the daughter of Philippe, and Herodias. q The Apostles rendre couite of their message, wisto declare their fidelitie and obedience. r Christ beareth with the infirmitie of his seruants, & bringeth them to quietnes, y^e hemay instruct them & make them strong against troubles. Mat. 14, 13. Luk. 9, 10. Mat. 9, 36. & 14, 14. Luk. 9, 11. Mat. 14, 15. f This declaration y^e there is an horrible disorder among y^e people, where the true preaching of Gods word wanteth. t Which is about five poudes sterling. Mat. 14, 17. Luk. 9, 13. Iohn 6, 9. u By table full of fishes were as manie as a table colde hold. u The Greke worde signifieth suche beddes as are made in a garden, so that the companie, w were there set, might seme as rows or orders of beddes in a garden.

Christ walketh on the sea. S. Marke. Mens precepts.

44 And they that had eaten, were about five thousand men.

45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assone as he had sent them away, he departed into a mountaine to pray.

Mat. 14. 13. Job. 6. 15.

47 *And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And he sawe them troubled in rowing, (for the winde was cōtrarie vnto them) & about the fourth² watche of the night, he came vnto them, walking vpon the sea, & wolde haue passed by them.

2 Which was about two or three houres before day.

49 And when thei sawe him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

50 For they all sawe him, and were fore afraide: but anone he talked with them, and said vnto them, Be y of good comfort: it is I, be not afraide.

3 Christ assured his & maketh the bold, both by his worde, and mightie power

51 Then he went vp vnto them into the ship, and the winde ceased, and they were fore amased in the mi³nd beyonde measure, and marueiled.

2 They had for got the miracle which was wrought w⁴th sine loaves. Mat. 14. 34.

52² For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came ouer, and wēt into the land of Gennefaret, and arriued.

54 So whē they were come out of the ship, straight way they knewe him,

55 And ranne about throughout all that region round about, & began to carye hither & thither in beddes all that were sicke, where they heard that he was.

56 And whither soeuer he entred into townes, or cities, or villages, they laid their sicke in the⁵ strettes, and prayed him that they might touche at the least the⁶ edge of his garment. And as manie as touched him, were made whole.

20 Marke 12.

2 Not for anie such vertue that was in his garments, but for y⁷ confidence which they had in him.

CHAP. VII.

1 The disciples eat with vnwashed hands. 2 The commandement of God is transgressed by mans traditions. 22 What defileth man. 24 Of the woman of Syrophemissa. 32 The healing of the domme. 37 The people praise Christ.

Mat. 15. 2.

20, 21, 22, 23.

a The Pharises wolde not eat with vnwashed hands because they thoght that the commone handling of things defiled them, so that they made holines and religion to depēd in hands washings. b Or contentiously, struing so walls beft.

1 Then *gathered vnto him the Pharises, and certeine of the Scribes which came from Ierusalem.

2 And when they sawe some of his disciples eat meat with⁸ cōmune⁹ hands, (that is to say vnwashed) they complained.

3 (For the Pharises, & all the Iewes, except they wash their hands¹⁰ oft, eat not, holding the tradition of the Elders.

4 And when they come from the market, except they washe, they eat not: and manie other things there be, which they haue taken vpon them to obserue, as the washing

of cuppes, and¹¹ pottes, and of brafen vessels, and of tables.)

e Little pottes, some what more in quantite then a wine pinte.

5 Then asked him the Pharises and Scribes, Why walke not thy¹² disciples according to the tradition of the Elders, but eat¹³ meat with vnwashed hands?

10, 11, 12, 13.

6 Then he answered and said vnto them, Surely *Esaï hahe prophesied wel of you, hypocrites, as it is written, This people honoreth me with their¹⁴ lippes, but their heart is farre away from me.

d With an outward shew.

7 But they worship me in vaine, teaching for doctrines the¹⁵ cōmandements of men.

e Who soeuer teacheth anie doctrine but Gods worde, is a false worshipper, and a seducer of the people, like his doctrine neuer so probable to the iudgement of man.

8 For ye laye the cōmandement of God aparte, and obserue the tradition of men, as the washing of pottes and of cuppes, & manie other suche like things ye do.

9 And he said vnto them, Wel, ye reiect the cōmandement of God that ye may obserue your owne tradition.

Exod. 20. 12.

10 For Moses said, Honour thy father, and thy mother: & *Who soeuer shal curse father or mother, let him¹⁶ dye the death.

deut. 5. 16.

ephe 6. 2.

Exod. 21. 17.

leu. 20. 9.

prou. 20. 20.

f That is, with our anie hope of pardons.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou maist haue profite, he shall be fre.

12 So ye suffice him no more to do anie thing for his father, or his mother,

13 Making the worde of God of none autoritie, by your tradition which ye haue ordered: and ye do manie suche like things.

14 *Then he called the whole multitude vnto him, and said vnto them, Hearkē you all vnto me, and vnderstand.

Mat. 23. 10.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.

g There is no outward or corporal thing, w¹⁷ entreth into man, that can defile him, meaning chiefly of meats, which if they be takē excessively, in the inordinate lust of the heart, and so the lust is euil.

16 If anie haue eares to heare, let hi¹⁸ heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he said vnto the, What are ye without vnderstanding also? Do ye not knowe that whatsoeuer thing from without entreth into a man, can not defile him,

19 Because it entreth not into his heart, but into the bellie, and goeth out into the draught which is y¹⁹ purging of all meates?

20 Then he said, That which cometh out of man, that defileth man.

21 *For frō within, euen out of the heart of men, procede euil thoughts, adulteries, fornications, murthers,

Gen. 6. 9.

10, 11, 12.

22 Theftes, couetousnes, wickednes, disceite, vnclennes, a²⁰ wicked eye, backebiting, pride, foolishnes.

20, 21, 22, 23.

20, 21, 22, 23.

23 All these euil things come from within, and defile a man.

24 ¶ And from thēce he rose, and went into the borders of Tyrus and Sidon, and entred

Mat. 15. 22.

entred into an house, and wolde that no man shulde haue knowen: but he colde not be hid.

25 For a certeine woman, whose litle daughter had an vncleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greke, a Syrophenisian by nacion) & she besought him that he wolde cast out the deuill out of her daughter.

27 But Iesus said vnto her, Let the child first be fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, and said vnto him, Truth, Lord: yet in dede the whelpes eat vnder the table of the childrens crommes.

29 Then he said vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she founde the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe, and stambred in his speache, and prayed him to put his hand vpon him.

33 Then he toke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And loking vp to heauen, he sighed, & said vnto him, Ephphatha, that is, Be opened.

35 And straight way his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them, that they shulde tell no man: but how muche foeuer he forbad them, the more a great deale they published it,

37 And were beyonde measure astonied, saying, * He hath done all things well: he maketh bothe the deafe to heare, and the domme to speake.

CHAP. VIII.

2 The miracle of the seuen loaves. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 22 The blinde receiueth his sight. 29 He was knowen of his disciples. 33 He reproveth Peter. 34 And sheweth how necessarie persecution is.

Mat. 15. 32.

1 I great multitude, when there was a verie great multitude, and had nothing to eat, Iesus called his disciples to him, and said vnto them,

2 I haue a compassiō on the multitude, because they haue now continued with me thre daies, and haue nothing to eat.

3 And if I send them away fasting to their owne houses, they wolde faint by the way:

for some of them came from farre.

4 Then his disciples answered him, °How can a man satisfie these b with bread here in the wilderness?

5 And he asked them, How manie loaves haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and he toke the seuen loaves, & gaue thanks, brake them, & gaue to his disciples to set before them, and they did set them before the people.

7 Thei had also a fewe smale fishes: & whē he had giuen thanks, he commanded the also to be set before them.

8 So they did eat, and were sufficed, and they toke vp of the broken meat that was left, seuen baskets ful,

9 (And thei that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anone he entred into a ship with his disciples, and came into the parties of Dalmanutha.

11 * And the Pharises came forthe, and beganne to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he sighed deeply in his spirit, & said, Why doeth this c generacion seke a signe? Verely I say vnto you, °a signe shal not be giuen vnto this generacion.

13 ¶ So he left them, & went into the ship againe, and departed to the other side.

14 ¶ And thei had forgottē to take bread, nether had thei in the ship with them, but one loafe.

15 And he charged them, saying, Take heed, and beware of the s leauen of the Pharises, and of the leauen of Herode.

16 And they thought among them selues, saying, It is, because we haue no bread.

17 And when Iesus knewe it, he said vnto them, Why reason you thus because ye haue no bread? perceiue ye not yet, nether vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes and se not? and haue ye eares, and heare not? & do ye not remēber?

19 * When I brake the fise loaves among fise thousand, how manie baskets ful of broken meat toke ye vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how manie baskets of the leauings of broken meat toke ye vp? And thei said, Seuen.

21 Then he said vnto them, h How is it that ye vnderstand not?

22 And he came to Bethsaida, & thei brought a blinde man vnto him, and desired him to touche him.

23 Then he toke the blinde by the hand, & led him out of the towne, and spit in his eyes, and put his hands vpon him, & asked him, if he sawe oght.

°Or, whersee.
b If bread were so hard to come by, it seemed vnpossible to obtaine other meat.

Mat. 15. 39.

c Which was nere to Bethsaida, betwene the lake of Genesaret & mount Thabor.

Mat. 16. 1.

d O the incōprehensible loue of Christ! how long shal we abuse his great mercies! e Christ goeth about by sharpness of speache to saue thei from wilful destruction.

Mat. 16. 5.

°Or, if a figure be giuen.
f As if he wolde say, if I shewe them a new signe, let me be a liar & deceiuer.

g He willeth them to beware contagious doctrine & such subtle practises as y aduersaries vsed to suppress his Gospel.

John 6. 33.

h Christ reproved them because their mindes are as yet vpon the material leaue notwithstanding they had prouen by diuers miracles y he gaue them their daiclie bread.

h Meaning the Iewes, to whom the promises were first made.

i The Iewes toke strangers no better then y dogs, & therefore Christ speaketh according to their opinion.

k She asketh but the poore crommes, & not the childrens bread, wherein she declareth her faith and humilitie.

l Declaring by this signe the compassion y he hath vpon our miseries.

Gen. 1. 31.

eul. 39. 21.
m As if they wolde say, besides all y miracles that he hath done, euen this now declareth that whatsoeuer he doeth, is verie well.

Mat. 15. 32.

a Christ prouideth for them when they seeme to be destitute and forsaken.

24 And he looked vp, and said, I see men: for I see them walking like trees.
 25 After that, he put his hands againe vpon his eyes, & made him loke againe. And he was restored to his sight, & sawe euerie man a farre of clearly.
 26 And he sent him home to his house, saying, Nether go into the towne, nor tell it to anie in the towne.
 27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the waye he asked his disciples, saying vnto them, Whome do men say that I am?
 28 And they answered, Some say Iohn Baptist: and some, Elias: and some, one of the Prophetes.
 29 And he said vnto them, But whome say ye that I am? The Peter answered & said vnto him, Thou art the Christ.
 30 And he sharply charged them that concerning him they shulde tell no man.
 31 Then he began to teache them that the Sonne of man must suffer manie things, and shulde be reprov'd of the Elders, & of the hie Priests & of the Scribes, and be slayne, & within thre dayes rise againe.
 32 And he spake that thing plainly. Then Peter toke him aside, and began to rebuke him.
 33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou understandest not the things that are of God, but the things that are of men.
 34 ¶ And he called the people vnto him with his disciples, and said vnto them, Whosoever wil followe me, let him forsake him self, and take vp his crosse, and followe me.
 35 For whosoever wil save his life, shal lose it: but whosoever shal lose his life for my sake and the Gospels, he shal save it.
 36 For what shal it profite a man, though he shulde winne the whole worlde, if he lose his soule?
 37 Or what shal a man give for recompense of his soule?
 38 ¶ For whosoever shal be ashamed of me, & of my wordes among this adulterous and sinful generacion, of him shal the Sonne of man be ashamed also, when he cometh in the glorie of his Father with the holie Angels.

CHAP. IX.

2 The transfiguration. 7 Christ is so heard. 26 The domme spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputacion who shulde be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

¶ And he said vnto them, Verely I say vnto you, that there be some of the that stand here, which shal not taste of death, til they haue sene the kingdome

of God come with power.
 2 And six dayes after Iesus toke Peter, and James, and Iohn, & broght them vp into an hie mountaine out of the way alone, & he was transfigured before them.
 3 And his raiment did shine, and was verie white, as snow, so white as no fuller can make vpon the earth.
 4 And there appeared vnto the Elias with Moses, and they were talking with Iesus.
 5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also thre tabernacles, one for thee, and one for Moses, and one for Elias.
 6 ¶ Yet he knewe not what he said: for they were afraied.
 7 And there was a cloude that shadowed them, & a voyce came out of the cloude, saying, This is my beloued Sonne: heare him.
 8 And suddenly they looked rounde about, and sawe no more anie man saue Iesus onely with them.
 9 ¶ And as they came downe from the mountaine, he charged them that they shulde tell no man what they had sene saue when the Sonne of man were risen from the dead againe.
 10 So they kept that matter to them selues, and demanded one of another, what the rising from the dead againe shulde meane?
 11 Also they asked him, saying, Why say the Scribes, that Elias must first come?
 12 And he answered, and said vnto them, Elias verely shal first come and restore all things: and as it is written of the Sonne of man, he must suffer manie things, and be set at night.
 13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoever they wolde) as it is written of him.
 14 ¶ And when he came to his disciples, he sawe a great multitude about them, & the Scribes disputing with them.
 15 And straight waye all the people, when they behelde him, were amased, and ranne to him, and saluted him.
 16 Then he asked the Scribes, What dispute you among your selues?
 17 And one of the companie answered, & said, Master, I haue broght my sonne vnto thee, which hath a domme spirit:
 18 And wherefoever he taketh him, he teareth him, and he someth, and gnaweth his teeth, and pineth away: and I spake to thy disciples that they shulde cast him out, and they colde not.
 19 Then he answered him, and said, O faithles generacion, how long now shal I be with you! how long now shal I suffer you! Bring him vnto me.
 20 So they broght him vnto him: & assone as the spirit sawe him, he tare him, and he

Mat. 17. 1. Luk. 9. 28.

b Christ sheweth his maiestie so farre as their infirmities was able to comprehend it.

c Peter measured this vision according to his owne capacity, not considering the end thereof.

Mat. 3. 17. & 17. 5. Luk. 3. 22. chap. 1. 11.

Mat. 17. 9. d Christ onely must be chief teacher & instructor of all them, & profess them selues to be his members, seeing that God the Father giueth him this auctoritie & commandment vs this obedience.

Malach. 4. 5.

e Their false opinion was, that Elias shulde rise againe from the dead, or that his soule shulde enter into some other bodie.

Isa. 53. 4. f That is, Iohn Baptist.

Mat. 17. 14.

Luk. 9. 38. g To the nine, & he left the daye before.

Or, againe the.

h When spirit cometh vpon him, he teareth him with inward sorrow & pangs as in a colike a man feeleth such grief, as if his bowels were rent a sunder. i It seemeth if this man desire not so sharpe an answer: but Christ speaketh in his person to the Pharisees, & were stubborn & desperate.

Mat. 16. 13. Luk. 9. 19.

i He that is anointed of God & fulfilled with all grace for mans saluation. k Differing it to a more com modious time, lest suddē haste shulde rather hinder then further y myserie of his coming.

l This worde signifieth, Adversarie, or Enemy: & he calleth him so, because he did as muche as in him laye, to pul him from obeying God.

Mat. 10. 38. & 16. 24. Luk. 9. 23. & 14. 27.

Mat. 10. 35. & 26. 25. Luk. 9. 24. & 17. 33

John 12. 25. m For mortallitie & corruption, he shal receive immortalitie & perfection.

Mat. 10. 33. Luk. 9. 26. & 12. 8.

Mat. 18. 28. Luk. 9. 17. n The preaching of the Gospel received & increased: he spake this to comfort them, & they shulde not thinke they were called to vaine.

fel downe on the grounde, walowing and foming.

21 Then he asked his father, How long time is it since he hath bene thus? And he said, Of a childe.

22 And oft times he casteth him into fyre, and into the water to destroye him: but if thou canst do anie thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If thou canst beleue it, all things are possible to him that belueth.

24 And straight way the father of the childe crying with teares, said, Lord, I beleue: helpe my vnbelief.

25 When Iesus sawe that the people came running together, he rebuked the vnclane spirit, saying vnto him, Thou domme & deafe spirit, I charge thee, come out of him, and entre no more into him.

26 Then the spirit cryed, and rent him fore, and came out, and he was as one dead, in so muche that manie said, He is dead.

27 But Iesus toke his hand and lift him vp and he rose.

28 And whē he was come into the house, his disciples asked him secretly, Why colde not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by prayer, and fasting.

30 ¶ And they departed thence, and went through Galile, & he wolde not that anie shulde haue knowne it.

31 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the hands of men, and they shal kill him, but after that he is killed, he shal rise againe the third day.

32 But they vnderstode not that saying, and were astraide to aske him.

33 ¶ After he came to Capernaum: and whē he was in the house, he asked them, What was it yēe disputed among you by the way?

34 And thei held their peace: for by the way they reasoned among them selues, who shulde be the chiefest.

35 And he sate downe, and called the twelue, and said to them, If anie man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he toke a litle childe and set him in his armes, and said vnto them,

37 Whosoever shal receiue one of suche litle children in my Name, receiueth me: and whosoever receiue me, receiueth not me, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, & we forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for the

re is no man that can do a miracle by my Name, that can lightly speake euil of me.

40 For whosoever is not against vs, is on our parte.

41 ¶ And whosoever shal giue you a cup of water to drinke for my Names sake, because ye be long to Christ, verely I say vnto you, he shal not lose his rewarde.

42 ¶ And whosoever shal offend one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it of: it is better for thee to entre into life, maimed, thē hauing two hāds, to go into hel into the fyre that neuer shal be quenched,

44 ¶ Where their worme dyeth not, & the fyre neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it of: it is better for thee to go halt into life, then hauing two feete to be cast into hel into the fyre that neuer shalbe quenched,

46 Where their worme dyeth not, and the fyre neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to go into the kingdome of God with one eye, thē hauing two eyes, to be cast into hel fyre,

48 Where their worme dyeth not, and the fyre neuer goeth out.

49 For euerie man shalbe salted with fyre: and euerie sacrifice shalbe salted with salte.

50 ¶ Salte is good: but if the salte be vsfauerie, wherewith shal it be seasoned? I haue salte in your selues, and haue peace, one with another.

CHAP. X.

2 Of diuorcement. 17 The riche man questioneth with Christ. 30 Their rewarde that are persecuted. 35 Of the somnes of Zebedeus. 46 Bartimeus hathe his eyes opened.

1 And he arose from thence and went into the coastes of Iudea by the farrē side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawful for a mā to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did Moses commande you?

4 And they said, Moses suffed to write a bil of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto the, For y hardness of your heart he wrote this precept vnto you.

6 But at the beginning of the creation God made them male and female.

7 ¶ For this cause shal man leaue his father

Or, aiegras vortē.

Althogh he shewe nor him self to be myne, yet in that he beareth reuerence to my Name, it is ynough for vs. Mat. 10. 42. Mat. 18. 6. Luk. 17. 1.

Mat. 5. 29. & 18. 6.

It is a maner of speache, w significy h that we shulde cut of all things, which hinder vs to serue Christ.

Isa. 66. 24. These similitudes declare the paines, & eternal tormentes of the damed.

He teacheth y it is better to be sacrificed to God by salte & fyre, y is, to be purged, & sanctified, then to be sent into hel fyre.

Leu. 2. 23. Mat 5. 13. Luk. 14. 34. x They w destroye y grace that thei haue receued of God, are as salte, w hath lost it sauour and are worthe the inddels.

Matth. 19. 1

Deu. 24. 1. a The true way to a corde abuses is to require to the institution of things, and to trie them by Gods worde.

Gene. 1. 27. mat. 19. 4. Gen. 2. 21. 1. cor. 6. 16.

ephe 5. 32.

k The Lord is euer ready to helpe vs, so y we put him not backe through our incredulitie. l All things that are agreable to the wil of God, shalbe grāted to him that beleueth: for faith seeketh nothing, that is contrary to his wil, or that is not receiued in his worde. m That is, the feblenes, and imperfeciō of my faith. n Meaning, y childe.

o Meaning, y prayer which is iurly grōdēd vpo faith and hath fasting ioyned vnto it as a profitable aide. Mat. 17. 22. Luk. 9. 22.

p Because thei imagined that Christ shulde reigne temporarily, this matter of his death was thought, that they coulde perceiue nothing. Mat. 18. 1. Luk. 9. 45.

q To wit, onely as man, but as him in whom is all perfection & fulnes of all grāces & benedictes. Luk. 9. 49. 1. Cor. 12. 3.

and mother, and cleave vnto his wife.
 8 And they twaine shalbe one^e flesh: so that they are no more twaine, but one flesh.
 9 * Therefore, what God hathe coupled together, let not man separate.
 10 And in the house his disciples asked him againe of that matter.
 11 And he said vnto the, * Whofoeuer shal put away his wife and marie another,^b committeth adulterie against her.
 12 And if a womā put away her housband, & be married to another, she committeth adulterie.
 13 ¶ Then they broght litle childre to him that he shulde touche them: and his disciples rebuked those that broght them.
 14 But when Iesus sawe it, he was displeasēd, and said to them, Suffre the litle childre to come vnto me, & forbid them not: for of suche is the kingdome of God.
 15 Verely I say vnto you, Whofoeuer shal not receiue the kingdome of God as ^e a litle child, he shal not entre therein.
 16 And he toke them vp in his armes, & put his hands vpon them, and ^d blessed them.
 17 ¶ And when he was gone out on the way, there came one^{*} running, and kneled to him, and asked him, Good Master, what shal I do, that I may possesse eternal life?
 18 Iesus said to him, Why callest thou me good? there is none ^e good but one, **euens** God.
 19 Thou knowest the cōmandemēts, * Thou shalt not commit adulterie. Thou shalt not kil. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.
 20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.
 21 And Iesus behelde him, and ^f loued him, and said vnto him, One thing is lacking vnto thee, Go ^g sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse.
 22 But he was sad at that saying, and went away sorrowful: for he had great possessions.
 23 And Iesus looked rounde about, and said vnto his disciples, How hardely do they that haue riches, entre into the kingdome of God!
 24 And his disciples were astonied at his wordes. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to entre into the kingdome of God!
 25 It is easier for a camel to go through the eye of a needle, then for a ^h riche man to entre into the kingdome of God.
 26 And they were muche more astonied, saying with them selues, Who then can be sauēd?

27 But Iesus looked vpon them, & said, With men ⁱ it is impossible, but not with God: for with God ⁱ all things are possible.
 28 ¶ Thē Peter began to say vnto him, Lo, we haue forsakē all, & haue followed thee.
 29 Iesus answered, and said, Verely I say vnto you, there is no man that hathe forsaken house or brethren or sisters, or father or mother, or wife, or children, or lands for my sake and the Gospels,
 30 But he shal receiue an hundred fold now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with ^k persecutions, & in the worlde to come, eternal life.
 31 * But manie ^{that are} ^l first, shalbe last, and the last, first.
 32 ¶ And they were in the way going vp to Ierusalem, and Iesus went before them, & they were amasēd, and as they followed, they were afraid, & Iesus toke the twelue againe, and began to tel them what things shulde come vnto him,
 33 *saying*, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the high Priests, & to the Scribes, and they shal condemne him to death, and shal deliuer him to the Gentiles.
 34 And they shal mocke him, and scourge him, and spit vpon him, and kil him: but the thirde day he shal rise againe.
 35 ¶ Thē Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we wolde that thou shuldest do for vs that that we desire.
 36 And he said vnto them, What wolde ye I shulde do for you?
 37 And they said to him, Grante vnto vs, that we may sit one at thy right hād, & the other at thy left hand in thy glorie.
 38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye ^m drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?
 39 And they said vnto him, We can. But Iesus said vnto them, Ye shal drinke in dede of the ^{cup} that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized:
 40 But to sit at my right hand & at my left, is not ⁿ mine to giue, but *it shalbe giuen* to them for whome it is prepared.
 41 And when the ten heard that, they began to disdaine at Iames and Iohn.
 42 But Iesus called them vnto him, and said to them, * Ye knowe that they which delite to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise autoritie ouer them.
 43 But it shal^o not be so among you: but whofoeuer wil be great among you, shalbe your seruant.

101. person.
 1 Cor. 7. 10.
 Mat. 5. 32.
 1 Cor. 13. 9.
 Luk. 16. 18.
 1 Cor. 7. 10.
 1 Cor. 13. 9.
 Mat. 19. 13.
 Luk. 18. 15.

^e We must be regenerat and voide of all pride, and concupiscence.
 Mat. 19. 16.
 Luk. 18. 18.
 d It was vsual with ^g Iewes that the greater shulde blesse the inferior
 Eb. 7. 7. therefore Christ, being head of his Church, did by a soleme kinde of prayer offer vp and consecrate the babes to God.
 Exo. 20. 17.
 e Christ wolde shewe that his goodnes was farre other wayes then ^g goodnes w^h is attributed to men which is full of vanitie & hypocrisie.
 f That is, he approued certeine good seed that was in him, which giue him a litle motion.
 g He toucheth his maladic, & fore, ^h before he felt not.

^h Or, cable rope.
 k Which pierceth his trust in riches.

l For he can giue grace to ^g riche to cause him to enioye his riches, as if he had the nor.
 Mat. 19. 27.
 Luk. 18. 28.
 Mat. 10. 36.
 Luk. 13. 30.
 k We must not measure these promises by our owne concuorous desires, but referre ^g accomplishment to Gods wil, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tryed, we may enioye our treasures in heauc.
 Mat. 20. 17.
 Luk. 18. 31.
 l He saith this because they that are first called, shulde go fill forward and not disdaine others.
 Mat. 20. 26.

m Can you be partakers of my crosse and afflictions?

n I haue not this commision for this time.

Luk. 22. 25.

o Christ wolde not that his disciples and ministers shulde beare rule as worldelic gouernours do.

- 44 And whoſoever wil be chief of you, ſhal be the ſeruant of all.
- 45 For euen the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the raiſonſome of manie.
- 46 ¶ Then they came to Iericho: and as he went out of Iericho with his diſciples, and a great multitude, ^p Bartimeus the ſonne of Timeus a blinde man, ſate by the wayes ſide begging.
- 47 And when he heard that it was Ieſus of Nazaret, he began to crye and to ſay, Ieſus the Sonne of Dauid, haue mercie on me.
- 48 And manie rebuked him, becauſe he ſhulde holde his peace: but he ^q cryed muche more, O Sonne of Dauid, haue mercie on me.
- 49 Then Ieſus ſtode ſtil, and commanded him to be called: and they called the blinde, ſaying vnto him, Be of good comfort: ariſe, he calleth thee.
- 50 So he threwe away his cloke, and roſe & came to Ieſus.
- 51 And Ieſus answered, and ſaid vnto him, What wilt thou that I do vnto thee? And the blinde ſaid vnto him, Lord, that I may receiue ſight.
- 52 Then Ieſus ſaid vnto him, Go thy way: thy faith hath ſaued thee. And by and by, he receiued *his* ſight, and followed Ieſus in the way.

CHAP. XI.

11 *Chriſt rideth to Ieruſalem.* 13 *The figge tree dryeth vp.* 15 *The biers and ſellers are caſt out of the Temple.* 24 *He declareth the vertue of faith and how we ſhulde pray.* 27 *The Phariſes queſtion with Chriſt.*

- 1 **A**ND when they came nere to Ieruſalem, to Bethphage and Bethania vnto the mount of oliues, he ſent forth the two of his diſciples,
- 2 And ſaid vnto them, ^a Go your wayes into that towne that is ouer againſt you, and aſſone as ye ſhal entre into it, ye ſhal finde a colte bounde, whereon neuer man ſate: loſe him and bring him.
- 3 And if anie man ſay vnto you, Why do ye this? Say that the Lord hath nede of him, and ſtraight way he wil ſend him hither.
- 4 And they went their way and founde a colte tied by the dore without, in a place where two wayes met, and thei loſed him.
- 5 Then certeine of them, that ſtode there, ſaid vnto the, What do ye loſing ^y colte?
- 6 And they ſaid vnto them, as Ieſus had commanded them. So they let them go.
- 7 ¶ And they broght the colte to Ieſus, and caſt their garments on him, and he ſate vpon him.
- 8 And ^b manie ſpied their garments in the way: other cut downe brāches of the trees and ſtrawed them in the way.
- 9 And they that went before, and they that followed, cryed, ſaying, Hoſanna: bleſſed

- be he ^y cometh in the Name of the Lord.
- 10 Bleſſed be the kingdome that cometh in the Name of the Lord of our father ^d Dauid: Hoſanna, ^e thou which art in the hieſt *heauens.*
- 11 ¶ So Ieſus entred into Ieruſalem, and into the Temple: and when he had looked about on all things, & now it was euenig, he wēt forth vnto Bethania with the twelue.
- 12 ¶ And on the morow when they were come out from Bethania, he ^e was hungrie.
- 13 And ſeing a figge tre a farre of, that had leaues, he went ^{to ſe} if he might finde any thing thereon: but whē he came vnto it, he founde nothing but leaues: for the time of figges was not yet.
- 14 Then Ieſus answered, & ſaid to it, ^f Neuer man eat frute of thee hereafter while the worlde ſtandeth: and his diſciples heard it.
- 15 ¶ And they came to Ieruſalem, and Ieſus went into the Temple, and began to caſt out them that ſolde & bought in the Temple, and ouerthrew the tables of the money changers, & the ſeates of them that ſolde doues.
- 16 Nether wolde he ſuffer that any mā ſhulde cary a veſſel through the Temple.
- 17 And he taught, ſaying vnto them, Is it not writtē, ^g Mine Houſe ſhal be called the Houſe of prayer vnto all nacions: ^h but you haue made it a denne of theues.
- 18 And the Scribes and hie Prieſts heard it, and ſoght how to ^g deſtroie him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.
- 19 But when euen was come, *Ieſus* went out of the citie.
- 20 ¶ And in the morning as they paſſed by, they ſawe the figge tre dryed vp from the rootes.
- 21 Then Peter remembered, and ſaid vnto him, Maſter, beholde, the figge tre which thou curſedſt, is withered.
- 22 And Ieſus answered, and ſaid vnto them, Haue ^h faith in God.
- 23 For verely I ſay vnto you, that whoſoever ſhal ſay vnto this mountaine, Take thy ſelf away, and caſt thy ſelf into the ſea, and ſhal not wauer in his heart, but ſhal beleue that thoſe things which he ſaith, ſhal come to paſſe, whatſoever he ſaith, ſhal be *done* to him.
- 24 ¶ Therefore I ſay vnto you, ⁱ whatſoever ye deſire when ye pray, beleue that ye ſhal haue it, and it ſhal be *done* vnto you.
- 25 ¶ But when ye ſhal ſtand, and pray, forgive, if ye haue any thing againſt any man, ^y your Father alſo which is in heauen, may forgive you your treſpaces.
- 26 For if you wil not forgive, your Father which is in heauē, wil not pardon you your treſpaces.

^c Many came in their owne name, but Chriſt came in the Name of the Lord.

^d Mat. 21. 16.

^e Luk. 19. 45.

^f Becauſe the promes was made to him.

^g Mat. 21. 19.

^h Chriſt was ſubiect to our infirmities.

^f This was to declare how muche they diſpleaſe God which haue but an outwarde ſhewe & appearance without frute.

^g Iſa. 56. 7.

^h Ier. 7. 11.

^g For nether colde they ſuffer rephreſion, nor that their profie ſhulde be hindered.

ⁱ Mat. 21. 19.

^h Chriſt taketh occaſion to inſtruct the of the vertue of faith.

ⁱ Mat. 7. 7.

ⁱ Luk. 11. 9.

ⁱ He teacheth vs not hereby to aſke whatſoever ſemeth good i our fantaſies: for our prayer muſt be grounded on faith, and our faith vpon the worde of God.

ⁱ Mat. 6. 14.

^q Mat. 20. 29. Luk. 18. 35.

^p The other Euangeliſtes mention two, but Marke nameth him that was more knowne.

^q The more that Satan reſiſteth vs, the more our faith ought to increaſe.

^a Mat. 21. 1. Luk. 19. 29.

^a Chriſt ſheweth by this poore entre the ſtate of his kingdome, and it is not like to the great magnificence of this worlde.

^b Luk. 12. 14.

^b Euerie one ſhewed ſome ſigne of honour and reuerence.

^c Or ſaue, I pray thee.

The Pharises entangled. S. Marke. Ignorance of the Scriptures.

Mat. 21. 19.
Luk. 20. 5.

27 ¶ Then they came againe to Ierusalem: and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,
28 And said vnto him, By what autoritie doest thou these things? and who gaue thee this autoritie, that thou shuldest do these things?
29 Then Iesus answered, and said vnto the, I wil also aske of you a certaine thing, and answer ye me, and I wil tel you by what autoritie I do these things.
30 The^b baptisme of Iohn, was it from heauen, or of men? answer me.
31 And they thought with them selues, saying, If we shal say from heauen, he wil say, Why then did ye not beleue him?
32 But if we say of men, we feare the people: for all men counted Iohn, that he had bene a verie Prophet.
33 Then they answered, and said vnto Iesus, We can not tel. And Iesus answered, and said vnto them, I Nether wil I tel you by what autoritie I do these things.

CHAP. XII.

1 The vineyarde is let out. 2 Obedience and tribute due to princes. 3 The resurrection of the dead. 4 The summe of the Law. 5 Christ the sonne of David. 6 Hypocrites must be eschewed. 7 The offering of the poore widowe.

1. **A**ND he began to speake vnto them in parables, * A certaine man planted a vineyarde, and compassed it with an hedge, and digged a pit for the^a winepresse, and buylt a towre in it, and let it out to housbandmen, and went into a strange country.
2 And at a time, he sent to the housband men a seruant, that he might receiue of the housband men of the frute of ^h vineyard.
3 But they toke him, and bet him, and sent him away emptye.
4 And againe, he sent vnto them another seruant, and at him they cast stoncs, and brake his head, and sent him away shamefully handled.
5 And againe he sent another, & him they slew, and manie other, beating some, and killing some.
6 Yet had he one sonne, his derebeloued: him also he sent the last vnto the, saying, They wil reuerence my sonne.
7 But the housband men said among the selues, This is the heire: come, let vs kill him, and the inheritance shal be ours.
8 So they toke him, and killed him, and cast him out of the vineyarde.
9 What shal then the Lord of the vineyarde do? He^b wil come and destroye these housband men, and giue the vineyarde to others.
10 Haue ye not red so muche as this Scripture? * The stone which ^h buylders did re-

fuse, is made the head of the corner.

11 This^c was done of the Lord, & it is marueilous in our eyes.
12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, & went their way.
13 ¶ And they sent vnto him certeine of the Pharises, and of the Herodians that they might take him in *his* talke.
14 And whē they came, they said vnto him, Master, we knowe that thou art true, & carest for no man: for thou considerest not the^d persone of me, but teachest the^e way of God truly, Is it lawful to giue tribute to Cesar, or not?
15 Shulde we giue it, or shulde we not giue it? But he knewe their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penie, that I may se it.
16 So they brought it, and he said vnto the, Whose is this image and superscription? and they said vnto him, Cessars.
17 Then Iesus answered, & said vnto them, * Giue to Cesar the things that are Cessars, and to God, those that are Gods: and they marueiled at him.
18 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, * Moses wrote vnto vs. If any mā brother dye, and leaue *his* wife, and leaue no children, that ^g his brother shulde take his wife, and raise vp sede vnto his brother.
20 There were seuen brethre, and the first toke a wife, and when he dyed, left no yssue.
21 Then the seconde toke her, and he dyed, nether did he yet leaue yssue, & the thirde likewise.
22 So seuen had her, and left no yssue: last of all the wife dyed also.
23 In the resurrection then, when they shal rise againe, whose wife shal she be of them? for seuen had her to wife?
24 Then Iesus answered, & said vnto them, Are ye not therefore deceiued, because ye knowe not the Scriptures, nether ^h power of God?
25 For when they shal rise againe from the dead, nether men mary, nor wiues are married, but are^h as the Angels which are in heauen.
26 And as touching the dead, that they shal rise againe, haue ye not red in the booke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Iacob?
27 He is not the God of the dead, but the God of theⁱ liuing. Ye are therefore greatly deceiued.

28 ¶ Then

e It is the ordinance of God that it shulde be so, which moſte commonly is contrary to mans reason: & thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, read Mat. 22. 16.

Mat. 22. 15.
Luk. 20. 20.

d As the qualities of the minde or bodie, or of outward things, eas godlie manners, agreeable to Gods Law. f He gaue the to vnderstand that he knewe their malicious intent.

Rem. 13. 7.

Mat. 22. 25.
Luk. 20. 27.

Deu. 25. 5.

g This was a politike Law giuen for a time for the preservation of families, read Mat. 23. 4.

h Not as touching ^h spiriual nature, but concerning the state of incorruption, and immortallitie, so that then there shal nede no more marriage.

Exod. 3. 6.

Mat. 22. 32.

i There it followeth that they liue, although they be deceased out of this life.

He comprehendeth his whole office, and ministerie

They came of malice, and not to learne: therefore Christ thought them vnworthy to be taught.

Iſa. 5. 7.
Iere. 2. 21.
mat. 21. 33.
Luk. 20. 9.
a The Greke worde signifieth the vessel or fat, w^h standeth vnder the wine-press to receiue the ioyce or licour.

b He sheweth ^h plague that shal befall these ambitious & covetous rulers, whose hearts are hardened against Christ. Pſal. 118. 22.
Iſa. 28. 16.
mat. 22. 42.
ait. 4. 12.
rom. 9. 33.
3. pet. 2. 8.

CHAP. XIII.

18 ¶ The came one of the Scribes that had heard them disputing together, & perceiving that he had answered them wel, he asked him, Which is the first commandement of all?

19 Iesus answered him, The first of all the commandements is, * Heare, Israel, The Lord our God is the onelic Lord.

20 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, & with all thy strength: this is the first commandement.

21 And the seconde is like, that is, * Thou shalt loue thy neighbour as thy self. There is none other commandement greater then these.

22 Then the Scribe said vnto him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he,

23 And to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, and to loue his neighbour as him self, is more then all burnt offerings and sacrifices.

24 Then, when Iesus sawe that he answered discretely, he said vnto hi, Thou art not farre from the kingdome of God. And no man after that durst aske him any questiō.

25 ¶ And Iesus answered & said teaching in the Temple, How say the Scribes y^e Christ is the sonne of Dauid?

26 For Dauid him self said by y^e holie Gost, * The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy fote stole.

27 Then Dauid him self calleth him Lord: by what meanes is he then his sonne? and muche people heard him gladly.

28 * Moreouer he said vnto them in y^e doctrine, Beware of the Scribes which loue to go in long robes, and loue salutations in the markets,

29 And the chief seates in the Synagogues, and the first roumes at feastes,

30 Which deuour widowes houfes, euen vnder a coulour of long prayers. These shall receiue the greater damnation.

31 * And as Iesus sate ouer against the tresurie, he behelde how the people cast moneie into the tresurie, and many richemen cast in muche.

32 And there came a certeine poore widow, and she threw in two mites, which make a quadrin.

33 Then he called vnto him his disciples, and said vnto thē, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the tresurie.

34 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.

The destrucciō of Ierusalem. 10 The Gospel shall be preached to all. 9. 22 The persecutions and false Prophe- ties which shall be before the coming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

1 And * as he went out of the Temple, *Mat. 24.1.*
A one of his disciples said vnto him, *Luk. 21.5.*
Master, se what stoncs, and what buyldings are here.

2 * Then Iesus answered and said vnto him, *Luk. 19.48.*
Seeft thou these great buyldings? there shall not be left one stone vpō a stone, that shall not be throwen downe.

3 And as he sate on y^e mount of oliues, ouer against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly,

4 Tel vs, when shall these things be? & what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, * Take hede lest any mā deceiue you.

6 For many shall come in my Name, sayig, I b am Christ, and shall deceiue many.

7 Furthermore when ye shall heare of warres and rumors of warres, be ye not troubled: for such things must nedes be: but the end shall not be yer.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

9 But take ye hede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and broght before rulers and Kings for my sake for a testimonial vnto them.

10 And the Gospel must first be published among all nacions,

11 * But when they lead you, and deliuer you vp, take ye no thought afore, nether premeditate what ye shall say: but whatfoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holie Gost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to dye.

13 And ye shall be hated of all men for my Names sake: but whofoeuer shall endure vnto the end, he shall be saued.

14 * Moreouer, when ye shall se the abomination of desolation (spoken of by * Daniel the Prophet) ^e standing where it ought not, (let him that readeth, consider it) * then let thē that be in Iudea, flee into the smountaines,

15 And let him that is vpon the house, not come downe into the house, nether entre therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the thigs which he left

Mat. 24.1.
Luk. 21.5.

Luk. 19.48.

Ephes. 5.8.
2. Thess. 2.3.

a He doeth answer them of things that were more necessary for them to know the things that they demanded.

b Vsurping the autoritie of Christ.

c That they may be inexcusable.

Mat. 10.19.
Luk. 12.11.

Or. 21.14.

d He onely forbiddeth y^e care which cometh of distrust.

e This it not to make them negligent, but to assure them that he will assist them and instruct them sufficiently.

f answers, so y^e they may hereby perceiue that their defence standeth not in their owne wisdom, or eloquence.

Mat. 24.15.
Dan. 9.27.

Luk. 21.20.

f This is ment of that time that the Romans builded profane the Temple.

Or. 62.19.

g Because the destruction shall be more extreme and cruel.

Mat. 22.35.
Exod. 20.2.
Deut. 6.4.
Or. 1.16.17.

Leuit. 19.18.
Mat. 22.39.
Rom. 13.9.
Galat. 5.14.
1. Tim. 2.8.
k That is, depe-
deth on the
first and proce-
deth of the
loue of God.

l He meaneth all the ceremonies of the Law, wherein the hypocrites put great holines.
m Because he showed him self willing to be taught and wel perceived the difference betwixt our outward profession, and that which God doeth principally require of vs.

Mat. 22.41.
Luk. 20.41.
Psal. 110.1.
n Inspired by the holie Gost and by the Spirit of prophetic.

Mat. 23.6.
Luk. 11.43.
Or. 20.45.
o Or, as he saugh.

p He condemneth not their apparel, but their vaine ostentation and outward shew of holines, whereby they deceiued the simple people.

Mat. 23.14.
Luk. 20.47.
Luk. 21.1.

q Or, and vnder present prayer

rong.

s Which is a bo-
unt half a far-
thing.

t Our Sauiour offereth our gifts by our afflictions and ready wills.

behinde him, to take his clothes.

say vnto all men, Watch.

h For they ¹⁷ The two shall be to the that are with child, and to them that giue sucke in those dayes.

i That you haue no let to hinder you when you shalde escape. ¹⁸ Pray therefore that your flight be not in the winter.

¹⁹ For there shall be in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, nether shall be.

²⁰ And except that the Lord had shortened those dayes, no flesh shalde be sau'd: but for the elects sake, which he hath chosen, he hath shortened those dayes.

²¹ Then if any man say to you, Lo, here is Christ, or, lo, he is there, becue it not.

²² For false Christs shall rise, and false Prophetes, & shall shewe signes and wonders, to deceiue if it were possible, the very elect. ²³ But take ye heed: beholde, I haue shewed you all things before.

²⁴ Moreover in those dayes, after that tribulation the sunne shall waxe darke, & the moone shall not giue her light,

²⁵ And the stars of heauen shall fall: and the powers which are in heauen, shall shake.

²⁶ And then shall they see the Sonne of man coming in the cloudes, with great power and glorie.

²⁷ And he shall then send his Angels, and shall gather together his elect from the foure windes, & from the vtmost parte of the earth to the vtmost parte of heauen.

²⁸ Now learne a parable of the figge tree. When her bough is yet tender, & it bringeth forth the leaves, ye knowe that sommer is nere.

²⁹ So in like maner, when ye see these things come to passe, knowe that the kingdom of God is nere, euen at the dores.

³⁰ Verely I say vnto you, that this generation shall not passe, til all these things be done.

³¹ Heauen and earth shall passe away, but my wordes shall not passe away.

³² But of that day and houre knoweth no man, no, not the Angels which are in heauen, nether the Sonne him self, saue the Father.

³³ Take heed: watche, & pray: for ye knowe not when the time is.

³⁴ For the Sonne of man is as a man going into a strange countrey, & leaueth his house, & giueth autoritie to his seruants, and to euerie man his worke, and commandeth the porter to watch.

³⁵ Watch therefore, (for ye knowe not when the Master of the house wil come, at euen, or at midnight, at the cocke crowing, or in the dauning).

³⁶ Left if he come suddenly, he shalde finde you sleeping.

³⁷ And those things that I say vnto you, I

h That not be able to flee.
i That you haue no let to hinder you when you shalde escape.
107, 110, 111.

Mat. 24, 23.
luk. 21, 8.

h The elect may wauer & be troubled, but they can not vrierly be deceiued, and overcome.
l Wherefore herthat suffreth him self now to be seduced, hath none excuse.
isa. 13, 10.
ez. 32, 7.
ioel 2, 10.
1. 3, 15.

Mat. 24, 30.
m This teacheth y there shall be a change of y whole ordre of nature.

2 The worde signifieth the space of a 1000 yeres: albeit this came to passe before 500 yeres.

3 When the destruction of Ierusalem, the persecutions and illusions shall come: but chiefly these are vnderstand of the second comming of Christ.

Mat. 24, 13.
p In that he is man and mediator.

4 For of the comming we are most assured: but of the time, the day or houre, we are ignorant, and therefore must watch continually.

CHAP. XIII.

1 The Priests conspire against Christ. **2** Marie Magdalene anointeth Christ. **12** The Passeouer is eaten. **18** He telleth afore of the treason of Iudas. **22** The Lords supper is institute. **46** Christ is taken. **67** Peter denyeth him.

1 And two dayes after followed the feast of the Passeouer, and of vnleauened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a womā hauing a boxe of ointment of spikenarde, verie costlie, and she brake the boxe, and powred it on his head.

4 Therefore some disdeined among them selues, and said, To what end is this waste of ointment?
5 For it might haue bene solde for more the thre hundred pence, & bene giuen vnto the poore, & they grudged against her.

6 But Iesus said, Let her alone: why trouble ye her? she hath wrought a good worke on me.
7 For ye haue the poore with you alwayes, and when ye wil ye may do them good, but me ye shall not haue alwayes.

8 She hath done that she colde: she came afore hand to anoint my bodie to the burying.
9 Verely I say vnto you, wheresoer this Gospel shall be preached throughout the whole worlde, this also that she hath done, shall be spoken of in remembrance of her.

10 ¶ The Iudas Iscariot, one of the twelue dwet away vnto the hie Priests, to betray him vnto them.
11 And when they heard it, they were glad, & promised that they wolde giue him monney: therefore he sought how he might conueniently betray him.

12 ¶ Now y first day of vnleauened bread, when they sacrificed the Passeouer, his disciples said vnto him, Where wilt thou that we go & prepare, that thou maist eat the Passeouer?
13 Then he sent for the two of his disciples, and said vnto them, Go ye into the citie, and there shall a man meete you bearing a pitcher of water: followe him.

14 And whithersoer he goeth in, say ye to the good man of the house, The Master saith, Where is y lodging where I shall eat the Passeouer with my disciples?
15 And he wil shewe you an vpper chamber which is large, trimmed and prepared: there make it readie for vs.

16 So his disciples went forthe, and came to the citie, & founde as he had said vnto the,

Mat. 26, 1.
luk. 22, 1.

Mat. 26, 6.
iohn 12, 2.

4 Or, of pure narde and faithfull made.
a As Iudas who caused this murmuring.

b Which are in value about six pound sterling.
c To wit, Iudas: who was offered therewith, and therefore made a business.

Mat. 26, 14.
luk. 22, 4.
d He toke occasion by this ointment as of a thing euil done.

Mat. 26, 17.
luk. 22, 8.

and made readie the Passouer.

17 ¶ And at euen he came with the twelue.

Mat. 26. 20.
luk. 22. 14.
iohn 13. 21.

18 * And as thei fate at table and did eat, Iesus said, Verely I say vnto you, that one of you shal betray me, which eateth with me.

19 Then they began to be sorowful and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, It is one of the twelue that dippeth with me in the platter.

c To dip the hand, is as muche to say, as he that is accustomed to eat with me.
Psal. 41. 10.
mat. 26. 23.
iohn 13. 18.
all. 1. 16.
f This declareth that nothing can be done without Gods prouidence.

21 * Truely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man, is betrayed: it had bene good for that mā, if he had neuer bene borne.

22 * And as they did eat, Iesus toke the bread, and when he had giuen thanks, he brake it & gaue it to them, and said, * Take, eat, this is my bodie.

23 Also he toke the cup, and when he had giuen thanks, gaue it to them: and they all dranke of it.

Mat. 26. 26.
1 cor. 11. 24.
g Reau Math. Chap. 26. 26.
h The Greke worde is to bless, which is here taken onely to giue thanks as S. Luk. & S. Paul interpret it, & S. Marke also speaking of the cuppe.

24 And he said vnto the, This is my blood of the new Testament, which is shed for manie.

25 Verely I say vnto you, I wil drinke no more of the frute of the vine, vntil that day, that I drinke it new in the kingdome of God.

26 And when they had sung a psalme, they went out to the mount of oliues.

iohn 16. 23.
i That is, turned from me, because of the persecution.
Zac. 13. 7.

27 ¶ * Then Iesus said vnto them, All ye shalbe offended by me this night: for it is written, * I wil smite the shepherd, & the sheepe shalbe scattered.

28 But after that I am risen, I wil go into Galile before you.

Chap. 16. 7.

29 And Peter said vnto him, Although all men shulde be offended, yet wolde not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crowe twise, thou shalt denie me thrise.

31 But he said more earnestly, If I shulde dye with thee, I wil not denie thee: likewise also said they all.

Mat. 26. 36.
luk. 22. 39.

32 ¶ * After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, til I haue prayed.

k His diuinitie was as it were hid, & his humanitie shewed it selfully

33 And he toke with him Peter, and Iames, and Iohn, and he began to be afraid, & in great heauines,

34 And said vnto them, My soule is verie heaue, euen vnto the death: tary here and watch.

35 So he went forwarde a litle, & fel downe on the grounde, and praied, that if it were possible, that houre might passe fro him.

l Ab in E-brew. & Abba in Syriar tongue signifieth Father.

36 And he said, l Abba, Father, all things are possible vnto thee: take away this cup

from me: neuertheles not that I wil, but that thou wilt, bedone.

m He haudeth not so to his owne wil, but that willingly he offereth him self to obey God.

37 Then he came and founde them sleeping, and said to Peter, Simō, slepeest thou? coldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye entre not into tētacion: the spirit in dede is readie, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same wordes.

40 And he returned, and founde them aslepe againe: for their eyes were heaue: nether knewe they what they shulde answer him.

n He meaneth that the houre wil come when they shalbe kept from sleeping.

41 And he came the thirde time, and said vnto them, n Slepe hence forthe, and take your rest: it is ynough: the houre is come: beholde, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs go: lo, he that betrayeth me, is at hand.

43 * And immediatly while he yet spake, came Iudas that was one of the twelue, & with him a great multitude with swordes and stauers from the hie Priests, and Scribes and Elders.

Mat. 26. 47.
luk. 22. 47.
iohn. 18. 3.

44 And he that betrayed him, had giuen the a token, saying, Whome soeuer I shal kiffe, he it is: take him & leade him away safely.

o It was the facion then to grete with kiffing at their meetings, & also at their departure.
p He repeateth it twise, as if he had bene moued with a certeine pittie in taking his last leaue.
q To wit, Peter.
r Called Malchus.

45 And as sone as he was come, he went straight waye to him, and said, p Master, Master, and kiffed him.

46 Then they layed their hands on him, & toke him.

47 And one of them that stode by, drewe out a sworde, and smote a seruant of the hie Priest, and cut of his eare.

48 And Iesus answered and said vnto the, Ye become out as vnto a these with swordes and with stauers to take me.

49 I was daicly with you teaching in the Temple, & ye toke me not: but this is done that the Scriptures shulde be fulfilled.

f Which declareth that no man can do any thing contrary to Gods ordinance.
t Meaning all the disciples.

50 Then they all forfoke him, and fled.

51 And there followed him a certeine yong man, clothed in linnen vpon his bare bodie, and the yong men caught him.

52 But he left his linnē cloth, and fled from them naked.

53 * So thei led Iesus away to the hie Priest, and to him came all the hie Priests, and the Elders, and the Scribes.

Mat. 26. 57.
luk. 22. 54.
iohn 18. 24.

54 And Peter followed him a farre of, euen into the hall of the hie Priest: and fate with the seruants, and warmed him self at the fyre.

u That is, thel w had chiefest autoritie amog the Priests.
x Whan signified that his hot zeale began now to be abated.

55 And the hie Priests, and all the Council sought for witnes against Iesus, to put him to death, but founde none.

Mat. 26. 59.
Or, light.

56 For manie bare false wites against him, but their wites agreed not together.

o Or, were like.

57 Then there arose certeine. & bare false

Iohn 2. 19. y These two witnesses differed, in that the one reported of Christ said, he colde destroye the Temple, (as Mat. writeth) & y other said, that he heard him saye, that he wolde do it as is here noted.

Mat. 24. 30. e That is, of God, who is worthe all praise: in the w^ord in their language the Iewes when they speake of God, vlc communely in their writings eue to this day. a Whome they now contended in this base estate, they shulde se appeare at the last day with maiestie and glorie.

Mat. 26. 69. luk. 22. 55. ioh. 18. 25. b This declarereth the wickednes & infolencie of the gouernours, & rulers, feing their officers contrary to all iustice, thus ragged & tormted him, that was innocent.

Mat. 26. 71. luk. 22. 51. ioh. 18. 25. c We ought to consider our owne infirmitie, y we may learne onely to trust i God, and not in our owne strength.

Or, eatrie. d Peter preparerth him self to see if he were further laied vnto.

Mat. 27. 1. luk. 22. 66. ioh. 18. 20. a For the Romans gaue the no autoritie to put any man to death.

witnes against him, saying,
58 We heard him say, * I y wil destroy this Temple made with hands, & within three daies I wil buylde another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Priest stode vp amongst them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnes against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & said vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus said, I am he, * and ye shal se the Sonne of man sit at the right hand of the power of God, & come in the cloudes of heauen.

63 Then the hie Priest rent his clothes and said, What haue we anie more nede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthe of death.

65 And some began to spit at him, and to couer his face, and to beate him with fyffes, and to say vnto him, Prophecie. 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 she sawe Peter warming himself, she looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But he denied it, saying, I knowe him not, neither wot I what thou saiest. Then he went out into the porch, & the cocke crewe.

69 * Then a maide sawe him againe, & began to say to them that stode by, This is one of them.

70 But he denied it againe: & anone after, they that stode by, laid againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speache is like.

71 And he began to curse, & sweare, saying, I knowe not this ma of whome ye speake.

72 * Then the secode time the cocke crewe, and Peter remembered the worde that Iesus had said vnto him, Before the cocke crewe twice, thou shalt denie my thrife, & waying that with him self, he wept.

CHAP. XV.

1 Iesus is led to Pilate. 15 He is condemned, reuiled and put to death, 46 And is buryed by Ioseph.

1 And anone in the dawning, the hie Priests helde a couñsel with the Elders, and the Scribes, & the whole Council, and bounde Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and

said vnto him, Thou saiest it.
3 And the hie Priests accused him of manie things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how manie things thei witnes agaiñt thee.

5 But Iesus answered no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoever thei wolde desire.

7 Then there was one named Barabbas, w^o was boude with his fellows, that had made insurrection, who in the insurrection had committed murther.

8 And the people cryed a loude, & began to desire that he wolde do as he had euer done vnto them.

9 Then Pilate answered them, and said, Wil ye that I let lose vnto you the King of the Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the people to desire that he wolde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto the, What wil ye then that I do with him, whom ye call the King of the Iewes?

13 And thei cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euil hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate willing to contēt the people, losed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the commune hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, & put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, & did him reuerence.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to crucifie him.

21 * And they compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 * And they broght him to a place named Golgotha, which is by interpretacion, the place of dead mens skulles.

23 And they gaue him to drinke wine mingled with myrre: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for them,

Mat. 27. 12. luk. 23. 3. ioh. 18. 35.

b He wolde not defend his cause, but present him self willingly to be condemned.

c The people alwaies maintaine their customes, although thei be worthe nothing.

d When a iudge hath respect to men, he quite forgetteth iustice.

Or, Pretorie

Or, Balne

Mat. 27. 31. luk. 23. 25. e It was y custome to make him that was condemned, to carie his crosse, but Iesus was not able for weakenes.

Mat. 27. 33. luk. 23. 33. ioh. 19. 16. f Which was to hasten his death: but he wolde not drinke it, because he wolde waite for the houre y his Father had appointed, that he might render vnto him perfect obedience.

Or, yushed out of the doores and wept.

g The Iewes decided their day into 4 partes, so that by the third houre is here meant the third parte of the day, & was from six a clocke to nine, at what time Mat. saith he was crucified.

Iſa. 53. 12.

Iohn 2. 19.

h Meaning the one of them that were crucified.

i Because this darkenes was onely ouer the land of Chanaan, when the rest of y^e worlde was light, the miracle is the greater.

Pſal. 22. 7.

mat. 27. 46.

k Which was the third parte of the day, & about thre of the clocke after none.

Pſal. 69. 22.

l This was spoken mockingly.

m Who had charge ouer an hundred men.

Luk. 2. 3.

Mat. 27. 57.

luk. 23. 50.

Iohn 29. 38.

n A graue made of great autoritie.

o This man shewed his faith boldly when the danger seemed to be more petious.

them, what euerie man shulde haue.
 25 And it was the thirde houre, when they crucified him.
 26 And the title of his cause was writtē above, THE KING OF THE IEWES.
 27 They crucified also with him two theues, the one on the right hand, and the other on his left.
 28 Thus the Scripture was fulfilled, which saith, * And he was counted among the wicked.
 29 And they that went by, railed on him, wagging their heads, & saying, * Hey, thou that destroyest the Temple, & buyldest it in thre dayes,
 30 Saue thy self, and come downe from the crosse.
 31 Likewise also euen the hie Priests mocking, said among thē selues with the Scribes, He saued other men, him self he can not saue.
 32 Let Christ the King of Israel now come downe from the crosse, that we may see, and beleue. ^h They also that were crucified with him, reuiled him.
 33 ¶ Now when y^e sixth houre was come, darkenes arose ouer ⁱ all the land vntil the ninth houre.
 34 And at the ^k ninth houre Iesus cryed with a loude voyce, saying, * Elōi, Eloi, lama-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?
 35 And some of them that stode by, when they heard it, said, ^l Beholde, he calleth Elias.
 36 And one ran, and filled a * sponge ful of vineger, and put it on a reede, and gaue it vs se if Elias wil come and take him downe.
 37 And Iesus cryed with a loude voyce, and gaue vp the goſt.
 38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.
 39 Now when the ^m Centurion, which stode ouer against him, sawe that he thus crying gaue vp the goſt, he said, Truly this man was the Sonne of God.
 40 ¶ There were also women, which behelde a farreof, among whome was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Iosef) and Salome,
 41 Which also when he was in Galile, * followed him and ministred vnto him, and many other women which came vp with him vnto Ierusalem.
 42 ¶ * And now whē night was come (because it was the day of the preparacion that is before the Sabbath)
 43 Ioseph of Arimathea, an ⁿ honorable Counsellour, which also looked for y^e kingdom of God, came, & went in ^o boldly

vnto Pilate, and asked the bodie of Iesus.
 44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.
 45 And whē he knewe the truth of the Centurion, he gaue the bodie to Ioseph,
 46 Who boght a linnen cloth, and toke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, & rolled a stone vnto the dore of the sepulchre:
 47 And Marie Magdalene, and Marie Iosef mother behelde where he shulde be layd.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen againe, appeareth to Magdalene. 14 Also to the eleven and reproveth their vnbelief. 16 He committeth the preaching of the Gospel & the ministracion of baptisme vnto them.

1 **A**Nd whē the Sabbath daye was past, Marie Magdalene, & Marie the mother of Iames, & Salome, boght swete ointments that they might come, and embaulme him.

Luk. 24. 1. Iohn 20. 1.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rising,

Or, not risen.

3 And they said one to another, Who shal roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and sawe a yong man sitting at the right side, clothed in a long white robe: and they were afrayed.

Mat. 28. 1. Iohn 20. 12. a The Angel of God in the likenes of a yong man.

6 But he said vnto them, Be not afrayed: ye seke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him.

7 But go your way, and tel his disciples, & ^b Peter, that he wil go before you into Galile: there shal ye see him, * as he said vnto you.

b He especially maketh mention of Peter to comfort him, because he had fallen into greater danger then the rest. Mat. 26. 32. chap. 14. 28.

8 And they went out quickly and fled from the sepulchre: for they trembled and were amazed: nether said they any thing to any man: for they were afrayed.

9 ¶ And when Iesus was risen againe, in the morow (which was y^e first day of the weeke) he appeared first to Marie Magdalene, * out of whome he had cast seuen deuils.

Iohn 20. 16. luk. 8. 2.

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And whē they heard that he was aliue, & had appeared to her, they beleued it not.

12 ¶ * After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

c They had some forgotten that y^e Christ had tolde them of his resurrection. Luk. 24. 23.

13 And they went and tolde it to the remnant, but they beleued them not.

Luk 24.36. 14
Iohn 20.19.
d Mourning & praying.

Mat. 28.19.
e As we Gentile as Iewe.

Iohn 12.18.
A. 16.18.
f This gifte was but for a time to cause men the more willingly to receiue the Gospel which as yet was not evidently known.

14 ¶ Finally, he appeared vnto the elcuen as they d sate together, and reproied them of their vnbelief & hardnes of heart, because they beleued not them which had sene him, being risen vp againe.
15 And he said vnto them, * Go ye into all the worlde, & preache the Gospel to e euerie creature.
16 He that shal beleue & be baptized, shal be saued: *but he that wil not beleue, shal be damned.
17 And these f tokens shal followe the that beleue, * In my Name thei shal cast out de-

uils, and * shal speake with e newe tongues,
18 * And shal take away serpents, and if they shal drinke any deadlie thing, it shal not hurt them: * they shal lay their hãds on the sicke, and they shal recouer.
19 * So after the Lord had spoken vnto the, he was receiued into heauen, & sate at the right hand of God.
20 And they went forthe, and preached euerie where. And the * Lord wrought with them, & confirmed the worde with h signes that followed, Amen.

A. 2. 4.
& 10. 45.
g With other and diuers, as Luke saith.
A. 7. 5.
A. 18. 8.
Luk. 24. 5.
Eb. 2. 4.
h The miracles & signes followe the doctrine, as certain teales, so that if the doctrine be false, the miracles can be no better, Deute. 13. 5.

THE HOLY GOSPEL of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias, and Elisabet. 11 The Angel sheweth him of the natiuitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talk of the Angel, and Marie. 46 Her song. 57 The birth, Circumcision, and grace of Iohn. 68 Zacharias giueth thanks to God, & proph ceeth.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

Exod. 30. 7.
Iew. 16. 17.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

12 And when Zacharias sawe him, he was troubled, and feare fel vpon him.

13 But the Angel said vnto him, Feare not, Zacharia: for thy prayer is heard, and thy wife Elisabet shal beare thee a sonne, and thou shalt call his name k Iohn.

k Which signifieth the grace of the Lord.

14 And thou shalt haue ioye and gladnes, & many shal reioyce at his birth.

15 For he shal be great in the sight of the Lord, & shal nether drinke wine, nor strôg drinke: and he shal be filled with the holie Ghost, euen from his mothers wombe.

l The worde signifieth all manner of drinke which maketh me drunken

16 * And many of the children of Israel shal he turne to their Lord God.

Mal. 4. 3.

17 * For he shal go m before him in the spirit & power of Elias, to turne the hearts of the fathers to y children, & the disobediet to the wisdome of the iust men, to make readie a people prepared for the Lord.

mat. 11. 14.
Mat. 3. 14.

18 Then Zacharias said vnto the Angel, Whereby shal I knowe this? for I am an olde man, and my wife is of a great age.

m As a King in his royaltie hath one to go before him, who signifieth the King to be at hand. n Whẽ Christ saith he came to set the father against y sonne &c. he meaneth the successer & cometh of y Gospel through the malice of men: but here he speakech of the true end & prosperitie of the Gospel. o Which signifieth, the strength or fouerauntie of God.

19 And the Angel answered, and said vnto him, I am o Gabriel that stand in the presence of God, and am sent to speake vnto thee, & to shewe thee these good tidings.

20 And beholde, thou shalt be domme, and not be able to speake, vntil p the day that these things be done, because thou beleuedst not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And whẽ he came out, he colde not speake vnto them: then they perceiued that he

p We must not measure Gods promes by our weakeneses.

Or as muche as many haue takẽ in hand to set forthe y storie of those things, whereof we are fully persuaded, As they haue deliuered them vnto vs, which from the beginning sawe the their selues, and were ministers of the b worde, It semed good also to me (moste noble Theophilus) affone as I had searched out perfectly all this frõ y beginning, to write vnto thee thereof from point to point, That thou mightest acknowledge the certieintie of those things, whereof thou hast bene instructed.

IN the time of Herode King of Iudea, there was a certeine Priest named Zacharias, of the d course of Abia: & his wife was of the daughters of Aaron, and her name was Elisabet.

Bothe were f iust before God, and walked in all the commandements and s ordinances of the Lord, without reprove.

And thei had no childe, because that Elisabet was barren: & bothe were wel strickẽ in age.

And it came to passe, as he executed the Priests office before God, as his course came in order,

According to the custome of the Priests office, his lot was to h burne incense, when he went into the i Temple of the Lord.

is ment the outward obseruation of the ceremonies commanded by God. h That is, y euening & morning sacrifice according to the Law. i The Temple was divided into thre partes: the first was y bodie of the Tẽple called Atriu, where the people was: the second called Sanctũ, where the Priests and Leuiti were: and the third Sanctum Sanctorum, into the which the hie Priest entred once a yere to sacrifice.

a Meaning the Apostles with whome he was conversant
b Or of the thing: and it may be referred ether to Christ or to the Gospel, and hereby is met that they were the ministers of Christ, who is called y worde: or ministers of y worde y is to say, of the Gospel.
c This comendeth the autoritie of his doctrine, seeing he receiued it of the Apostles.
d The sonne of Antipater.
e By her father: for by her mothers line she was of y house of Dauid.
f This perfection or iustice is iudged by the frutes and outward appearance, and not by the cause: which onely cometh of Gods free mercie through Christ.
g The greke worde signifieth, iustificacions, whereby is ment the outward obseruation of the ceremonies commanded by God.
h That is, y euening & morning sacrifice according to the Law.
i The Temple was divided into thre partes: the first was y bodie of the Tẽple called Atriu, where the people was: the second called Sanctũ, where the Priests and Leuiti were: and the third Sanctum Sanctorum, into the which the hie Priest entred once a yere to sacrifice.

The Angel sent to Marie. Chap. I. Maries song. 27

had sene a vision in the Temple: for he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceived, and hid her selfe five moneths, saying,

25 Thus hath the Lord dealt with me, in the dayes wherein he looked on me, to take from me my rebuke among men.

26 ¶ And in the sixth moneth, the Angel Gabriel was sent fro God vnto a cite of Galilee, named Nazaret,

27 To a virgine affianced to a man whose name was Ioseph, of the house of Dauid, & the virgins name was Marie.

28 And the Angel went in vnto her, & said, Haile thou that art freely beloved: y Lord is with thee: blessed art thou among womē.

29 And when she sawe him, she was troubled at his saying, & thought what maner of salutation that shulde be.

30 Then y Angel said vnto her, Feare not, Marie: for thou hast founde fauour with God.

31 ¶ For lo, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 He shalbe great, & shalbe called the Sonne of the moste High, and the Lord God shal giue vnto him the throne of his father Dauid.

33 ¶ And he shal reigne ouer y house of Iacob for euer, & of his kingdome shalbe no end.

34 Then said Marie vnto the Angel, How shal this be, seeing, I know no man?

35 And the Angel answered, and said vnto her, The holie Ghost shal come vpon thee, & the power of the most High shal shadowe thee: therefore also that y holie thing which shalbe borne of thee, shalbe called the Sonne of God.

36 And beholde, thy cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is her sixth moneth, which was called barren.

37 For with God shal nothing be vnpossible.

38 Then Marie said, Beholde, the seruant of the Lord: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill country with haste to a cite of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe sprang

in her bellie, & Elisabet was filled with the holie Ghost.

42 And she cryed with a loude voyce, and said, Blessed art thou among women, because the frute of thy wombe is blessed.

43 And whence cometh this to me, that the mother of my Lord shulde come to me?

44 For lo, asone as the voyce of thy salutation sounded in mine eares, the babe sprang in my bellie for ioye.

45 And blessed is she that beleued: for those things shalbe performed, which were tolde her of the Lord.

46 Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioycest in God my Sauour.

48 For he hath looked on the poore degree of his seruant: for beholde, from hence forth shal all ages call me blessed.

49 Because, he that is mightie, hath done for me great things, & holie is his Name.

50 And his mercie is from generacion to generacion on them that feare him.

51 ¶ He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted the of lowe degree.

53 ¶ He hath filled the hungrie with good things, and sent away the riche emptie.

54 ¶ He hath vpholden Israel his seruant, being mindful of his mercie

55 (* As he hath spoken to our fathers, to wit, to Abraham and his sēde) for euer.

56 ¶ And Marie abode with her about thre moneths: after, she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she shulde be deliuered, and she brought forth a sonne.

58 And her neighbours, & cousins heard tel how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eighth day they came to circumcise the babe, & called him Zacharias, after the Name of his father.

60 But his mother answered, and said, Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kindred, y is named with this Name.

62 Then they made signes to his father, how he wolde haue him called.

63 So he asked for writing tables, & wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue loosed, and he spake & praised God.

65 Then feare came on all them that dwelt nere vnto them, and all these wordes were noised abroad throughout all the hill country of Iudea.

¶ Whiles their course endured to sacrifice, they might not lie with their wives, nor drink anye licour that might make one drunke. For the barren women enjoyed not the promises which God made to them that were married, to haue yssue: but principally they were deprived of that promise which God made to Abraham, that he wolde increase his sēde. Or, gladdes be in this. Or, received in sinners. ¶ Not for her merites: but onely through Gods free mercie, who loued vs when we were sinners, that whoeuer reioycest, shulde reioyce in the Lord.

Isa. 7.14. mat. 1.23.

chap. 2.21. ¶ Because he is the true Sonne of God, begotten from before all beginning, and manifested in flesh at the determinate time.

Dan 7.14. micah 4.7.

¶ She wolde be reioiced of all doutes to the end that she might more fully embrace the promises of God.

¶ It shalbe a secret operatiō of the holie Ghost.

¶ Ye must be pure and without sinne, w^{ch} must take away the finnes of the world.

¶ Notwithstanding that Elisabet was married to one of y tribe of Leui, yet she was Maries cousin, which was of the rocke of Dauid. For the law which forbade marriage out of their owne tribe, was onely that y tribes shulde not be mixt and confounded, which coulde not be in marriage with y Leuites: for they had no portion assigned vnto the.

¶ Which was to call d. Kiriaath. arba or Hebron, Iosh 14.15. & 21.11. ¶ This mouing was extraordinary and not natural, which was to commend the miracle.

¶ He shewed the cause why Marie was blessed.

¶ By the message of the Angel.

¶ The soule, & the spirit signify the vnderstanding & aff. 8.10, which are the two principal partes of the soule.

¶ Or, lowe estate. ¶ This saucor that God hath shewed me, shalbe for euer.

Isa. 51.9.

¶ Psal. 33.10.

Isa. 29.15.

¶ According to the promises made to Abraham that he wolde be his God, and the God of his sēde for euer.

1. Sam. 2.6.

¶ Psal. 34.11.

Isa. 30.38.

¶ & 41.8.

and 54.5.

iere. 38.5.

Gen. 17.19.

¶ & 22.16.

¶ Psal. 132.12.

¶ The wicked lay sares for other, wherein they them selves are taken.

¶ Or, offeritie.

¶ Not onely for his benefite in pardoning his fautes, but also to shewe that he was iustly punished for his incredulitie.

Zacharias prophecieth. S. Luke. Christs birth.

k The mightie power of God and his graces declared that he shulde be an excellēt persone.
Mat. 1. 21.
chap. 2. 30.
 l Iu declaring him felt himselfe desul of his people, & therefore is come from heauen to visit and redeme them.
Psal. 132. 17.
Ier. 23. 6.
Ex. 30. 10.
 m When the promises of God semed to haue failed, & the state of Israel to haue perished, then sent he his Christ who by his inuincible strength, as with a strong arme ouerthrew his enemies.
Gen. 22. 16.
Ier. 31. 6.
Ex. 6. 13.
 n He declarerh the cause and founaine of our redēption.
1. Pet. 1. 15.
 o This is the end of our redēption.
 p To whome no hypocrite can be acceptable.
 q He sheweth that our saluatiō consisth in the remisō of finnes, which is the principal parte of the Gospel.
Zach. 3. 9.
Mal. 4. 2.
Ex. 6. 12.
 r O, branche of a tre, meaning the Messias, who is the sunne of righteousness which shineth from heauen.
 s That is, of all felicitie.
 t He meaneth y parte of Iudea which was least inhabited where all the grosse & rude people dwelled.
 Chap. 11.
 a So much as was subiect to the Romans.
Or, ius in uisitor.
 b Whereby the people were more charged and opprest.
 c He sheweth by what occasion Iesus was borne in Beth-lehem.
Iohn 7. 42.

66 And all they that heard them, laid them vp in their hearts, saying, What maner childe shal this be! and the hand of the Lord was with him.
 67 The his father Zacharias was filled with the halie Gost, and prophesied, saying,
 68 Blessed be y Lord God of Israel, because he hath visited & redemed his people,
 69 And hath raised vp the horn of saluacion vnto vs, in the house of his seruant Dauid,
 70 As he spake by the mouth of his holie Prophetes, which were since the worlde began, saying,
 71 That he wolde send vs deliuerance from our enemies, & from the hands of all that hate vs,
 72 That he wolde shewe mercie towards our fathers, and remembre his holie couenant,
 73 And the othe which he sware to our father Abraham:
 74 Which was, that he wolde grante vnto vs, that we being deliuered out of the hands of our enemies, shulde serue him without feare
 75 All the dayes of our life, in holines and righteoufnes before him.
 76 And thou, babe, shalt be called the Prophete of the moste High: for thou shalt go before the face of the Lord, to prepare his wayes,
 77 And to giue knowledge of saluatiō vnto his people, by the remisō of their finnes,
 78 Through the tender mercie of our God, whereby the day spring from an hie hath visited vs,
 79 To giue light to them that sit in darkenes, and in the shadowe of death, & to guide our fete into the way of peace.
 80 And the childe grewe and waxed strong in spirit, and was in the wilderness, til the day came, that he shulde shewe himselfe vnto Israel.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was reueiled into the Temple. 28 Simeon and Anna prophesie of him. 46 He was founde among the doctours. 51 His obedience to father and mother.
 1 And it came to passe in those dayes, that there came a comandement fro Augustus Cesar, that all the worlde shulde be taxed.
 2 (This first taxing was made when Cyncrinus was gouernour of Syria.)
 3 Therefore went all to be taxed euerie mā to his owne citie.
 4 And Ioseph also went vp from Galilee out of a citie called Nazaret, into Iudea, vnto the citie of Dauid, which is called Beth-lehem (because he was of the house and lineage of Dauid.)
 5 To be taxed with Marie that was giuen

him to wife, which was with childe.
 6 And so it was, that while they were there, the daies were accomplished that she shulde be deliuered.
 7 And she brought forth her first begotten sonne, & wrapped him in swadling clothes and laid him in a cratche, because there was no rowme for them in the ynne.
 8 And there were in the same countrey shepherds, abiding in the field, and keeping watch by night because of their flocke.
 9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were sore afraide.
 10 Then the Angel said vnto them, Be not afraide: for beholde, I bring you tidings of great ioye, that shalbe to all the people:
 11 That is, that vnto you is borne this day in the citie of Dauid, a Sauour, which is Christ the Lord.
 12 And this shalbe a signe to you, Ye shal finde y childe swaddled, & laid in a cratch.
 13 And straight way there was with the Angel a multitude of heauenlie souldiers, praying God, and saying,
 14 Glorie be to God in the high heauens, and peace in earth, & towards men good wil.
 15 And it came to passe when the Angels were gone away from them into heauen, that y shepherds said one to another, Let vs go then vnto Beth-lehem, and se this thing that is come to passe, which the Lord hath shewed vnto vs.
 16 So they came with haste, & founde bothe Marie and Ioseph, and the babe laid in the cratch.
 17 And when they had sene it, they published abroad the thing, which was tolde them of that childe.
 18 And all that heard it, wōdred at y things which were tolde them of the shepherds.
 19 But Marie kept all those sayings & pondered them in her heart.
 20 And the shepherds returned, glorifying and praising God, for all that they had heard & sene, as it was spoken vnto them.
 21 And whē the eight daies were accomplished, that they shulde circumcise the childe, his name was then called Iesus, which was named of the Angel, before he was conceiued in the wombe.
 22 And when the dayes of her purificatiō after the Law of Moses were accōplished, they brought him to Ierusalem, to present him to the Lord.
 23 (As it is written in the Law of the Lord, Euerie man childe that first openeth the wombe, shalbe called holie to the Lord.)
 24 And to giue an oblation, as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.
 25 And beholde, there was a mā in Ierusalem, whose

d Read Mat. 1, 25.
 e Whereby appeared his pouertie, and their crueltie which wolde not picie suche a woman in suche case.
 f Which was Beth-lehem.
 g Because the childe not be offended with Christs poore estate, the Angel presenteth this dote, and sheweth in what sorte they shulde finde him.
 h The fre mercie & goodwil of God, which is the founteine of our peace and felicitie, & is chiefly declared to the elect.
 Gen. 17, 12.
 Mat. 1. 21. chap. 1. 31. Iohn 7. 22. Leu. 12. 3. Or, beir.
 Exod. 13. 2. nomb. 8. 16. Or, that is first borne.
 Leu. 12. 6. i Which offering was appointed to the which were poore that they were not able to offer a lambe.

whose name was Simeon: this man was iuste, and feared God, and waited for the consolation of Israel, and the holie Gost was vpon him.

k The Spirit of prophetic.

26 And a reuelation was giuen him of the holie Gost, that he shulde not se death, before he had sene the Lords "Christ.

*Or, Messias.
George, is the spirit.*

27 And he came by the motion of y Spirit in to the Temple, & when the paréts broght in the childe Iesus, to do for him after the custome of the Law,

28 Then he toke him in his armes, and praised God, and said,

l Simeon declareth himself to dye willingly since he hadie iene the Messias which was promised. The meane and substance of saluation. Or, for the revelation of.

29 Lord, now lettest thou thy seruant departe in peace, according to thy worde.

30 For mine eyes haue sene thy saluation,

31 Which thou hast prepared before the face of all people:

32 A light to be reueiled to the Gentiles, & the glorie of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

n That is, praised to God for them, and for the promise of Christs kingdom. Isa. 8. 14. rom. 9. 32.

34 And Simeon blessed them, and said vnto Marie his mother, Beholde, this childe is appointed for the fall and rising againe of manie in Israel, & for a signe which shalbe spoken against,

1 per. 2. 8. o To be fall of y reprobate which perithe through their owne default, & raising vp of the elcct to whome God gueth raich p That is, forrowes shulde pearce her heart, as a sword.

35 (Yea and a sworde shal pearce through thy soule) that the thoughts of manie hearts may be opened.

q This chiefly appeareth whe the crosse is layd vpo vs, whereby mens hearts are tryed.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, & had liued with an hous band seuen yeres frö her virginitic.

r She was seuen yeres married. s She was continually in the Temple. t Or, praised.

37 And she was widowe about foure score, and foure yeres, and went out of the Temple, but serued God with fastings and prayers, night and day.

38 She the coming at the same instant vpon them, confessed likewise the Lord, & spake of him to all that looked for redemption in Ierusalem.

39 And when thei had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the childe grewe, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

Deut. 10. 2.

41 Now his paréts went to Ierusalé euerie yere, at the feast of the Passecouer.

42 And when he was twelue yere olde, and they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knewe not nor his mother,

44 But they supposing, that he had bene in the companie, went a dayes iorney, and

foght him among their kinnsfolke, and acquaintance.

45 And whe they founde him not, they turned backe to Ierusalem, and foght him.

46 And it came to passe thre dayes after, that they founde him in the Temple, sitting in the middes of the doctours, bothe hearing them, and asking them questions.

Or, learned men.

47 And all that heard him, were astonished at his vnderstanding, and answers.

48 So when thei saw him, they were amased, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue foght thee with heauie hearts.

49 Then said he vnto them, How is it that ye foght me? knewe ye not that I must go about my fathers busines?

t Our dutie to God is to be preferred before father and mother. u For his vocatio was not yet manifestly knowne.

50 But they vnderstode not the worde that he spake to them.

51 Then he wēt downe with them, & came to Nazaret, and was subiect to them: & his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, & stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptised, 23 His age, and genealogie.

1 NOW in the fiftēth yere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herode being tetrarch of Galile, and his brother Philippe tetrarch of Iturea, and of the countrey of Trachonitis, and Lyfanias the tetrarch of Abilene,

a This was sonne of Herode called the great.

2 (*When Annas and Caiaphas were the high Priests) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernes.

Mat. 3. 6. b Thier colde be by Gods Law but one sacrificer at once: but because of the troubles that then reigned, the office was so managled by reason of ambition & bribery, that both the Caiaphas and Annas his father in law had it deuided betwene the.

3 *And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of finnes,

4 As it is written in the boke of the sayings of Esaias the Prophet, which saith, *The voyce of him that cryeth in the wildernes, Prepare ye the way of the Lord: make his paths straight.

Mat. 3. 2.

5 Euerie valley shalbe filled, and euerie mountaine, and hil shalbe broght lowe, & croked things shalbe made straight, & the rough wayes shalbe made smothe.

mar. 1. 4.

Isa. 40. 3.

Job. 1. 25.

6 And all flesh shal se the saluation of God.

c All impediments shalbe taken away, w shulde hinder y way of God or of saluatio, so that y way shalbe plaine by Christ to lead vs vnto God.

7 Then said he to the people that were come out to be baptized of him, *O generations of vipers, who hath forewaigned you to flee from the wrath to come?

Or, euerie man. d That is, the M. Gost shalbe reueiled to y worlde.

8 Bring forth therefore frutes worthie a mendemēt of life, & beginne not to say w your setues, We haue Abraham to our father: for I say vnto you, y God is able to raise vp children vnto Abraham.

Mat. 3. 7.

Or, vipers brodd.

Johns preaching.

S. Luke. Christ tempted.

e The vengeance of God is at hand.

9 Now also is the axe laid vnto the roote of the trees: therefore euerie tre which bringeth not forthe good frute, shalbe hewen downe and cast into the fyre.

10 ¶ Then the people asked him, saying, What shal we do then?

11 And he answered, and said vnto them, * He that hath the two coates, let him parte with him that hath none: and he that hath the meat, let him do likewise.

12 Then came there s Publicanes also to be baptized, and said vnto him, Master, what shal we do?

13 And he said vnto thes, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shal we do? And he said vnto them, Do violence to no man, nether accuse anie falsely, and be content with your wages.

15 As the people waited, and all men muffed in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and said to them all, * In dede I baptize you with water, but one stronger then I, cometh, whose shoes latched I am not worthie to vnlose: he wil baptize you with the holie Gost, and with fyre.

17 * Whose fanne is in his hand, and he wil make cleane his flooer, and wil gather the wheat into his garner, but the chaff wil he burne vp with fyre that neuer shalbe quenched.

18 Thus then exhorting with manie other things, he preached vnto the people.

19 * But when Herode the tetrarch was rebuked of him for Herodias his brother Philippes wife, and for all the euils which Herode had done,

20 He added yet this about all, that he shut vp Iohn in prison.

21 * Now it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And y holie Gost came downe in a bodelie shape like a doue, vpō him, & there was a voyce fro heauen, saying, Thou art my beloued Sonne: in thee I am wel pleased.

23 ¶ And Iesus him self began to be about thirtie yere of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Elli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cofam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naallon,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainā, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIII.

1 Iesus is led into the wilderness to be tempted. 13 He overcometh the deuil. 14 He goeth into Galile. 16 Preacheth at Nazaret, and Capernaum. 22 The Iewes despise him. 38 He cometh into Peters house, and healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth through the cities.

1 And Iesus ful of the holie Gost returned from Iordan, and was led by the Spirit into the wilderness,

2 * And was there fourtie dayes tempted of the deuil, and in those dayes he did eat nothing: but when they were ended, he afterwarde was hungry.

3 Then the deuil said vnto him, If thou be the Sonne of God, commande this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shal not liue by bread onely, but by euerie worde of God.

5 Then the deuil toke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, in the twinkling of an eye.

6 And the deuil said vnto him, All this power wil I giue thee, and the glorie of those kingdomes: for that is deliuered to me: & to whome soeuer I wil, I giue it,

7 If thou

Iam 2, 15. 3 Iohn 3, 17. f He willeth that the riche helpe y poore according to their needf sitie. g Whose office was to receive the tribute and tolls.

Mat. 3, 11. mar. 1, 8. ioh. 1, 26. alt. 1, 5. & 8, 4. & 11, 16. & 19, 4.

Mat. 3, 12. h The vertue and force of baptisme standeth in Iesus Christ, & Iohn was but y minister thereof. i That is, with a mightie, and vehement Spirit: whose power is to consume, and purge our filth as fyre doeth y metalls.

Mat 14, 3. mar. 6, 17. k Named Ananias.

Mat 3, 23. mar. 1, 9. ioh. 1, 32.

*1 Luke ascendeth from the last father to y first, and Matthew descendeth from the first to y last. Matthew exceedeth not his rehearsal further then to Abraham, w is for the assurance of y pmes for the Iewes. I ukeres ferreth it euen to Add, whereby the Gentiles also are assured of the prom. because they came of Adam, & are restored in the seconde Adam: Matthew counteth by the legal descent, and Luke by the natural: finally bothe swo speaking of the same perones apply vnto them diuers names. * Or, Ioseph.*

** Or, Ioseph.*

** Or, Mattithias.*

** Or, Matan.*

m Not that Adam was y sonne of God by generatio, but by creatio, in the w sence God also calleth him self father, Deut. 32, 6. & ver 18 & 19.

Mat. 4, 1. mar. 1, 12.

*a This fast was miraculous, to confirme the Gospell, and ought no more of men to be followed the the other miracles that Christ did. * Deu. 3, 3.*

mat. 4, 4. b That is, by the ordinance, and prouidence of God.

** Greke, for a moment of time. c Satan promisseth char, w he can not giue, thinking thereby that he might deceiue the more craftily: for he is but prince of y worlde by permission, & hath his power limited.*

Or: fall downe before me.

Greke, Go behinde me. Deut. 6. 16.

Christ sheweth y all creatur es ought onely to worship and serue God.

This declarerh how hard it is to resist y tentacions of Satan: for he giueth not ouer for twife or thrife putting backe. Psal. 91. 12.

Deut. 6. 16.

It is not ynough, twife or thrife to resist Satan: for he neuer ceaseth to tempter if he relent a litle. It is to the ed, that he maye renewe his force & assaile vs more sharply.

Mat. 13. 4. Mar. 6. 3. Iohn 4. 43.

Isa. 61. 1.

That is, enouced with graces.

He alludeth to the yere of Iubile, which is mencioned in the Law, whereby this great deluerance was figured.

Thei approued & commended whatfoeuer he said.

Bestowe thy benefites vpon them, w apperteyne more vnto thee.

Ioh. 4. 44. I shew insidelicitie stayed Christ from working miracles.

1 If thou therefore wilt worship me, they shall be all thine.

2 But Iesus answered him, and said, Hence from me, Satan: for it is written, Thou shalt worship the Lord thy God, and him alone thou shalt serue.

3 Then he brought him to Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy self downe from hence,

4 For it is written, That he wil giue his Angels charge ouer thee to kepe thee:

5 And with their hands they shall lift thee vp, lest at anie time thou shuldest dash thy fote against a stone.

6 And Iesus answered and said vnto him, It is said, Thou shalt not tept the Lord thy God.

7 And when the deuil had ended all the tentacion, he departed from him for a season.

8 ¶ And Iesus returned by the power of y spirit into Galile: and there went a fame of him throughout all the region rounde about.

9 For he taught in their Synagogues, and was honoured of all men.

10 ¶ And he came to Nazaret where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stode vp to reade.

11 And there was deliuered vnto him the boke of the Prophet Esaias: and when he had opened the boke, he founde the place, where it was written,

12 ¶ The Spirit of the Lord is vpon me, because he hath anointed me, that I shulde preache the Gospel to the poore: he hath sent me, that I shulde heale the brokē hearted, that I shulde preache deliuerance to the captiues, and recovering of sight to the blinde, that I shulde set at libertie thē that are bound,

13 And that I shulde preache the acceptable yere of the Lord.

14 And he closed the boke, and gaue it againe to the minister, and sare downe: and the eyes of all that were in the Synagogue were fastened on him.

15 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

16 And all bare him witnes, & wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

17 Then he said vnto them, Ye wil surely saye vnto me this prouerbe, Physicion, heale thy self: whatfoeuer we haue heard done in Capernaum, do it here likewise in thine owne countrey.

18 And he said, Verely I saye vnto you, No Prophet is accepted in his owne countrey.

19 But I tell you of a trueth, manie widowes were in Israel in the dayes of Elias, when heauen was shut thre yeres and six moneths, when great famine was throughout all the land,

20 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto a certeine widdowe.

21 Also manie lepers were in Israel, in the time of Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

22 Then all that were in the Synagogue, whē they heard it, were filled with wrath, and rose vp, and thrust him out of the citie, and led him vnto the edge of the hil, whereon their citie was buylt, to cast him downe headlong.

23 But he passed through the middes of them, and went his way,

24 ¶ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

25 ¶ And they were astonied at his doctrine: for his worde was with autoritie.

26 And in the Synagogue there was a man which had a spirit of an vncleane deuil, which cryed with a loude voyce,

27 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I knowe who thou art, euen the Holie one of God.

28 And Iesus rebuked him, saying, Holde thy peace, and come out of him. Thē the deuil throwing him in the middes of them, came out of him, and hurt him not.

29 So feare came on them all, and they spake among them selues, saying, What thing is this? for with autoritie and power he commandeth the foule spirits, and they come out?

30 And the fame of him spred abroad throughout all the places of the countrey rounde about.

31 ¶ And he rose vp, and came out of the Synagogue, & entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

32 Then he stode ouer her, and rebuked the feuer, and it left her: and immediarly she arose, and ministred vnto them.

33 Now whē the sunne was downe, all they had sicke filkes of diuers diseases, brought them vnto him, and he laied his hands on euerie one of them, and healed them.

34 ¶ And deuils also came out of manie, crying, and saying, Thou art the Christ the Sonne of God: but he rebuked them, & suffred them not to say that they knewe him to be the Christ.

35 And whē it was day, he departed & went

1. King. 17. 9. Iam. 5. 27.

m He sheweth by examples y God oft times preferreth the straggers to the holde. 2. King. 5. 14.

n Because they perceiued that the grace of God shulde be taken fro them & giuen to others.

o And escaped miraculously out of their hands: for his hours was not yet come. Mat. 4. 13. Mar. 1. 21. Mat. 7. 29. Mar. 1. 22.

p Full of dignitie & maiestie, w touched the heart of the audious and caused them to beare reuerence to his wordes.

q That is, the motion of the deuil, or y was tormented w a verie deuil.

Mat. 8. 14. Mar. 1. 29.

Mar. 1. 35. r The deuils are constrained to confesse Christ to be y Sonne of God, & yet it doeth nothing auale them, because it cometh not of faith.

forthe into a desert place, and the people sought him, and came to him, and kept him that he shulde not departe from them.

43 But he said vnto them, Surely I must also preache the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 12 He cures the leper. 18. He healeth the man of the palse. 27 He calleth Mattheu the customer. 30 Eateth with sinners. 34 And excuseth him, as touching fasting.

Mat. 4. 18. Mar. 1. 16.

1 Then *it came to passe, as the people pressed vpon him to heare the worde of God, that he stode by the lake of Gennesarot,

2 And sawe two shippes stand by the lake side, but the fishermen were gone out of them, and were washing their nettes.

a To the intent that he might not be thronged of y preache, & also that he might be heard.

3 And he entred into one of the shippes, which was Simons, and required him that he wolde thrust of a litle from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, Lanche out into the depe, and let downe your nettes to make a draught.

b The worde signifyeth him that is made ruler ouer a nie thing. c He sheweth his prompt obedience to Christs commandement.

5 Then Simon answered, & said vnto him, Master, we haue trauailed all night, and haue taken nothing: neuertheles at thy worde I wil let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in y other ship, that they shulde come and helpe them, who came then, and filled bothe the shippes, that they did sinke.

d They were so laden that they almoste sunke.

8 Now when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, go from me: for I am a sinful man.

e The feeling of Gods presence maketh alwayed.

9 For he was vtterly attonied, and all that were with him, for the draught of fishes, which they toke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from hence forth thou shalt catch men.

f He appointeth him to y office of an Apostle.

11 And when they had broght the shippes to land, they forsoke all, & followed him.

Mat. 1. 2. Mar. 1. 40.

12 ¶ * Now it came to passe, as he was in a certeine citie, beholde, there was a man full of leprosie, and when he sawe Iesus, he fell on his face, and besought him, saying, Lord if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, & touched him, sayig, I wil, be thou cleane. And immediatly the leprosie departed from

him.

14 And he commanded him that he shulde tell it no man: but Go, saith he, and shewe thy self to the Priest, and offer for thy cleansing, as * Moses hath commanded, for a witness vnto them.

Leui 14. 4. g Herby he shewed them that he wolde not transgresse the Law, and y thei shulde be inexcusable, who seig y miracle wrought, wolde not beleue Christ.

15 But so muche more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him self aparte in the wilderness, and praied.

17 ¶ And it came to passe, on a certeine daye, as he was teaching, that the Pharises & doctours of the Law sate by, which were come out of euerie towne of Galile, and Iudea, and Ierusalem, & the power of the Lord was in him to heale them.

Mat. 9. 2. Mar. 2. 3.

18 * Then beholde, men broght a man lying in a bed, which was taken with a palse, and they sought meanes to bring him in, and to laie him before him.

19 And when they colde not finde by what way they might bring him in, because of the presse, they went vp on the house, & let him downe through the tiling, bed & all, in the middes before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy finnes are forgiuen thee.

h Christ toucheth the principal cause of all our euils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? who can forgiue finnes, but God onelie?

22 But when Iesus perceiued their thoughts, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy finnes are forgiuen thee, or to say, Rise and walke?

i Forasmuche as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand y he had power to forgiue finnes.

24 But that ye may knowe that the Sonne of man hath autoritie to forgiue finnes in earth, (he said vnto the sicke of the palse) I say to thee, Arise: take vp thy bed, & go to thine house.

25 And immediatly he rose vp before them, and toke vp his bed whereon he laie, and departed to his owne house, praising God.

26 And they were all amased, and praised God, and were filled with feare, saying, Doubteles we haue sene strange things to daye.

Or, about our expectation.

27 ¶ * And after that, he went forth and sawe a Publicane named Leui, sitting at the receite of custome, & said vnto him, Followe me.

Mat. 9. 9. Mar. 2. 14. Or, Matthew.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, & of other, that sate at table with them.

Christ answereth for his. Chap. VI. Who are blessed. 30

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eat ye & drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto the, They that are whole, need not the physician, but they that are sicke.

32 *I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eat, and drinke?

34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes wil come, euen when the bridegrome shalbe taken away frō them: then shal they fast in those dayes.

36 Againe he spake also vnto the a parable, No mā putteth a piece of a newe garment into an olde vesture: for then the newe retereth it, and the piece taken out of the newe, agreeth not with the olde.

37 ¶ Also no man powreth newe wine into olde vessels: for then the newe wine wil breake the vessels, and it wil runne out, & the vessels wil perish.

38 But newe wine must be powred into newe vessels: so bothe are preferred.

39 Also no man that drinketh olde wine, straight way desireth newe: for he saith, The olde is better.

CHAP. VI.

Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer he cleeth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoide hypocricie.

1 And it came to passe on the seconde Sabbath, after the first, that he went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certeine of the Pharises said vnto them, Why do ye that which is not lawful to do on the Sabbath dayes?

3 Then Iesus answered them, & said, *Hau ye not red this, that Dauid did when he him self was an hungred, & they which were with him,

4 How he went into the house of God, and toke, and ate the shewe bread, & gaue also to them which were with him, which was not lawful to eate, but for the Priests onely?

5 And he said vnto them, The Sonne of mā is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched

him, whether he wolde heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and said to the man which had the withered hand, Arise, & stand vp in the middes. And he arose, and stode vp.

9 Then said Iesus vnto the, I wil aske you a question, Whether is it lawful on the Sabbath dayes to do good, or to do euil: to saue life, or to destroye it?

10 And he behelde them all in compasse, & said vnto the mā, Stretch forth the thine hād. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnes, & communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, y he went into a mountaine to pray, & spent the night in prayer to God.

13 *And whē it was day, he called his disciples, and of them he chose twelue, which also he called Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, James and Iohn, Philippe, and Bartlemewe:

15 Matthewe, and Thomas: James the sonne of Alpheus, and Simon called zelous,

16 Iudas James brother, and Iudas Iscariot, which also was the traytour.)

17 Then he came downe with them, and stode in a plaine place, with the compaignie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus & Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude soght to touch him: for there went vertue out of him, and healed them all.

20 ¶ *And he lifted vp his eyes vpō his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 *Blessed are ye that hunger now: for ye shalbe satisfied: blessed are ye that wepe now: for ye shal laugh.

22 *Blessed are ye when men hate you, and when they separate you, and reuile you, & put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for beholde, your rewarde is great in heauen: for after this maner their fathers did to the Prophetes.

24 *But wo be to you that are riche: for ye haue receiued your consolation.

25 *Wo be to you that are ful: for ye shal hūger. Wo be to you that now laugh: for ye shal waile and wepe.

h That put your trust in your riches, & forget ye life to come. * Iſa. 65. 13. i Signifying them that liue at ease & after the pleasures of the flesh.

1. Tim. 1. 15. k Which seme to be righteous and yet are but hypocrites.

Mar. 9. 14. mar. 2. 18. *Greeke, make prayers.

l The friends and familiars of Christ: and hereby Iesus Christ declarerh that he wil not burde his, before y he haue made them able to beare.

m Read Mat. 9. 17.

n He admonisheth them not to trust to much to their owne sense or iudgement: nor because they haue accustomed the felues to one thing, to condeine another, which is better.

Mat. 12. 7. mar. 2. 13.

a Those feasts which coutreined manie daies as the Passouer, and the feast of Tabernacles, had two Sabbath: the first day of the feast, & the last.

1. Sam. 21. 6.

Exo. 19. 33. leu. 8. 32.

b 2. 4. 9.

c Having power to dispense with, & qualifie the keping of the Sabbath and other ceremonies.

Mat. 12. 5. Mar. 3. 2.

*Or, apertis.

Mat. 10. 1. mar. 3. 13. & 6. 7.

chap. 9. 1.

c According to the similitude of the twelue Patriarkes, of whom the Church of God is sprung. d Ambassadors or messengers whom he had elected before, but now enoynteth their charge.

Or, champion.

e They that are humble & submit the felues willingly to obey God.

Mat. 5. 2.

Iſa. 65. 13

Iſa. 61. 3.

Mat. 5. 3.

f He meaneth excommunication which also he calleth puttig out their names. S. Iohn calleth it casting out of the Synagogue: S. Paul, deliueing to Satan, w punishment as it is moste terrible when it is iudly executed, so is it comfortable to godlie whē they are cast out of wicked mens compaignes, as the Prophet declarerh, Psal. 111.

g The worde signifieth to be aperiouye, or to shewe mirth by outward gesture.

Amos 6. 16

eccl. 31. 8.

h Iſa. 65. 13.

k He repro-
ueth ambition
& vaine glorie
when as men
go about by
all meanes to
get fauour, &
worldlie po-
pe.
Mat. 5. 44.
Mat. 5. 39.
I Rather endu-
re more iou-
rie then reuen-
ge your ielous.
1. Cor. 6. 7.

m Be not fo-
careful for the
losse of thy
goods, for thou
shuldest be dis-
couraged to
serue God.
Mat. 7. 12.
10. 4. 16.
Mat. 5. 45.
n They are
communely
called sinners,
ware of a wie-
ked life, and
without all
feare of God.
Mat. 5. 42.
deu. 15. 8.

o Not onely
not hope for
profite, but to
lose the roc-
ke & principall
forasmuche as
Christ bindeth
him self to re-
pay the whole
le with a mo-
re liberal in-
terest.
Mat. 5. 42.
Mat. 7. 1.

Mat. 7. 2.
mar. 4. 24.

Mat. 15. 14.

Mat. 10. 24
10hn 13. 16.
15. 10.

Mat. 7. 3.
p He repro-
ueth the hypo-
cricie of iuche
as winke at
their owne
horrible fau-
tes, & yet are
so curious to
spie out yleast
faute in their
brother.

Mat. 7. 17.

Mat. 12. 33.

26 Wo be to you whē all * men speake wel of
you: for so did their fathers to the false
prophetes.

27 ¶ But I say vnto you which heare, Loue
your enemies: do wel to thē w̄ hate you.

28 Blessē them that curse you, and pray for
them which hurt you.

29 * And vnto him that^l smiteth thee on the
one cheke, offer also the other: * & him that
taketh away thy cloke, forbid not to take
thy coate also.

30 Giue to euerie man that asketh of thee:
and of him that taketh away thy goods,^m as-
ke them not againe.

31 * And as ye wolde that men shulde do to
you, so do ye to them likewise.

32 * For if ye loue them which loue you,
what thanke shal ye haue? for euen the
n sinners loue those that loue them.

33 And if ye do good for them which do
good for you, what thāke shal ye haue? for
euen the sinners do the same.

34 * And if ye lend to them of whome ye ho-
pe to receiue, what thāke shal ye haue? for
euen the sinners lend to sinners, to receiue
the like.

35 Wherefore loue ye your enemies, and
do good, and lend, o loking for nothing
againē, and your rewarde shalbe great,
and ye shalbe the children of * the moste
High: for he is kinde vnto the vnkinde, &
to the euil.

36 Be ye therefore merciful, as your Father
also is merciful.

37 ¶ Iudge not, and ye shal not be iudged:
condemne not, and ye shal not be condem-
ned: forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: * a
good measure, pressed downe, shakē to-
gether and running ouer shal men giue in-
to your bosome: for with what measure
ye mette, with the same shal men mette to
you againe.

39 And he spake a parable vnto them, * Can
the blinde lead the blinde? shal they not
bothe fall into the ditch?

40 * The discipule is not aboute his master:
but whosoever wil be a perfite discipule, shal
be as his master.

41 ¶ * And why seest thou a mote in thy bro-
thers eye, and considerest not the beame,
that is in thine owne eye?

42 Either how canst thou saye to thy bro-
ther, Brother, let me pul out the mote that
is in thine eye, whē thou seest not the bea-
me that is in thine owne eye? Hypocrite,
cast out the beame out of thine owne eye
first, & then shalt thou se perfectly, to pul
out the mote that is in thy brothers eye.

43 ¶ * For it is not a good tre that bringeth
forthe euil frute: nether an euil tre, that
bringeth forthe good frute.

44 * For euerie tre is knowne by his owne

frute: * for nether of thornes gather mē fig-
ges, nor of bushes gather they grapes.

45 A good man out of the good treasure
of his heart bringeth forthe good, and an
euil man out of the euil treasure of his hea-
rt bringeth forthe euil: for of the abun-
dancē of the heart his mouth speaketh.

46 ¶ * But why call ye me^r Master, Master,
and do not the things that I speake?

47 Whosoever cometh to me, and heareth
my wordes, & doeth the same, I wil shewe
you to whome he is like.

48 He is like a man which buylt an house,
and digged depe, and laid the fundacion
on a rocke: and when the waters arose, the
flood bet vpon that house, and colde not
shake it: for it was groundē vpon a rocke.

49 But he that heareth and doeth not, is li-
ke a man that buylt an house vpon y^e earth
without fundacio, against which the flood
did beat, and it fel by and by: and the fail
of that house was great.

CHAP. VII.

2 He healeth the captaines seruant. 11 He raiseth vp
the widowes sonne from death to life. 19 He answereth
the disciples whome Iohn Baptiste sent vnto him.
24 He commendeth Iohn. 31 And reprecueth the
Iewes for their vnfaithfulnes. 36 He eateth with the
Pharise. 37 The woman washeth his fete with her
teares, and he forgueth her finnes.

1 W Hē he had ended all his sayings
in the audience of the people, he
entred into Capernaum.

2 And a certeine^a Centurions seruant was
sicke and ready to dye, which was dere vn-
to him.

3 And when he heard of Iesus, he sent vnto
him y^e Elders of the Iewes, beseching him
that he wolde come and heale his seruant.

4 So they came to Iesus, and besought him
instantly, saying that he was worthie that
he shulde do this for him.

5 For he loueth, said they, our nacion, and he
hathe buylt vs a^b Synagogue.

6 Then Iesus went with them: but when
he was now not farre from the house,^c the
Centurion sent friends to him, e^c saying
vnto him, Lord, trouble not thy self: for I
am not worthie that thou shuldest enter
vnder my rooffe.

7 Wherefore I thought not my self worthie
to come vnto thee: but^d say the worde, &
my seruant shalbe whole.

8 For I likewise am a man set vnder autori-
tie, and haue vnder me fouldiers, and I say
vnto one, Go, and he goeth, & to another,
Come, and he cometh, and to my seruant,
Do this, and he doeth it.

9 When Iesus heard these things, he mar-
ueiled at him, & turned him, & said to the
people, that followed him, I say vnto you,
I haue not found so^e great faith, no not in
Israell.

10 And when they that were sent, turned
backe

Mat. 7. 16.
q The name
and title are
nothing wor-
the to proue y^e
a man is sent
of God except
in effect he
shewe the sa-
me.
Mat. 7. 21.
rom. 2. 13.
iam. 1. 21.
r He speaketh
not onely to
the false pro-
phetes, but
to all false pa-
stours, hire-
lings and hy-
pocrites.
Mat. 8. 5.
a It might be,
that this cap-
taine did liue
with his car-
penter in Ca-
pernaum.
b In buylding
them a temple
for their al-
cumblies, he
shewed his
zeale towardes
the true
seruice of
God.
c The friends
spake to Ie-
sus in the cap-
taines name.
d O, comman-
de by a word
onely that it
sho be.
e He commen-
deth this hea-
then captaine
because he as-
sureth him self
vpon Christs
worde, alone.

backe to the house, they founde the seruāt that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called Nain, and manie of his disciples went with him, and a great multitude.

12 Now when he came nere to the gate of the citie, beholde, there was a dead man carryed out, who was the onelie begotten sonne of his mother, which was a widowe, & muche people of the citie was with her.

13 And when the Lord sawe her, he had compasson on her, and said vnto her, Wepe not.

14 And he went and touched the coffin (and they that bare him, stode stil) and he said, YONG man, I say vnto thee, Arise.

15 And he that was dead, sate vp, & begā to speake, & he deliuered him to his mother.

16 Thē there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region rounde about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 Sō Iohn called vnto him two certeine men of his disciples, and sent them to Iesus, saying, Art thou he that shulde come, or shal we waite for another?

20 And when the mē were come vnto him, they said, Iohn Baptist hathe sent vs vnto thee, sayig, Art thou he that shulde come, or shal we waite for another?

21 And at that time, he cured manie of their sickenes, and plagues, and of euil spirits, and vnto manie blinde men he gaue sight.

22 And Iesus answered, and said vnto thē, Go your wayes and shewe Iohn, what things ye haue sene and heard: for the blinde se, the halte go, the lepers are clenfed, the deafe heare, the dead rise againe, & the poore receiue the Gospel.

23 And blessed is he, that shal not be offendēd in me.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What wēt ye out into the wildernes to se? A rede shaken with the winde?

25 But what went ye out to se? A man clothed in soft raiment? beholde, they which are gorgeously apparelled, and liue delicately, are in Kings courtes.

26 But what wēt ye forthe to se? A Prophet? yea, I say to you, & greater thē a Prophet.

27 This is he of whomc it is writē, Beholde, I send my messenger before thy face, which shal prepare thy way before thee.

28 For I say vnto you, there is no greater

Prophet then Iohn, among them that are begotten of women: neuertheles, he that is the least in y kingdome of God is greater then he.

29 Then all the people that heard, and the Publicanes, being baptismed with the P baptismed of Iohn.

30 But the Pharises & the expoūders of the Law despised the counsel of God against them selues, & were not baptismed of him.

31 *And the Lord said, Whereunto shal I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto childrē sitting in the market place, and crying one to another, and saying, We haue piped vnto you, & ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, nether eating bread, nor drinking wine: and ye say, He hathe the deuil.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glotten, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdom is iustified of all her children.

36 ¶ And one of the Pharises desired him that he wolde eat with him: and he went into the Pharises house, and sate downe at table.

37 And beholde, a womā in the citie, which was a sinner, when she knewe that Iesus sate at table in y Pharises house, she broght a boxe of ointment.

38 *And she stode at his fete behinde him weping, and began to wash his fete with teares, and did wipe them with the heeres of her head, & killed his fete, & anointed them with the ointment.

39 Now when the Pharise which bade him, sawe it, he spake within him self, saying, If this man were a Prophet, he wolde surely haue knowen who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certeine lender which had two detters: the one ought fise hundred pence, and the other fiftie.

42 Whē they had nothing to pay, he forgauē them bothe. Which of thē therefore, tell me, wil loue him moste?

43 Simon answered, & said, I suppose that he, to whome he forgauē moste. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simō, Seest thou this womā? I entred into thine house, and thou gauest me no water to my fete: but she hathe washed my fete with teares, and wiped them with the

f Which was a towne of Galile in the tribe of Issachar not farre from Tiberias.

Or, more.

g Christ calleth those things that are not, as if they were, & giueth life to them that be dead.

h That is, to establish, and restore them.

i To wit, the Messias, and redemer.

k He declarerh by the vertues, and power y were in him that he was y Christ.

l Suche as fele their owne miserie, and wretchednes. Or, the Gospel is preached to the poore.

m That shal perseuere and not shrinke backe for anie thing that cōueneto them. Read Mat. 11, 7.

Math. 3, 1.

Or, Angel.

Or, borne.

o They praised him as iust, faithful, good and merciful, so that y frute of their baptismed appeared in them.

Mat. 11, 16. p This words comprehendeth the whole doctrine y Iohn taught.

q Meaning to denier their owne cōdemnation or as some read, with the selues because they durst not openly speake against Iohns doctrine: for they feared the people.

Math. 21, 46. r The fonges of litle childrē are sufficient to condemne the Pharises and suche like f Liueti according to the facion of other men.

t He sheweth that the wicked, although they turne frō God, shal nothing hinder the cl. & to cōtinewe in the faith of the Gospel.

Mar. 15, 40. Iohn 20, 11.

heres of her head.

45 Thou gauest me, no kisse: but she since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou diddest not anoint: but she hath anointed my feete with ointement.

47 Wherefore I saye vnto thee, manie finnes are forgien her: for she loued muche. To whome a litle is forgien, he doeth loue a litle.

48 And he said vnto her, Thy finnes are forgien thee.

49 And they that sate at table with him, began to say within them selues, Who is this that euen forgieuh finnes?

50 And he said to the womā, Thy faith hath faued thee: go in ^x peace.

CHAP. VIII.

1 Christ with his Apostles go from towne to towne and preache. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the sēda. 21 He telleth who is his mother and his brother. 24 He filleth the raging of the lake. 27 He deliuereth the possessed. 33 The devils enter into the heard of swine. 41 He healeth the sick woman, and Lairs daughter.

1 And it came to passe afterwarde, that he him self went through euerie citie and towne, preaching, and publishing the kingdome of God, & the twelue were with him.

2 And certaine women, which were healed of euil spirits, and infirmities, as Marie which was called Magdalene, out of whome went feuen deuils,

3 And Ioanna the wife of Chuza Herodes steward, & Susanna, & manie other which ministered vnto him of their substance.

4 Now whē muche people were gathered together, and were come to him out of all cities, he spake by a parable,

5 A sower went out to sowe his seed, and as he sowed, some fel by the way side, and it was troden vnder fete, and the foules of heauen deuoured it vp.

6 And some fel on the stones, and when it was sprong vp, it withered away, because it lacked moistnes,

7 And some fel among thornes, and y^e thornes sprang vp with it, and choked it.

8 And some fel on good ground, and sprāg vp, and bare frute, an hundred fold. And as he said these things, he cryed, He that hathe eares to heare, let him heare.

9 Thē his disciples asked him, demāding, what parable that was?

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in c^o parables, that when they see, they shulde not see, and when they heare, they shulde not vnderstand.

11 The parable is this, The sēde is the worde of God.

12 And thei that are beside the way, are thei

that heare: afterwarde commeth the deuil, and taketh away the worde out of their hearts, lest they shulde beleue, & be faued.

13 But they that are on the stones, are they which when they haue heard, receiue the worde with ioye: but they haue no rootes, which for a while beleue, but in the time of tentation go away.

14 And that which fel among thornes, are they which haue heard, and after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no frute.

15 But that which fel in good ground, are they which with an honest & good heart heare the worde, and keepe it, & bring forth the frute with pacience.

16 ¶ No man when he lighteth a candle, couereth it vnder a vessel, nerher putteth it vnder the table, but setteth it on a candlesticke, that they that entre in, may see the light.

17 ¶ For nothing is secret, that shal not be euident: nether any thing hid, that shal not be known, and come to light.

18 Take hede therefore how ye heare: for who soeuer hathe, to him shalbe giuen: and who soeuer hathe not, fro him shalbe taken euen that, which he semeth that he hathe.

19 ¶ Then came to him his mother & his brethren, and colde not come nere to him for the preasse.

20 And it was tolde him by certeine which said, Thy mother and thy brethren stand without, and wolde see thee.

21 But he answered, & said vnto them, My mother, and my brethre are these which heare the worde of God, and do it.

22 ¶ And it came to passe on a certeine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they lanced forth.

23 And as they sailed, he fel a slepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in iopardie.

24 Then they went to him, and awoke him, saying, Master, master, we perish. And he arose, and rebuked the winde, & the waues of water: & they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, & wondered among them selues, saying, Who is this that commandeth bothe the windes and water, and they obey him!

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as he wēt out to land, there met him a certeine man out of the citie, which had a deuil long time, and he ware no clothes, nether abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out, & fel

d That is, acknowledgement & consent to the worde and, also reuerence it e When they returne home to their affaires.

Chap. 12, 33. Mat 5, 15.

Mat 4, 22.

f Christ warneth his to do good with their light & they haue receiued, and to set it forth before all mens faces.

Or, bred.

Chap. 12, 2.

Mat 10, 26.

Mar 4, 22.

Mat 13, 12.

Or 25, 29.

Mar 4, 15.

Chap 19, 20.

Mat 12, 46.

Mar 3, 32.

g Bothe to him self, and to others.

Or, his father

h The spiritual kindred is to be preferred to the carnal & natural for asmuche as thereby of many we are made one, confessing together one God, one faith, & one baprisme, loeing God aboue all thing, & our neighbour as our selues.

Mat 8, 23.

Mar 4, 16.

i The worde signifieth a depe or founde sepe.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

Mat 8, 23.

Mar 4, 16.

v This great loue is a signe that she felt her self muche bounde vnto Christ, who had forgien her so manie finnes.

x The peace of conscience cometh onely of faith.

Mar 10, 9.

a Whereby they acknowledged the benedict & they had receiued of him, & also shewed their performances, which proued their knowledg to be of God.

Or, to them.

Mat 13, 3.

Mat 4, 1.

b That is, to vnderstand, & beleue these things.

c Which worde is here taken for an obscure or darke saying.

1st. 6, 9.

Matth. 13, 14.

Mar 4, 12.

Job. 12, 40.

1st. 28, 26.

Yom 11, 8.

Mat 13, 18.

Mat 4, 15.

Mat 8, 8.

Mar 5, 4.

fel downe before him, & with a loude voyce said, What haue I to do with thee, Iesus the Sonne of God, the most high? I beseeche thee ^k torment me not.

29 For he commanded the foule spirit to come out of the mā: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, and was ^l caryed of the deuill into wilderneses.)

30 Then Iesus asked him, saying, What is thy name? And he said, ^m Legion, because many deuils were entred into him.

31 And they besoght him, that he wolde not commande them to go out into the ⁿ dicke.

32 And there was there by, an herd of many swine, feeding on an hil, and the deuils besoght him, that he wolde suffre thē to entre into them. So he suffred them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was caryed with violence from a stepe downe place into the lake, and was choked.

34 When the herdmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the country.

35 Then they came out to se what was done, and came to Iesus, & founde the man, out of whome the deuils were departed, sitting at the fete of Iesus, clothed, & in his right minde: and they were afraid.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the country about the Gadarenes, besoght him, y^e he wolde departe frō them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whome the deuils were departed, besoght him that he might be with him: but Iesus sent him away, saying,

39 ^o Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached through out all ^p citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that y^e people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and he was the ruler of the ^q Synagogue, who fel downe at Iesus fete, and besoght him that he wolde come into his house.

42 For he had but a daughter onely, about twelue yeres of age, & she laye a dying (& as he went, the people thronged him.

43 And a woman hauing an yssue of blood, twelue yeres long, which had spent all her

substance vpon physicians, and colde not be healed of any:

44 Whē she came behinde him, she touched the ^r hem of his garment, and immediatly her yssue of blood stanchd.

45 Then Iesus said, Who is it that hath touched me? When euerie man denyed, Peter said & thei that were with him, Master, the multitude thrust thee, & tread on thee, and sayett y^e, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hid, she came trembling, & fel downe before him, & tolde him before all y^e people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy ^s faith hath made thee whole: go in peace.)

49 While he yet spake, there came one frō the ruler of the Synagogues house, which said to him, Thy daughter is dead: discease not the Master.

50 When Iesus heard it, he answered ^t him, saying, Feare not: beleue onely, & she shal be made whole.

51 And when he went into the house, he suffred no man to go in with him, saue Peter, and Iames, and Iohn, and the father & mother of the maide.

52 And all wept, and forrowed for her: but he said, Wepe not: for she is not ^u dead, but slepeth.

53 And they laught him to skorne, knowing that she was dead.

54 So he ^x thrust them all out, and toke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she rose straight way: and he commanded to giue her meat.

56 Then her parents were astonied: but he commanded them that they shulde tell no man what was done.

CHAP. IX.

^a He sendeth out the twelue Apostles to preache. ⁷ He ruē heareth tel of him. ¹² He feedeth fise thousand men with fise loaves, & two fishes. ¹⁹ Diverse opinions of Christ. ²⁸ He trāssfigureth him self vpon the mount. ⁴² He deliuereth the ^p possessed. ⁴⁷ And teacheth his disciples to be loue. ⁵⁴ They desire vengeance, but he reprobeth them.

1 ^Then ^{*} called he the twelue disciples together, and gaueth them power and autoritie ouer all deuils, and to heale diseases.

2 ^{*} And he sent them to preache the kingdom of God, and to cure the sicke.

3 And he said to them, ^{*} Take nothing to your iourney, nether ^q staves, nor scrip, nether bread, nor shiuer, nether haue two coates.

^k Satan is tormented where Christ is present. ^l Or, many a day agoe.

^m A Legion, as writeth Vegetius, containeth 6000 footmen, & 733 horsemen: but here it is taken for an vceretaine and infinite number.

ⁿ That is, so to depart that they coulde do no harme: and this worde chap 16, 25, is called hel, where the deuils are chained in the obscuritie of darkness, 2^a Pet 2, 4.

^o Christ knewe that he shulde better serue him being absent then with him. ^p This was his owne citie called Gadara, which was in the country of Decapolis, & therefore Luke dissenteth not from Marke who writeth he preached in Decapolis.

^q Of the Congregation of the Iewes.

^r Being assured of the vertue and power of Iesus Christ and not attributing any vertue to the garment.

^s Christ doeth not Iste vnto vs the weakness of our faith, but doeth accept it, as though it were perfect.

^t Meaning the ruler of the Synagogue.

^u Although she was verely dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his slepe.

^v He meaneth those which he founde in the house.

Mat. 10, 1. mar. 3, 13. & 6, 7.

Mat. 10, 7. mar. 6, 8.

^a To the end they might do their charge with greater diligence whē they had nothing to let them.

^q Or, staves.

The five loaves.

S. Luke. The tranffiguracion.

b He willett them not to ra y long, but to preach fro towne to towne.

Chap. 10. 11. act. 13. 51.

c Which was a figne of defe ftion, and of the vengeance which was prepared for fuch contemners of Gods benefices which are ywortheie y one fhulde receive any thig at their hads.

Mat. 14. 1. Mar. 6. 14.

Mar. 6. 30.

Mat. 14. 13. Mar. 6. 32.

Mat. 14. 13. Mar. 6. 35. Iohn 6. 5.

d Chrift forfa keth not them that followe him, but fenderth them fuficient relief.

e Iohn fayeth, he gaue thankes, Iohn. 6. 11.

Mat. 16. 13. Mar. 8. 27.

f For he knewe y beft his convenient tyme which was appointed for him to be manifested in.

Mat. 17. 32. Mar. 8. 31.

4 And whatfoeuer houfe ye entre into, there abide, and thence departe.

5 And whofoeuer wil not receive you, whē ye go out of that citie, * fhake of the very duft from your fete for a testimonie againft them.

6 And they went out, and went through euerie towne preaching the Gofpel, and healing euerie where.

7 ¶ Now Herode the retrarch heard of all that was done by him: and he doubted, because that it was faid of fome, that Iohn was rifen againe from the dead:

8 And of fome, that Elias had appeared: & of fome, that one of the olde Prophetes was rifen againe.

9 Then Herode faid, Iohn haue I beheaded: who then is this of whome I heare fuche things? and he defired to fe him.

10 ¶ And whē the Apostles returned, they tolde him what great things they had done. * Then he toke them, & went afide into a folitarie place, nere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and he receiued them, & fpake vnto them of the kingdome of God, & healed them that had neede to be healed.

12 * And whē the day began to weare away, the twelue came, and faid vnto him, Send the people away, that they may go into the townes and villages rounde about, & lodge, and get meat: for we are here in a defert place.

13 But he faid vnto them, d Giue ye them to eat. And they faid, We haue no mo but five loaves & two fifhes, except we fhulde go and bye meat for all this people.

14 For they were about five thoufand men. Then he faid to his difciples, Cause them to fit downe by fifties in a companie.

15 And they did fo, and caufed all to fit downe.

16 Then he toke the five loaves, and the two fifhes, and loked vp to heauen, and blesfed them, and brake, and gaue to the difciples, to fet before the people.

17 So they did all eat, and were fatisfied: & there was takē vp of that remained to the twelue baskets ful of broken meat.

18 ¶ And it came to paffe as he was alone praying, his difciples were with him, and he asked them, faying, Whome fay the people that I am?

19 They answered, and faid, Iohn Baptift: and others fay, Elias: & some fay, that one of the olde Prophetes is rifen againe.

20 And he faid vnto them, But whome fay ye that I am? Peter answered, & faid, The Chrift of God.

21 And he warned, and commanded them, that they fhulde tell that to no man,

22 Saying, * The Sonne of man must fuffre

many things, and be reprinted of the Elders, & of the hie Priests and Scribes, and be flaine, and the thirde day rife againe.

23 ¶ And he faid to them all, If any man wil come after me, let him denye him self, and take vp his crosse daily, and followe me.

24 For whofoeuer wil faue his life, fhall lose it: and whofoeuer fhall lose his life for my fake, the fame fhall faue it.

25 For what auatageth it a man, if he winne the whole worlde, and deftroye him self, or lose him self?

26 * For whofoeuer fhall be afhamed of me, and of my wordes, of him fhall the Sonne of man be afhamed, when he fhall come in his glorie, and in the glorie of the Father, and of the holie Angels.

27 * And I tell you of a furerie, there be fome standing here, which fhall not taste of death, til they haue fene the kingdome of God.

28 * And it came to paffe about an eight dayes after thofe wordes, that he toke Peter, & Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the facion of his countenance was changed, & 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 he fhulde accomplifh at Ierufalem.

32 But Peter and they that were with him, were heauie with fleep, and when they awooke, they fawe his glorie, and the two men standing with him.

33 And it came to paffe, as they departed from him, Peter faid vnto Iesus, Mafter, it is good for vs to be here: let vs therefore make thre tabernacles, one for thee, and one for Moses, and one for Elias, and wift not what he faid.

34 While he thus fpake, there came a cloude & k ouerfhadowed them, & they feared when thefe were entring into the cloude.

35 * And there came a voyce out of the cloude, faying, This is my beloued Sone, heare him.

36 And when the voyce was paff, Iesus was founde alone: and they kept it clofe, and tolde no man in thofe dayes any of thofe things which they had fene.

37 ¶ And it came to paffe on the next day, as they came downe from the mountaine, muche people met him.

38 * And beholde, a man of the companie cryed out, faying, Mafter, I befuche thee, beholde my fonne: for he is all that I haue.

39 And lo, a fpirit taketh him, & fuddenly he cryeth, and he teareth him, that he fometimeth, and with muche paine departeth from

Chap. 14. 27. Mar. 10. 38. & 16. 24. Mar. 8. 35.

g For as one day followeth another, fo doeth one croffe followe in the necke of another.

Chap. 12. 9. & 17. 33. Mar. 10. 33. Mar. 8. 38. 2 Tim. 2. 12.

Mat. 26. 28. Mar. 9. 1.

h Eftablished and enlarged by the preaching of the Gofpel.

Mat. 17. 1. Mar. 9. 2.

i That is, what y fuche fhulde haue and how he fhulde dye.

k For otherwayes they had not bene able to comprehend his great maicstie.

Mat. 3. 17. Mar. 1. 11.

l Thei concealed it, til Chriffs refurrection, as Marke writeth.

Mat. 17. 14. Mar. 9. 17.

from him, when he hath bruised him.

40 Now I haue befought thy disciples to cast him out, but they colde not.

m Under the colour that his disciples colde not heare the sicke man, he repro- ueth them, & wolde haue di- uinised his autoritie.

41 Then Iesus answered, and said, *m* O generation faithles, and croked, how long now shal I be with you, & suffer you bright thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amased at the mighty power of God: & while they all wondered at all things, which Iesus did, he said vnto his disciples,

n Gredye put these words into your eares.

44 ¶ Marke these wordes diligently: for it shal come to passe, that the Sonne of man shalbe deliuered into the hands of men.

n They were so blinded with this opinion of CHRIS that shulde haue a temporal kingdome, if they wolde not vnderstand when he spake of his death. *Mat. 18. 31.*

45 But they *n* vnderstode not that worde: for it was hid from them, so that they colde not perceiue it: and they feared to aske him of that worde.

Mar. 9. 33.

46 ¶ * Then there arose a disputacion among them, which of them shulde be the greatest.

47 When Iesus sawe the thoughts of their hearts, he toke a litle childe, and set him by him,

48 And said vnto them, Whosoever recei- ueth this litle childe in my Name, recei- ueth me: and whosoever shal receiue me, receiueh him that sent me: for he that is least among you all, he shalbe great.

Mar. 9. 34.

49 ¶ * And Iohn answered, & said, Master, we sawe one casting out deuils in thy Name, and we forbad him, because he fol- loweth thee not with vs.

o Forasmuche as he leteeth vs not, & God is glorified by his occasion. p Of his death whereby he was exalted.

50 Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, *o* is with vs.

51 ¶ And it came to passe, when the *p* dayes were accomplished, that he shulde be receiued vp, he setteled him self fully to go to Ierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

q Or face, or apparell: for they knewe he was a Iewe, & as touching the Samaritans opinion of the Temple, read Iohn 4. 20: also they hated the Iewes, because they differed from them in religion. *2. King. 1. 10.*

53 But they wolde not receiue him, because his *q* behaiour was, as though he wolde go to Ierusalem.

Mat. 9. 9. He repro- ueth their raine & carnal affectio, which were not led with Elias spirit.

54 And when his disciples, Iames and Iohn sawe it, they said, Lord, wilt thou that we commande, that fyre come downe from heauen, and consume them, euen as * Elias did?

55 But Iesus turned about, & rebuked the, and said, Ye knowe not of what *r* spirit ye are.

56 * For the Sonne of man is not come to destroy mens liues, but to saue the. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, a certeine man said vnto him,

I wil followe thee, Lord, whether soeuer thou goest.

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

59 But he said vnto another, Followe me. And the same said, Lord, suffer me first to go and burie my father.

60 And Iesus said vnto him, Let the dead burie their dead: but go thou and preache the kingdome of God.

61 Then another said, I wil followe thee, Lord: but let me first go bid the fare wel, which are at mine house.

62 And Iesus said vnto him, No man putteth his hand to the plough, and loketh backe, is apte to the kingdome of God.

CHAP. X.

1 He sendeth the seuentie before him to preache, and giueth them a charge how to behaue them selues. *13* He threateneth the obstinate. *21* He giueth thanks to his heauenlie Father. *25* He answereth the Scribe that tempted him. *33* And by the example of the Samaritanes sheweth who is a mans neighbour. *38* Martha receiueh the Lord into her house. *40* Marie is feruent in hearing his words.

f We must not followe CHRIS for riches and commodities, but prepare o- selves to perseuerie and to suffer crosse by his example. *t* That is, til he be dead & I haue done my dutie to him in burying him. *u* We may not followe what semeth best to vs, but only Gods calling. & there by dead he meaneth those that are vnprofitable to some God. *x* To be hindered, or entangled w respect of any worldlie comoditie, or staid to go forward for any paine, or trouble.

Chap. X. a Meaning a great number of people, w are readie to be broght vnto God. b That is, the preachers. *Mat. 10. 18.*

After these things, the Lord appointed other seuentie also, and sent the, two and two before him into euerie citie and place, whether he him self shulde come.

c Not if they shal hurt you, but that you shalbe preferred by my prouidence. *Mat. 9. 37.*

2 And he said vnto them, * a The harvest is great, but the *b* laborers are fewe: pray therefore the Lord of the harvest to send forthe laborers into his harvest.

2. King. 4. 29. *Mat. 10. 12.*

3 * Go your waies: beholde, I send you forthe as lambs among *c* wolues.

mar. 6. 10. d He willett if thei shulde dispatche this iourney w diligence not occupi- ing the selues about other duties. *e* It was their maner of saluta- tion whereby they wished helth & felicitee.

4 Beare no bagge, nether scryp, nor shoes, * and salute no man by the way.

5 * And into whatsoeuer house ye enter, first say, *e* Peace be to this house.

Deut. 24. 14. *mat. 10. 10.* *1. tim. 5. 18.*

6 And if the *f* sonne of peace be there, your peace shal rest vpon him: if not, it shal turne to you againe.

f Which lo- ueth the doctrine of peace & the Gospel. He wolde not if they shulde tary long in one towne, nether yet to be care- ful to change their lodging. *h* Doute not to receiue nourish- ment of the, for whome you trauail. *Chap. 9. 5.*

7 And in that house tarie stil eating, and drinking suche things as by them shalbe set before you: * for the laborer is worthe of his wages. Go not from *s* house to house.

8 But into whatsoeuer citie ye shal enter, if they receiue you, *h* eat suche things as are set before you,

9 And heale the sicke that are there, & say vnto them, The kingdome of God is come nere vnto you.

10 But into whatsoeuer citie ye shal enter, if they wil not receiue you, go your waies out into the stretes of the same, and say,

11 Euen the verie * dust, which cleaueth out vs of your citie, we wipe of against you: notwithstanding knowe this, that *i* king- dome of God was come nere vnto you.

mat. 10. 14. *act. 13. 11.* *1. Cor. 12. 6.* *i* God did present hi self vnto you by his messengers and wolde haue reigned ouer you.

12 For I say to you, that it shalbe easier in that daye for them of Sodom, then for

Mat. 11. 21. 13 *Wo be to thee, Chorazin: wo be to thee, Beth-saida: for if the miracles had bene done in Tyrus & Sidon, which haue bene done in you, they had a great while agoe repented, sitting ^k in sacke clothe and ashes.

14 Therefore it shalbe easier for Tyrus, & Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauē, shalt be thrust downe to hel.

16 ¶ He that heareth you, heareth me: & he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seuentie turned againe with ioye, saying, Lord, euen the devils are subdued to vs through thy Name.

18 And he said vnto them, I sawe ^m Satan, like lightninge, fall downe from heauen.

19 Beholde, I giue vnto you power to treade on serpents, and scorpions, and ouer all the power of the enemy, & nothing shall hurt you.

20 Neuertheles, in this reioyce not, that y^e spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in "the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the ⁿ wise and learned, and hast reueiled them to babes: cuen so, Father, because it so pleased thee.

22 Then he turned to his disciples, and said, All things are ^o giuen me of my Father: and ^p no man knoweth who the Sonne is, but the Father: nether who the Father is, saue the ^q Sonne, and he to whome the Sonne wil reueile him.

23 ¶ And he returned to his disciples, and said secretly, * Blessed are the eyes, which se that ye se.

24 For I tell you that manie Prophetes & Kings haue desired to se those things, which ye se, and haue not sene them: and to heare those things, which ye heare, & haue not heard them.

25 ¶ * Then beholde, a certeine expounder of the Law stode vp, and tempted him, saying, Master, what shall I do, to inherite eternal life?

26 And he said vnto him, What is written in the Law: how readest thou?

27 And he answered, and said, * Thou shalt loue thy Lord God with all thine heart, & with all thy soule, & with all thy strength, & with all thy thought, * & thy neighbour as thy self.

28 Then he said vnto him, Thou hast answered right: this do, & thou shalt liue.

29 * But he willing to " iustifie him self, said vnto Iesus, Who ^r is then my neighbour?

30 And Iesus answered, and said, A certeine man went downe from Ierusalem to Iericho, and fell among theues, and they robbed him of his rayment, and wounded him, & departed, leauing him halfe dead.

31 And by chance there came downe a certeine Priest that same way, and when he sawe him, he passed by on the other side.

32 And likewise also a Leuite, when he was come nere to the place, went and looked ^s on him, and passed by on the other side.

33 Then a certeine ^t Samaritan, as heourneyed, came nere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, & bounde vp his woundes, and powred in oyle and wine, and put him on his owne beast, and broght him to an ynne, and made prouision for him.

35 And on the morowe when he departed, he toke out ^x two pence, and gaue them to the hoste, and said vnto him, Take care of him, and what soeuer thou spendest more, when I come againe, I wil recompense thee.

36 Which now of these thre, thinkest thou, was neighbour vnto him that fell among the theues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Go, ^y and do thou likewise.

38 ¶ Now it came to passe as they wēt, that he entred into a certeine towne, and a certeine woman named Martha, receiued him into her house.

39 And she had a sifter called Marie, which also sat at Iesus fete, and heard his preaching.

40 But Martha was combred about muche seruing, and came to him, & said, Master, doest thou not care that my sifter hathe left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, & art ^z troubled about manie things.

42 But one thing is nedeful, Marie hathe chosē the good parte, ^a which shall not be taken away from her.

CHAP. XI.

2 He teacheth his disciples to pray. 14 He driueth out a deuil. 15 And rebuketh the blasphemous Pharises. 28 He preferreth the spiritual counsage. 29 They require signes & tokens. 37 He eateth with the Pharise, and reprooueth the hypocriste of the Pharises, Scribes and hypocristes.

And so it was, that as he was praying in a certeine place, when he ceased, one of his disciples said vnto him, Master, teache vs to praye, as Iohn also taught his disciples.

2 * And he said vnto them, When ye pray, say, Our Father, w^h art in heauē, halowed be thy Name: Thy kingdome come: Let thy wil be done euē in earth, as it is in heauen: 3 Our

k Which were the signes of repentance.

Mat. 10. 40. 10h. 13, 20. l The no benedictes y God bestoweth vpo anie people, y more doeth their ingratitude deserue to be punished. m The power of Satan is beaten downe by the preaching of the Gospel.

Or, in his mind.

n He attributeth it to the free el. & iō of God, that the wife & worldlings knowe not the Gospel, & yet the poore base people vnderstand it. o Christ is ō onlie meane to recieue Gods merces by. p Therefore we must esteeme him as the fathers voyce hathe taught vs, & not according to mans iudgement.

Mat. 13. 16. q In whome we se God as in his liuelie image.

Mat. 22. 35. 11ar. 12. 28.

Deut. 6. 5.

Leu. 19. 18.

Or so approve him self as 14. 5. r For thei counted no man their neighbour, but their friend.

f For so it seemed to mans iudgement, although this was so appointed by Gods counsel and prouidence.

e He priuely noteth y great crueltie, w^h was among this people & chiefly y gouernours. u This nation was odious to the Iewes.

x Which was about. 9 pence of sterling money.

y Helpe him y hathe neede of thee: although y knowe hi need.

z For she forgate the principal, w^h was to heare Gods worde.

a It was not mete that the shulde haue bene drawn from so profitable a thing, whereunto the colde not alwaies haue opportunitye.

a Or euerie day, or attimche as is sufficient for this day.
Or, pardone.

3 Our daily bread giue vs a for the day:
4 And " forgie vs our sinnes: for euen we forgie euerie man that is inderted to vs: And lead vs not into temptation: but deliuer vs from euil.

b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not in continuall prayer which we demaunde.
Or, in passing by the way.

5 ¶ Moreouer he said vnto them, b Which of you shal haue a friend, and shal go to him at midnight, & say vnto him, Friend, lend me thre loaves?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And he within shulde answer, and say, Trouble me not: the doer is now slout, and my children are with me in bed: I can not rise and giue them to thee.

Or, impudencie

8 I say vnto you, though he wolde not arise and giue him, because he is his friend, yet douteles because of his " importunitie, he wolde rise, and giue him as many as he neded.

Mat. 7. 7.
Or 21. 22.
mar. 11. 24.
Iohn 14. 13.
Or 16. 12.
iam. 1. 10.

9 *And I say vnto you, Afke, and it shal be giuen you: seke, and ye shal finde: knocke, and it shal be opened vnto you.

10 For euerie one that asketh, receiueth: & he that seketh, findeth: and to him that knocketh, it shal be opened.

Mat. 9. 32.
Or 12. 21.
mar. 3. 20.

11 *If a sonne shal aske bread of any of you that is a father, wil he giue him a stone? or if he aske a fishe, wil he for a fishe giue him a serpent?

12 Or if he aske an egge, wil he giue him a scorpion?

13 If ye then which are euil, can giue good giftes vnto your children, how muche more shal your heauēlie Father giue e the holie Ghost to them, that desire him?

r The chiefest thing that we can desire of God, is his holie Spirit.

14 ¶ Then he cast out a deuil which was domme: and when the deuil was gone out, the domme spake, and the people wondered.

15 But some of them said, He casteth out deuils through Beelzebub the chief of the deuils.

16 And others tempted him, seking of him a signe from heauen.

Mat. 12. 27.
mar. 3. 44.

17 But he knewe their thoghtes, and said vnto them, * Euerie kingdome deuided againt it self, shal be desolate, and an house deuided againt an house, fallieth.

d That is to say, your conuincers.
e The finger of God is taken for y vertue and power of God. And the vertue of the Father and the Sonne is the holie Ghost: for so Matthew doeth interpret this place.
f The worde signifieth, an entrie or porch before an house.
Or, asferie.

18 So if Satan also be deuided againt him self, how shal his kingdome stand, because ye say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome do your d children cast them out? Therefore shal they be your iudges.

20 But if I by the e finger of God cast out deuils, douteles the kingdome of God is come vnto you.

21 When a strong man armed, kepeth his palace, the things that he possesseth, are in peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deuideth his spoiles.

23 He that is not s with me, is againt me: and he that gathereth not with me, scattereth.

24 *When the vncleane spirit is gone out of a man, he walketh through drye places, seking b rest: and when he findeth none, he saith, I wil retorne vnto mine house whence I came out.

25 And when he commeth, he findeth it swept and d garnished.

26 Then k goeth he, and taketh to him l seuen other spirits worse then him self: and they enure in, and dwell there, * so the last state of that man is worse then the first.

27 ¶ And it came to passe as he said these things, a certeine woman of the copanie lifted vp her voyce, & said vnto him, Blessed is the wombe that bare thee, and the pappes which thou haste sucked.

28 But he said, m Yea, rather blessed are they that heare the worde of God, and kepe it.

29 ¶ *And when the people were gathered thicke together, he began to say, This is a wicked generation: they seke a signe, and there shal no signe be giuen them, but the signe of * Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites, so shal also the Sonne of man be to this generation.

31 *The Quene of the South shal rise in iudgement, with the men of this generation, and shal condemne them: for she came from the vmoost partes of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

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

33 ¶ *No man lighteth a candel, & putteth it in a priue place, nether vnder a bushel: but on a candlestick, that thei which come in, may see the light.

34 *The light of the bodie is the n eye: therefore when thine eye is o single, then is thy whole bodie light: but if thine eye be euil, then thy bodie is darke.

35 Take heed therefore, that y light which is in thee, be not darkened.

36 If therefore thy whole bodie shal be light, hauing noparte darke, the shal all be light, euen as when a candel doeth light thee with the brightnes.

37 ¶ And as he spake, a certeine Pharise befoght him to dyne with him: & he went in, and sate downe at table.

38 And when the Pharise sawe it, he mar-

g They that do not wholly applye them selues to destroy the kingdome of Satan, can not be counted to be on Christs side but are his aduersaries: how muche more is he againt him that maketh open warre w him as Satan doeth?

Mat. 12. 43.
h To the intēt that he might worke according to his malicious nature
Ebr. 6. 4.

1. pet. 2. 20.
i More apt to receiue him then it was afore.

k If by infidelitie we turne backe fro God, Satan hath the greater power ouer vs then he had before.

Ma. 12. 48.
l He meaneth an infinite number.

Ion. 2. 2.
m Christ gaue her a priue taunt for that the omitted y chief praise w was due vnto him: that was, that they are blessed in deed to whome he comunicateth his self by his worde.

2. King. 20. 1.
2. coro. 9. 1.

Ion. 3. 5.

Chap. 8. 16.
mat. 5. 15.
mar. 4. 21.

Mat. 6. 22.
Or, candel.
n Because it shulde guide and lead the bodie.
o Without spot or vice.

The keye of knowledge. S. Luke. The leauen of the Pharises.

CHAP. XII.

Mat. 23. 25. 39 **And** the Lord said to him, In dede ye Pharises make cleane the outside of the cup, and of the platter: but the inwarde parte is ful of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, giue almes of those things which are within, and beholde, all things shalbe cleane to you.

42 But wo be to you, Pharises: for ye tithe the myxt and the rewe, and all maner herbes, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 **Wo be** to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 **Wo be** to you, Scribes and Pharises, hypocrites: for ye are as graues which appere not, & the men that walke ouer the, perceiue not.

45 **Then** answered one of the expounders of the Lawe, and said vnto him, Master, thus saying thou puttest vs to rebuke also.

46 **And** he said, **Wo be** to you also, ye interpreters of the Lawe: for ye lade men with burdens grieuous to be borne, and ye your selues touche not the burdens with one of your fingers.

47 **Wo be** to you: for ye buylde the sepulchres of the Prophetes, and your fathers killed them.

48 **Truely** ye beare wimes, and allow the dedes of your fathers: for they killed the, and ye buylde their sepulchres.

49 Therefore said the wisdom of God, I wil send them Prophetes and Apostles, & of them they shal slay and persecute,

50 That the blood of all the Prophetes, shed frō the fundacion of the worlde, may be required of this generacion,

51 From the blood of **Abel** vnto the blood of **Zacharias**, which was slaine betwene the altar and the Temple: verely I say vnto you, it shalbe required of this generacion.

52 **Wo be** to you, interpreters of the Law: for ye haue takē away the keye of knowledge: ye entered not in your selues, and the that came in, ye forbade.

53 **And** as he said these things vnto them, the Scribes and Pharises began to vрге him fore, and to prouoke him to speake of many things,

54 Laying wait for him, and seking to catch some thing of his mouth, whereby they might accuse him.

1 *Christ commandeth to auoide hypocrisie. 4 That we shulde not feare man but God. 5 To confesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to couetous care of this life. 32 But to righteousnes, almes, watching, patiente, wisdom and concord.*

1 **I**N the meane time, there gathered together an innumerable multitude of people, so that they trode one another: & he began to say vnto his disciples first, Take hede to your selues of the leauen of the Pharises, which is hypocrisie.

2 **For** there is nothing couered, that shal not be reueiled: nether hid, that shal not be knowne.

3 **Wherefore** whatsoeuer ye haue spoken in darkenes, it shalbe heard in the light: and that which ye haue spoken in the eare, in secret places, shalbe preached on the houises.

4 **And** I say vnto you, my friends, be not afraid of them that kil the bodie, and after that are not able to do any more.

5 **But** I wil forewarne you, whome ye shal feare: feare him which after he hath killed, hath the power to cast into hel: yea, I say vnto you, him feare.

6 **Are** not fīue sparowes bought for two farthings, & yet not one of them is forgottē before God?

7 **Yea**, and all the heeres of your head are nombred: feare not therefore: ye are more of value then many sparowes.

8 **Also** I say vnto you, Whosoever shal confesse me before men, him shal the Sonne of man confesse also before the Angels of God.

9 **But** he that shal denye me before men, shalbe denied before the Angels of God.

10 **And** whosoever shal speake a worde against the Sonne of man, it shalbe forgiven him: but vnto him that shal blaspheme the holie Gost, it shal not be forgiven.

11 **And** when they shal bring you vnto the Synagogues, & vnto the rulers & princes, take no thought how, or what thing ye shal answer, or what ye shal speake.

12 **For** the holie Gost shal teache you in the same houre, what ye ought to say.

13 **And** one of the companie said vnto him, Master, bid my brother deuide the inheritance with me.

14 **And** he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 **Wherefore** he said vnto them, Take hede, and beware of couetousnes: for though a man haue abundance, yet his life standeth not in his riches.

16 **And** he put forthe a parable vnto them, saying, **The** grounde of a certeine riche man brought forth the frutes plenteously.

Mat. 16. 5. mar. 8. 14.

Mat. 10. 26. mar. 4. 22.

a Openly that all men may heare. Mat. 10. 26.

Chap. 9. 20. mar. 10. 32. mar. 8. 38.

2. tim. 2. 12. b He that shal resist against the worde of God purposefully, and against his confidence c Be not so doubtful that you shulde be discouraged or distrust. Or, meane.

Mat. 10. 29. mar. 13. 32.

d Christ chiefly came to be iudged & not to iudge, not withstanding he willett the Christians to be iudges and decide controuersies betwixt their brethren. 1 Cor. 6. 1 e Christ condemned the arrogancie of the riche wof delings, who as though they had God locked vp in their coffres & barnes, ser their whole felicitie in their goods, nor considering that God giue the life and also can take it away when he wil.

Or, countrey. Eccle. 11. 9.

p Christ here requireth two things: first, y we come truly by our meat and drinke: and next that we distribute parte to the poore: for charitie is the perfection of the Lawe.

Or, of that that you haue.

Or, of that which is iust & right.

Chap. 20. 46. mat. 23. 6.

Mar. 12. 38. q He wolde not breake the very least commandement before all things were accomplished: but taught them to sticke to the chiefest & not preferre the inferior ceremonies. w must quickly be abolished.

r Whose sinne ke and infamie appere not suddenly.

AE. 11. 10. f Whereby you kepe in remembrance the execrable dedes of your fathers.

g You shewe your selues as great hypocrites as were your fathers, making men beloue ye honour God whē you dishonour him.

u They were more curious to buylde their graues the to followe their doctrine.

Gen. 4. 8.

2. Chro. 24. 22. Or, cruelly expelled them.

x Because they were culpable of the same faulte as their ancestors were.

y They hid & toke away the pure doctrine & true vnderstanding of the Scriptures.

17 Therefore he thought with him self, saying, What shal I do, because I haue no *roume*, where I may lay vp my frutes?
 18 And he said, This wil I do, I wil pul downe my barnes, and buylde greater, & therein wil I gather all my frutes, and my goods.
 19 And I wil say to my soule, Soule, thou hast muche goods laid vp for many yeres: liue at ease, eat, drinke, and take thy pastime.
 20 But God said vnto him, O foole, this night wil they fetch away thy soule from thee: the whose shal those things be which thou hast prouided?
 21 So is he that gathereth riches to him self, and is not riche in God.
 22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shal eat: nether for your bodie, what ye shal put on.
 23 The life is more then meat: and the bodie more then the raiment.
 24 Consider the rauens: for they nether sowe nor reape: which nether haue store house nor barn, & yet God fedeth them: how muche more are ye better then foules?
 25 And which of you with taking thought, can adde to his stature one cubit?
 26 If ye then be not able to do the least thing, why take ye thought for the remnant?
 27 Consider the lilies how they grow: they labour not, nether spin they: yet I say vnto you, y^e Solomon him self in all his royaltie was not clothed like one of these.
 28 If then God so clothe the grasse which is to day in the field, & to morow is cast into the oue, how muche more wil he clothe you, o ye of litle faith?
 29 Therefore aske not what ye shal eat, or what ye shal drinke, nether stand in doute.
 30 For all suche things the people of the worlde seke for: and your Father knoweth that ye haue nede of these things.
 31 But rather seke ye after the kingdome of God, & all these things shalbe ministred vnto you.
 32 Feare not, litle flocke: for it is your Fathers pleasure, to giue you the^e kingdome.
 33 * Sel that ye haue, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no these commeth, nether moth corrupteth.
 34 For where your treasure is, there wil your hearts be also.
 35 * Let your loines be^e girde about, and your lights burning.
 36 And ye your selues like vnto men that wait for their master, when he wil returne from the wedding, that when he commeth and knocketh, they maye open vnto him

immediatly.
 37 Blessed are those seruants, whome the Lord when he cometh shal finde waking: verely I say vnto you, he wil^m girde him self about, and make them to sit downe at table, and wil come forth, & serue them.
 38 And if he come in the seconde watche, or come in the thirde watche, & shal finde them so, blessed are those seruants.
 39 * Now vnderstande this, that if the good man of y^e house had knowne at what houre the thete wolde haue come, he wolde haue watched, and wolde not haue suffered his house to be digged through.
 40 Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.
 41 Then Peter said vnto him, Master, telleft thou this parable vnto vs, or euen to all?
 42 And the Lord said, Who is a faithful stewarde, & wise, whome the master shal make ruler ouer his housholde, to giue them theirⁿ portion of meat in season?
 43 Blessed is that seruant, whome his master when he cometh, shal finde so doing.
 44 Of a tructh I say vnto you, that he wil make him ruler ouer all that he hath.
 45 But if that seruant say in his heart, My master doeth deferre his coming, and shal beginne to smite the seruants, and maidens, and to eat, and drinke, and to be drunken,
 46 The master of that seruant wil come in a day wh^e he thinketh not, & at an houre wh^e he is not ware of, and wil cut him of, & giue him his porttion with the vnbeleuers.
 47 ¶ And that seruant that knewe his masters wil, and prepared not him self, nether did according to his wil, shalbe beate with manie stripes.
 48 But he that knewe it not, and yet did commit things^o worthie off stripes, shalbe beaten with fewe stripes: for vnto whome souer^e muche is giue^d, of him shalbe muche required, and to whome men muche commit, the more of him wil they aske.
 49 ¶ I am come to put a fyre on the earth, & what is my desire, if it be all ready kindled?
 50 Notwithstanding I must be^e baptized wth a baptisme, and how am I grieued, til it be ended?
 51 * Thinke ye that I am come to giue peace on earth? I tel you, nay, but rather debate.
 52 For from hence forth there shalbe fiue in one house deuided, thre against two, & two against thre.
 53 The father shalbe deuided against the sonne, and the sonne against the father: the mother against y^e daughter, & the daughter against the mother: the mother in law against her daughter in law, & the daughter in law, against her mother in law.

f To depende onely on his prouidēce knowing that he hath enough for all.
 Mat. 6. 15.
 2 pet. 5. 7
 psal 55. 26.

g He exhorteth vs to cast our care on God, & to submit our selues to his prouidence.

h The liberallitie of God which shineth in the herbes and floures, sheweth all that man can do by his riches or force

i Or, make disciples in the ayre.

i Which are but accessories, and are commūe as well to the wicked men as to the godlie.

Mat. 6. 20.
 k Which is y^e chiefest thing that can be giuen, and therefore you can not wat those things which are of less importance.

1. Pet. 1. 13.
 l Be in a readines to execute the charge which is committed vnto you.

m Because they did v^e long garments, the maner was to girde or trusse the vp wh^e they went about anie bu^s sines.
 Mat. 23. 4. 3.
 reuel. 16. 15.

n The portioⁿ of seruants cometh moeth was foure peckes of corne, as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

p To whome God hathe giuen manie graces.

q The Gospell is as a burnig fyre moste vehement, which maketh a change of things through all y^e worlde.

Mat. 10. 34.
 r If there be great troubles and alteration vpon y^e earth, w^{ch} things come not by the proprietic^s of the Gospell, but through the wickednes of man.

s He compareth his death to baptisme.

Mat 16, 2.

- 54 ¶ Then said he to the people, When ye see a cloude rise out of the West, straight way ye say, A shower cometh: and so it is.
- 55 And when ye see the South winde blow, ye say, that it wil be hote: and it commeth to passe.
- 56 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time?
- 57 Yea, and why iudge ye not of your felues what is right?
- 58 ¶ While thou goest with thine aduerfario to the ruler, as thou art in the way, giue diligence in the way, y^e thou maist be deliuered from him, lest he bring thee to the iudge, & the iudge deliuer thee to the iayler, and the iayler cast thee into prison.
- 59 I tell thee, thou shalt not depart thence, til thou hast payed the vtmost mite.

Mat. 5, 25.

Though it be to thy losse & hinderance.

- & was bowed together, and colde not lift vp herself in anie wise.
- 12 When Iesus sawe her, he called her to him, and said to her, Woman, thou art loosed from thy diseafe.
- 13 And he laid his hands on her, and immediatly she was made straight againe, and glorified God.
- 14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, & said vnto the people, There are six dayes in which men ought to worke: in the therefore come and be healed, and not on the Sabbath day.
- 15 Then answered him the Lord, and said, Hypocrite, doeth not eiche one of you on the Sabbath day lose his ox or his asse fro the stall, & lead him away to y^e water?
- 16 And ought not this daughter of Abraham, whome Sarā had bounde, lo, eightene yeres, be loosed from this bonde on the Sabbath day?
- 17 And when he said these things, all his aduerfaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

i As they are whose finewes are shronke.

Or, set at libertie out of 24 rans bandes.

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to condemne all to be wicked men which suffre. 3 Christ exhorteth to repentance. 11 He healeth the croked woman. 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is, 23 Also that the number of them which shal be saued, is smale. 33 Finally he sheweth that no worldelie policie or force can let the worke and counsel of God.

¶ Here were certaine men present at the same season, that shewed him of y^e Galileas, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, y^e these Galileans were greater sinners then all the other Galileans, because they haue suffered suche things?

I tell you, nay: but except ye amende your liues, ye shal all likewise perish.

Or thinke you that those eightene, vpon whome the towre in^d Siloam fel, & slewe them, were sinners about all men that dwell in Ierusalem?

I tell you, nay: but except ye amede your liues, ye all shal likewise perish.

¶ He spake also this parable, A certein mā had a figge tre planted in his vineyard: and he came and sought frute^e thereon, and founde none.

7 Then said he to the dresser of his vineyarde, Beholde, this thre yeres haue I come and sought frute of this figge tre, and finde none: cut it downe: why kepeth it also the ground barren?

8 And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round about it, and dongue it.

9 And if it beare frute, wel: if not, the after thou shalt cut it downe.

¶ And he taught in one of the Synagoues on the Sabbath day.

11 And beholde, there was a woman which had a^h spirit of infirmitie eightene yeres,

h Whome Satan had stroken with a diseafe, as the spirit of that spirit, that maketh a man couetous.

a He murdered them as they were sacrificiſ: & fo their blood was mingled with y^e blood of the beastes which were sacrificed.

b For y^e Iewes toke occasion hereby to condemne them as moſte wicked men.

c He warneth the rather to consider their owne estate, the to reprove other mens.

d Which towre rode by the river Siloe or fishpoule in Ierusalem.

e By this similitude is declared the great patience that God vseth toward sinners in looking for their amende-ment: but this delay aualeth them nothing, when they still remaine in their corruption.

f We see our state, if we bring not forth the frute.

g For bothe it is vnfruitful it self, and doeth hurt to the ground where it groweth.

h Whome Satan had stroken with a diseafe, as the spirit of that spirit, that maketh a man couetous.

Mat. 13, 31.

mar. 4, 31. k By these similitudes he sheweth the increase, whereby God augmenteth his kingdome, contrary to all mens opiniōs.

Mat. 9, 33.

mar. 6, 6.

Mat. 7, 15.

1 We must endeavour & cut of all impediments, which may let vs.

m He warneth the Iewes, y^e they deprime not the selues by their own negligence o that salutiō, which was offered vnto the.

Mat. 7, 13.

Or. 25, 41.

psal. 6, 13.

n The people which the were
r strangers.
o Christ cutteth of the vain confidence of the Iewes who glorified in that, that God had chosen them for his people: yet they obeyed him not according to his word.

Mat. 19, 30.
e 20, 16.

mar. 10, 37.

p Neither the enuie of the Pharises, who would haue put him in feare of Herods, nor yet anie policie of man colde stay him from that office which God had enjoined him. q Meaning a little while.

r By Christs death we are made perfit for euer.

s Or, make an end.

t He noteth their malice, which by all meanes sought his death more than he did the tyrant, of whom they willed him to beware.

u When your owne conscience shall reprove you and cause you to confesse that which ye nowe denie, which shall be when you shall see me in my maistie.

19 Then shall come manie from the East, & from the West, and from the North, and from the South, and shall sit at table in the kingdom of God.

20 * And beholde, ° there are last, which shall be first, and there are first, which shall be last.

21 The same day there came certaine Pharises, and said vnto him, Departe, and go hence: for Herode wil kil thee.

22 The said he vnto the, Go ye & tell that foxe, Beholde, I p cast out devils, and wil heale sil q to day, and to morowe, and the third day ° I shall be perfited.

23 Neuertheles I must walke to daye, and to morowe, and the day following: for it can not be, that a Prophet should perish out of Ierusalem.

24 * O Ierusalem, Ierusalem, which killest the Prophetes, and stonest them that are sent to thee, how often wolde I haue gathered thy children together, as the henne gathered her broode vnder her wings, & ye wolde not!

25 Beholde, your t house is left vnto you desolate: and verely I tel you, ye shall not see me vntil the time come that ye shall say, Blessed is he that cometh in the name of the Lord.

9 And he that bade bothe him and thee, come, and say to thee, Giue this man rouse, and thou then beginne with shame to take the lowest rouse.

10 * But whē y art bidden, go & sit downe in the lowest rouse, that when he that bade thee, cometh, he may say vnto thee, Friend, sit vp hier: the shalt thou haue worship in the presence of them that sit at table with thee.

11 * For whoso euer exalteth him self, shall be brought low, and he that humbleth him self, shall be exalted.

12 ¶ The b said he also to him that had bidden him, * When thou makett a dyner or a supper, call not thy friends, nor thy brethren, neither thy kinsemen, nor the riche neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, & the blind,

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iuste.

15 ¶ Now whē one of them that sat at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdom of God.

16 Then said he to him, * A certaine man made a great supper, and bade manie,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde begā to make excuse: The first said vnto him, I haue bought a ferme, and I must nedes go out & see it: I pray thee haue me excused.

19 And another said, I haue bought five yoke of oxen, and I go to proue them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I can not come.

21 So y seruant returned, & shewed his master these things. The was the good mā of the house angrie, & said to his seruāt, d Go out quickly into y places & stretes of the citie, and bring in hither the poore, & the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast comāded, & yet there is rouse.

23 Then the master said to the seruant, Go out into the e hie wayes, and hedges, and f compel them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 If anie man come to me, and hate not his father, and mother, & wife, & children, and brethren, and sisters: yea, and his owne life also, he can not be my disciple.

Prov. 23, 7.

Chap. 18, 14.
mat. 23, 2.

Prov. 3, 9.
Iob. 4, 7.

b Christ reproveh enely the blinde affectio of mā, which regardeth nothing but a worldly recompense.

Mat. 22, 2.
Leuit. 19, 9.

c He catcheth the Iewes in y teeth w their ingratitude, w wolde not eat of those holie meates of Gods worde, which was presented vnto the, & whereunto they were bid a long time before.

d Here is signified the calling of the Gentiles.

e God wil rather receive all the raskal people of the worlde to his banquet, than them which are vnthankful. f This compulsion cometh of the selling of the power of Gods worde, after that his worde hath bene preached.

g That is, he y catcheth not of all afflictions and desires, w drawe vs fro Christ.

CHAP. XIII.

1 Iesus eateth with the Pharise. 4 Healeth the dropisie upon the Sabbath. 8 Teacheth to be lowlie & to bid the poore to our table. 15 He telleth of the great supper. 28 He warneth them that wil followe him, to lay their accounts before, what it wil cost them. 34 The salt of the earth.

1 AND it came to passe that whē he was entred into the house of one of the chief Pharises on the Sabbath day, to eat bread, they watched him.

2 And beholde, there was a certaine mā before him, which had the dropisie.

3 Then Iesus answering, spake vnto the expōnders of the Law, and Pharises, saying, Is it lawful to heale on the Sabbath day?

4 And they held their peace. Then he toke him, and healed him, and let him go,

5 And answered them, saying, Which of you shall haue an asse, or an oxen fallen into a pit, and wil not straightway pul him out on the Sabbath day?

6 And they colde not answer him againe to those things.

7 ¶ He spake also a parable to the ghefts, when he marked how they chose out the chief rouses, and said vnto them,

8 * When thou shalt be bidden of anie mā to a weddig, set not thy self downe in the chiefest place, lest a more honorable man then thou, be bidden of him,

10a, take his refectiu.

n He reproveh their ambition, which desire to sit in the chiefest places.

The lost shepe.

S. Luke. The prodigal sonne.

Chap. 9. 32.
mat. 10. 37.
Mar. 16. 24.
Mar. 8. 24.

h He that wil
professe the
Gospel, muste
diligently con-
sider what his
profession re-
quireth, & not
rashely to ta-
ke in hand so
great an ener-
prise: nether
yet when he
hathe taken in
hand, in anie
case to forsake
he it.

i He that is
not persuaded
to leaue all at
euery houre
to bestowe hi
self frankly
in Gods ser-
uice.
Mat. 5. 13.
Mar. 9. 30.

k If they that
shulde season
others, haue
lost it the sel-
ues, whereshul-
de a man re-
couer it?
Mat. 23. 12.

Mat. 23. 12.

a Which iustl
is the selues,
& knowe not
their owne
fautes.
b The worde
is drachma,
which is some
what more in
value then fy-
ue peuce of
olde sterling
money, & was
equal with a
Romaine pe-
nie.

27 *And whosoever beareth not his crosse, and cometh after me, can not be my disciple.

28 For which of you minding to buylde a towre, sitteth not downe before, and couerteth the cost, whether he haue sufficient to performe it,

29 Lest that after he hathe laid the foundation, and is not able to performe it, all that beholde it, beginne to mocke him,

30 Saying, This man began to buylde, and was not able to make an end?

31 Or what King going to make warre against another King, sitteth not downe first, & taketh counsel, whether he be able with tē thousand, to mete him that cometh against him with twentie thousand?

32 Or els while he is yet a great way of, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hathe, he can not be my disciple.

34 *Salt is good: k but if salt haue loste his fauour, wherewith shal it be "salted?"

35 It is nether mete for the land, nor yet for the dongue hil, but men cast it out. He that hathe eares to heare, let him heare.

CHAP. XV.

2 The Pharises murmure because Christ receiueth sinners. 4 The louing mercie of God is openly set forthe in the parable of the hundred shepe. 7 Ioye in heauen for one sinner. 12 Of the prodigal sonne.

1 **T**hen resorted vnto him all the Publicanes, and sinners, to heare him.

2 Therefore the Pharises and scribes murmured, saying, He receiueth sinners, & eateth with them.

3 Then spake he this parable to them, saying,

4 *What man of you hauing an hundred shepe, if he loose one of them, doeth not leaue ninetie and nine in the wildernes, & go after that which is lost, vntil he finde it?

5 And when he hathe founde it, he laieth it on his shulders with ioye.

6 And whē he cometh home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue founde my shepe, which was lost.

7 I say vnto you, that likewise ioye shal be in heauen for one sinner that conuerteth, more then for ninetie and nine iuste men, which nede none amendement of life.

8 Either what woman hauing ten pieces of siluer, if she loose one piece, doeth not light a candle, & swepe the house, and seke diligently til she finde it?

9 And when she hathe founde it, she calleth her friends, and neighbours, saying, Reioyce with me: for I haue founde the piece which I had lost.

10 Likewise I say vnto you, there is ioye

in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He said moreouer, A certaine man had two sonnes.

12 And the yonger of the said to his father, Father, giue me the portion of the goods that falleth to me. So he deuided vnto them his substance.

13 So not long after, when the yonger sonne had gathered all together, he toke his iorney into a farre country, and there he wasted his goods with riotous liuing.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claued to a citizen of that country, and he sent him to his farme, to feede swine.

16 And he wolde faine haue filled his belly with huskes, that the swine ate: but no man gaue them him.

17 Then he came to him self, and said, How manie hired seruants at my fathers haue bread ynough, and I dye for hunger?

18 I wil rise and go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthie to be called thy sōne: make me as one of thy hired seruants.

20 So he arose and came to his father, and whē he was yet a great way of, his father sawe him, and had compassion, and ran & fel on his necke, and kissed him.

21 And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthie to be called thy sonne.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring the fat calf, and kil him, and let vs eat, and be merie.

24 For this my sonne was dead, and is alieue againe: and he was lost, but he is founde. And they began to be merie.

25 Now the Elder brother was in the field, and when he came and drewe nere to the house, he heard melodie, and dancing,

26 And called one of his seruants, & asked what those things ment.

27 And he said vnto him, Thy brother is come, and thy father hathe killed the fatted calfe, because he hathe receiued him safe and sounde.

28 Thē he was angrie, & wolde not go in: therefore came his father out and entreated him.

29 But he answered & said to his father, Lo these manie yeres haue I done thee seruice, nether brake I at anie time thy commandement, & yet thou neuer gauest me a kid that I might make merie with my friends.

30 But

c This declar-
eth that we
ought not to
desire to haue
our portion
separate from
God except we
wil lose all.

d The Greke
worde signifi-
eth, so to wa-
ste all that a
man referueth
nothing to him
self.

e For no man
had piue vp
him.

f That is, a-
gainst God.

g God preu-
enteth vs and
heareth our
groning: be-
fore we crye
to him.

h He was tou-
ched with the
feeling of his
sinne & there-
fore was aha-
med thereof,
and heauie in
heart.

i God repro-
ueth the enuie
of such as
grudge when
God receiueth
sinners to mes-
sie.

The riches of iniquitie. Chap. XVI. Abrahams bofome. 37

30 But whē this thy sonne was come, which hathe deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.
 31 And he said vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was mete that we shulde make mery, & be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is founde.

CHAP. XVI.

Christ exhorteth his 10 wisdom and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reprobeth the couetousnes and hypocrisie of the Pharises. 16 Of the end and force of the Law. 18 Of the hoise state of mariage. 19 Of the riche and Lazarus.

1 And he said also vnto his disciples, There was a certeine riche man, which had a steward, and he was accused vnto him, that he wasted his goods.

2 And he called him, and said vnto him, How is it that I heare this of thee? Giue an accounts of thy stewardship: for thou maiest be no longer steward.

3 Then the steward said within him self, What shal I do: for my master wil take away from me the stewardship: I can not digge, & to begge I am ashamed.

4 I knowe what I will do, that when I am put out of the stewardship they may receiue me into their houfes.

5 Then called he euerie one of his masters detters, & said vnto the first, How muche owest thou vnto my master?

6 And he said, An hūdreth measures of oyle. And he said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How muche owest thou: And he said, An hūdreth measures of wheat. Then he said to him, Take thy writing, and write foure score.

8 And the Lord commended the vniust steward, because he had done wisely. Wherefore the children of this worlde are in their generacion wiser thē the children of light.

9 And I saye vnto you, Make you friends with the riches of iniquitie, that when ye shal want, they may receiue you into euertlasting habitacions.

10 He that is faithful in the least, he is also faithful in muche: and he that is vniust in the least, is vniust also in muche.

11 If thē ye haue not bene faithful in the wicked riches, who wil trust you in y^e true treasure?

12 And if ye haue not bene faithful in another mans goods, who shal giue you that which is yours?

13 *No seruant can serue two masters: for ether he shal hate the one, and loue the other: or els he shal leane to the one, & despise the other. Ye can not serue God and riches.

14 All these things heard the Pharises also which were couetous, and they mocked him.

15 Then he said vnto them, Ye are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 * The Law and the Prophetes endured vntil Iohn: and since that time the kingdom of God is preached, and euerie man preasseth into it.

17 * Now it is more easie that heauen and earth shulde passe away, then that one tittle of the Law shulde fall.

18 ¶ * Whosoever putteth away his wife, & marieth another, committeth adulterie: & whosoever marieth her that is put away from her husband, committeth a adulterie.

19 ¶ There was a certeine riche mā, which was clothed in purple and fine linen, and sared wel and delicately euerie day.

20 Also there was a certeine begger named Lazarus, which was laied at his gate full of sores,

21 And desired to be refreshed with the crommes that fell from the riche mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger dyed, and was caried by the Angels into Abrahams bofome. The riche man also dyed and was buried.

23 And being in hel in torments, he lift vp his eyes, and sawe Abraham a farre of, & Lazarus in his bofome.

24 Then he cryed, and said, Father Abraham, haue mercie on me, and send Lazarus that he may dippe y^e typ of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betwene you and vs there is a great gulfe set; so that they which wolde go from hence to you, can not, neither can they come from thence to vs.

27 Then he said, I pray thee therefore father, that thou woldest send him to my fathers houfe,

28 (For I haue siue brethre) that he may testify vnto them, lest they also come into this place of torment.

29 Abraham said vnto him, They haue Moses & the Prophetes: let them heare them.

30 And he said, Nay, father Abraham: *Or, good thing. Or, euil thing. Or, for knowing pit.* Which declareth that it is late to be instructed by the dead, if in their life time they can not profite by the luelice worde of God. r As faith cometh by Gods worde, so is it maintained by the same. So that nether we ought to loke for Angels from heauen, or the dead to confirme vs therein, but onlie the worde of God is sufficient to life euertlasting.

g Because they iudged no man happie, but those y^e were riche: y^e which loue outward appearance, and vaine glorie. Mat. 11, 12.

r Their zeale is to inflamed, y^e thei followe the Gospel without respect of worlde lye things. Mat. 5, 38, 39.

g. 1 cor. 7, 11. k That is, w^h is not lawfully diuorced.

l By this storie is declared what punishment thei shal haue, which liue delicately & neglect the poore.

m As the fathers in the olde Law were said to be gathered into y^e bofome of Abraham, because thei receiued the frute of the same faith w^h him: so in the newe Testament we say y^e the members of Christ are ioyned to their head, or gathered vnto him.

n Whereby is signified that moſte blessed life, w^h they y^e dye in the faith that Abraham did, shal enioye after this worlde.

o Christ describeth spiri- tual things by such manner of speech, as is moſte propre to our vnderſtanding: for our senses haue neither fingers, neither are they thirke or speake: but y^e Lord as it were in a table, painteth forth the ſtate of the life to come, as our capacitie is able to comprehend it.

p In calling him ſonne, he taugeth his vniust boſomers, who in his life van red him self to be the ſonne of Abraham: war- ning vs how hereby how litle glorious titles auale.

q Which declareth that it is late to be instructed by the dead, if in their life time they can not profite by the luelice worde of God.

r As faith cometh by Gods worde, so is it maintained by the same. So that nether we ought to loke for Angels from heauen, or the dead to confirme vs therein, but onlie the worde of God is sufficient to life euertlasting.

KK. i.

a Thy parte, w^h art a lewe, is nothing diminished by that y^e Christ was also killed for the Gentiles: for he accepteth not y^e persons, but ſe- doth ſuffice: l: all the that beleeue in him, with his bodie and blood to liue euertlaſtig.

a Christ teacheth hereby, y^e like a wife is in auctoritie & hath the riches, if he get friends in his ſpiritualitie, may be riched in his auerſitie: ſo our liberalitie towards our neighbours shal stand vs in ſuche Reade at y^e daye of iudgement that God wil accept it as done vnto him.

b God, who doeth here by represent y^e master of the houſe, doeth rather commend the prodigal waſte of his goods, & the liberal giuing of the same to y^e poore, then y^e ſtrait keeping & hording of them. c That is, either wickedly gotten, or wickedly kept, or wickedly ſpent: & hereby we are warned to ſuſpect riches which for the moſte parte are an occasion to their poſſeſſors of great wickednes. d Thei which can not wel be ſtove worldelic goods, wil beſtove euil ſpiritual treasures: & therefore they ought not to be committed vnto them.

e As are riches and ſuche like things, which God hath giuen nece for your ſelues onely, but to be ſtove vpon others.

Mat. 6, 14. f Christ calleth the gifts, which he giueth vnto vs, graces.

but if one came vnto the from the dead, they wil amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophetes, nether wil they be persuaded, though one rise from the dead againe.

CHAP. XVII.

2 Christ teacheth his disciples to auoide occasiōs of offence, 3 One to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the Vertue of faith, 10 And sheweth the vnabilitie of mā, 11 Healeth ten lepers, 20 Speaketh of the latter dayes, and of the end of the worlde.

Mat. 18. 7. mar. 9. 42.

1 Then said he to the disciples, * It can not be auoided, but that offences wil come, but woe be to him by whome they come.

2 It were better for him that a great milstone were hanged about his necke, and that he were cast into the sea, then that he shulde offend one of these litle ones.

a That is, to turne him backe from y knowledg of God, and his saluacion.

3 Take hede to your selues: if thy brother trespase against thee, rebuke him: & if he repent, forgiue him.

Mat. 18. 21. b That is, manie times: for by a certeine nōber he increaseth an vnerteine.

4 * And though he sinne against thee b seuen times in a daye, and seuen times in a daye turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

Mat. 17. 20. c That is, if they had neuer so litle of pure and paine faith.

6 And the Lord said, * If ye had faith as muche as is a graine of mustard seede, and shulde say vnto this mulbery tre, d plucke thy self vp by the rootes, and plante thy self in the sea, it shulde euen obey you.

d Meaning, they shulde do wonderful and incredible things.

7 ¶ Who is it also of you that hauing a seruant plowing or feding cattel, wolde saye vnto him by & by, when he were come fro the field, Go, and sit downe at table.

e Hereby is declared y it is not ynough to do a piece of our duetie for a time, but also we must continue to the end.

8 And wolde not rather say to him, e Dresse wherewith I may suppe, and girde thy self, and serue me, til I haue eaten and dronken, and afterward eat thou, & drinke thou?

9 Doeth he thanke that seruant, because he did that which was commāded vnto him? I trowe not.

f For God receiueh nothing of vs, whereby he shulde be bounde vnto vs.

10 So likewise ye, when ye haue done all those things, which are commanded you, say, We are vnprofitable seruants: we haue done that which was our duetie to do.

11 ¶ And so it was when he went to Ierusalem, that he passed through the middes of Samaria and Galile.

12 And as he entred into a certeine towne, there met him ten men that were lepers, which stode a farrre of.

13 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.

Leui. 24. 2.

14 And when he sawe them, he said vnto them, * Go, shewe your selues vnto the

8 Priests. And it came to passe, that as they went, they were clenfed.

15 Then one of them, when he sawe that he was healed, turned backe, and with a loud voyce praised God,

16 And fell downe on his face at his fete, and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, and said, Are there not ten clenfed? but where are the h nine?

18 There are none founde that returned to giue God praise, saue this stranger.

19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharises, when the kingdome of God shulde come, he answered them, & said, The kingdome of God cometh not with obseruacion.

21 Nether shal men say, Lo here, or lo there: for beholde the kingdome of God is k within you.

22 And he said vnto the disciples, The dayes wil come, when ye shal desire to see l one of the dayes of the Sonne of man, and ye shal not see it.

23 * Then they shal saye to you, Beholde here, or beholde there: but go not thither, nether followe them.

24 For as the lighteneth that lighteneth out of the one parte vnder heauen, shieth vnto the other parte vnder heauen, so shal the Sonne of man be in his m daye.

25 But first must he suffer manie things, & be reprocured of this generacion.

26 * And as it was in the n dayes of Noe, so shal it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in mariage vnto the daye that Noe went into the Arke: & 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 solde, they planted, they buyt.

29 But in the daye that Lot went out of Sodom, it rained fyre and brimstone from heauen, and destroyed them all.

30 After these ensamples shal it be in the daye when the Sonne of man shal be reueiled.

31 At that daye he that is vpon the o house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 * Remember Lots wife.

33 * Whosoever wil seke to saue his soule, shal lose it: & whosoever shal lose it, p shal get it life.

34 * I tell you, in that night there shalbe

g To whome it did appertene to iudge of the leprose, Leui. 14. 2. and hereby also the Priests shulde haue no occasion to grudge, or murmur.

h He noreth hereby their ingratitude, & y the greatest parte neglect the benedictiō of God.

i It can not be decerned by anie outward shew, or maiestie, wherby it might be rather be knowen. Or, among yea. k Either by reason of the worde of God, w is received by faith, or that y Messias whome they sought, as absent, is now present, eue within their owne dores, and yet they knowe hi not, John 1. 11.

Mat. 24. 23. mar. 13. 21. l He speakeh of his first coming into the worlde.

Gen. 7. 5. mat. 24. 38 1. pet. 3. 20.

m Meaning his seconde coming, wherem he shal appeare in glorie. n When men contemned the iudgement of God, wherewith they were before merced.

Gen. 19. 24.

o We must forget that which we haue left behinde vs, to the end, that we may b better followe d heauenlie vocacion.

Gen. 19. 26. Chap. 9. 24. & 16. 25.

matth. 10. 25. mar. 8. 35.

John 12. 25.

p This corporal death that engendreth life euerslasting.

Mat. 24. 41.

^g He meaneth
y no bade or
coniunction is
so frait y shul
de Ray vs.

^{Mat. 24, 28.}
^r Nothing can
hinder y faith-
ful to be ioy-
ned to their
head Iesus
Christ: for thei
shal gather
vnto him, as y
rauening bir-
des about a
carian.

[¶] Two shal be
in the field:
one shal be
receiued, &
another shal
be left.

^{Eccle. 18, 22.}
^{rom. 12, 12.}

^{1 thes. 5, 17.}
^a The Greeke
worde signi-
fieh, not to
shinke backe
as towards do
in warre, or to
giue place in
afflictions or
dagers.

^{Or: auenge me.}
^b Who plea-
deeth againt
me.

^c And seme
flowe in reuen-
ging their
wrougs.

^d Whereby he
declared his
proude, & dis-
dainful heart.

^e These were
signes of an
humble and
lowlie heart.
<sup>Or, and not the
eiber.</sup>

^{Chap. 14, 11.}
^{matth. 23, 12.}
^{Mat. 19, 13.}
^{mar. 10, 13.}

^f The worde
signifieth yong
sucking babes
& thei carryed
in their armes.
^g He meaneth
the nourees or
them that bar-
re the babes,
whome y Apo-
stles rebuked.

two in one bed: the one shalbe receiued,
and the other shalbe left.

35 Two women shalbe grinding together:
the one shalbe taken, and the other shal-
be left. ¶

36 And they answered, and said to him,
Where, Lord? And he said vnto them,
* Wheresoever y bodie is, thither wil also
the egles resorte.

CHAP. XVIII.

[¶] By the example of the widowe, and the Publicane
Christ teacheth how to pray. ¹⁵ By the example of
children he exhorteth to humilitie. ¹⁸ Of the way to be
saued, and what things let. ²⁹ The rewarde promised
to his, ³¹ And of the crosse.

And he spake also a parable vnto the,
to this end, that they ought alwayes to
pray, and not to waxe fainte,

2 Saying, There was a iudge in a certeine
citic, which feared not God, nether reuer-
ced man.

3 And there was a widow in y citic, which
came vnto him, saying, " Do me iustice a-
gainst mine aduerfarietie.

4 And he wolde not for a time: but after-
warde he said with him self, Though I fea-
re not God, nor reuerence man,

5 Yet because this widow troubleth me,
I wil do her right, lest at the last she come
and make me wearie.

6 And the Lord said, Heare what the vn-
righteous iudge saith.

7 Now shal not God aduenge his elect, w
crye day and night vnto him, yea, though
he suffer long for them?

8 I tel you he wil aduenge the quickly: but
when the Sonne of man cometh, shal he
finde faith on the earth?

9 ¶ He spake also this parable vnto certein-
e which trusted in them selues that they
were iuste, and despised other,

10 Two men wet vp into y Tēple to pray:
the one a Pharise, and the other a Publicā.

11 The Pharise ^d stode & prayed thus with
him self, O God, I thanke thee that I am
not as other mē, extortioners, vniust, adul-
terers, or euen as this Publican.

12 I fast twise in the weke: I giue tithe of all
that euer I possesse.

13 But the Publicane standing a farre of,
wolde not lift vp so muche as his eyes to
heauē, but smote his brest, saying, O God,
be merciful to me a sinner.

14 I tel you, this man departed to his hous-
e iustified, rather then the other: * for e-
uerie man that exalteth him self, shalbe
brought low, & he that humbleth him self,
shalbe exalted.

15 ¶ They brought vnto him also babes,
that he shulde touche them. And when his
disciples sawe it, they rebuked them.

16 But Iesus called s them vnto him and
said, Suffre the babes to come vnto me; &

forbid them not: for of h suche is the king-
dome of God.

17 Verely I say vnto you, whosoever recei-
ueth not the kingdome of God as i a ba-
be, he shal not enter therein.

18 * The a certeine ruler asked him, saying,
Good master, what ought I to do, to inheri-
te eternal life?

19 And Iesus said vnto him, Why callest
thou me k good? none is good, saue one,
euen God.

20 Thou knowest the commandements,
* Thou shalt not commit adulterie: Thou
shalt not kil: Thou shalt not steale: Thou
shalt not beare false witness: Honour thy
father and thy mother.

21 And he said, All these haue I kept from
my youth.

22 Now whē Iesus heard that, he said vnto
him, Yet lackest thou one thing. Sel all y
euer thou hast, & distribute vnto the poo-
re, and thou shalt haue treasure in heauen,
and come, folowe me.

23 But when he heard those things, he was
verie heauie: for he was marueilous riche.

24 And when Iesus sawe him sorowful, he
said, With what difficultie shal they that
haue riches, entre into the kingdome of
God?

25 Surely it is easier for a camel to go
through a needles eye, then for a riche man
to entre into the kingdome of God.

26 Then said they that heard it, And who
then can be saued?

27 And he said, The things which are vn-
possible with mē, are i possible with God.

28 ¶ Then Peter said, Lo, we haue left all,
and haue followed thee.

29 And he said vnto the, Verely I say vnto
you, there is no man that hath left house,
or parents, or brethren, or wife, or childre
for the kingdome of Gods sake,

30 Which shal not receiue m muche more
in this worlde, and in the worlde to come
life euerlasting.

31 ¶ Then Iesus toke vnto him the twelue,
and said vnto them, Beholde, we go vp to
Ierusalem, and all things shalbe fulfilled
to the Sonne of man, that are written by
the Prophetes.

32 For he shalbe deliuered vnto the Gētiles
and shalbe mocked, and shalbe spitefully
entreated, and shalbe spitted on.

33 And when they haue scourged him, they
wil put him to death: but the third day he
shal rise againe.

34 But thei vnderstode none of these thigs,
and this saying was hid from them, nether
perceiued they the things, which were
spoken.

35 ¶ And it came to passe, that as he was
come nere vnto Iericho, a certeine blinde
man sat by the way side begging.

^h He compre-
hēdeth awei-
them y are in-
fants of age, as
them alto, w
are like vnto
infants in sim-
plicitie and
plainenes.

^{Mat. 19, 16.}
^{mar. 10, 17.}

ⁱ Signifying y
they ought to
lay aside all
malice and
pride.

^{Exod. 20, 13.}
^k Because co-
munely they
abused this
worde, Iesus
sheweth him
that he coulde
not confesse
him to be good
except also he
acknowledged
that he was
of God.

^{Or, cable rope.}

^l For he so ge-
ueth the
hears of his,
that their ri-
ches do not
blinde them.

^{Mat. 19, 27.}
^{mar. 10, 28.}

^m The title y
a mā hath w
the grace of
God, is an hi-
drenth folde
better the all
y abundance y
one can haue
without him:
but the chief
recompense is
in heauen.

^{Mat. 20, 17.}
^{mar. 10, 32.}

^{Mat. 20, 29.}
^{mar. 10, 40.}

36 And when he heard the people passe by, he asked what it ment.

37 And thei said vnto him, that Iesus of Nazaret passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid, haue mercie on me.

39 And they which wet before, rebuked him, that he shulde holde his peace, but he cryed muche more, O Sonne of Dauid, haue mercie on me.

40 And Iesus stode stil, and commanded him to be broght vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hathe saued thee.

43 Then immediatly he receiued his sight, and followed him, praising God: and all the people, when they sawe this, gaue praise to God.

CHAP. XIX.

2 Of Zaccheus: 12 The ten pieces of money. 28 Christ rideth to Ierusalem, & wepeth for it. 45 He chaseth out the marchants. 47 And his enemies seke to destroy him.

1 Now when Iesus entred and passed through Iericho,

2 Beholde, there was a mā named Zaccheus, which was the chief receiuer of the tribute, and he was riche.

3 And he sought to se Iesus, who he shulde be, and colde not for the preasse, because he was of a lowe stature.

4 Wherefore he ran before, and climed vp into a wilde figge tre, that he might se him: for he shulde come that way.

5 And when Iesus came to the place, he looked vp, and sawe him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinneful man.

8 And Zaccheus stode forth, & said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken fro anie man by forged cauillation, I restore him foure folde.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuche as he is also become the sonne of Abraham.

10 * For the Sonne of man is come to seke, and to saue that which was lost.

11 And whiles they heard these things, he continued and spake a parable, because he was nere to Ierusalem, and because also they thought that the kingdome of God shulde shortly appeare.

He said therefore, * A certeine noble mā went into a farre counrey, to receiue for him self a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten^d pieces of money, and said vnto them, Occupie til I come.

14 Now his citizēs hated him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, he comāded the seruants to be called to him, to whome he gaue his money, that he might knōwe what euerie mā had gained.

16 The first came the first, saying, Lord, thy piece hathe encreased ten pieces.

17 And he said vnto him, Wel, good seruāt: because y^e hast bene faithful in a verie litle thing, take thou autoritie ouer tē cities.

18 And the seconde came, saying, Lord, thy piece hathe encreased fīue pieces.

19 And to the same he said, Be thou also ruler ouer fīue cities.

20 So the other came and said, Lord, beholde thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.

22 Then he said vnto him, Of thine owne smouth wil I iudge thee, o euil seruāt. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore the first gauest thou my money into the bāke, that at my comming I might haue required it with vantage?

24 And he said to them that stode by, Take from him that piece, and giue it him that hathe ten pieces.

25 (And they said vnto him, Lord, he hathe ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shalbe^h giuen: and from him that hathe not, euen that he hathe, shalbe taken from him.

27 Moreouer those mine enemies, which wolde not that I shulde reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forthe before, ascēding vp to Ierusalem.

29 * And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherin, as lone as ye are come, ye shal finde a colte tied, whereon neuer man sate: lose him, and bring him hither.

31 ¶ And if anie man alke you, why ye lose him, thus shal ye say vnto him, Because

Mat. 25, 14.
 This was to declare to the that he must yet take great paines before his kingdome shal be established.
 This piece of money is called Mina, and the whole some moder about the value of 17 pounde, esteeming euerie piece, about his nobles & seven pence.
 God wil not that his graces remaine idle with vs.
 Whereby we learne that the seconde comming of our Saviour Christ shalbe more glorious, and excellent, the it doeth now appeare.
 They that suppress the gates of God, & liue in idleness, are without all excuse.
 Chap. 18, 12.
 Math. 13, 11.
 & 25, 39.
 Mar. 4, 25.
 He y^e faithfully bestoweth the graces of God, that haue them increased: but they shalbe taken away fro him that is vnprofitable, and vseth them not to Gods glorie.
 Mat. 21, 5.
 Mar. 11, 11.
 I Herely we perceive the excellent confidence of Christ, who notwithstanding he did now fight against the terror of death, and Gods iudgements: yet wet before his fearful disciples and led the way to death.
 Christ preueneth suche difficulties as might haue troubled his disciples.

n The people used to call y^e Meisias by this name, because they knewe he shulde come of y^e stocke of Dauid, Psal. 132, 11. ad. 2, 30.

o He was minister of the benefite receiued & also the people were moued thereby to glorifie God.

20 A man of a wicked life.
 Or, false accusation.
 a Zaccheus adoption was a signe that y^e whole familie was receiued to mercie.
 Notwithstanding this promise, God reserueth to him self fre libertie ether to chuse or forsake as in Abrahams house.
 Mat. 18, 11.
 b To be the sonne of Abraham, is to be chosen frely, Rom. 9, 8. to walke in the steppes of the faith of Abraham, Rom. 4, 12: to do the workes of Abraham, Iohn 8, 39. by the w^e things we are moſte assured of life euerlasting, Ro. 8, 39.

the Lord hathe nede of him.

33 So they that were sent, went their way, and founde it as he had said vnto them.

33 And as they were losing the colte, the owners thereof said vnto them, Why lose ye the colte?

34 And they said, The Lord hath nede of him.

Mat. 21. 7.
1000 12. 1. 4.

35 ¶ So they broght him to Iesus, and they cast their garments on the colte, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when he was now come nere to the going downe of the mount of oliues, the whole multitude of the disciples began to reioyce, & to praise God with a loude voice, for all the great workes y^e thei had sene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: ¹peace in heauen, and glorie in the hiest places.

1 They wish that God may be appeas'd, & reconciled wth men: and lo by this meanes he is glorified.

39 Then some of the Pharisees of the companie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tel you, that if these shoulde holde their peace, the stones wolde crye.

Chap 21. 6.
mat. 24. 1.
mar. 13. 1.

41 ¶ And whē he was come nere, he behelde the citie, and wept for it,

42 Saying, O if thou haddest euen knowē at the least in this thy day ² those things, which belong vnto thy peace: but now are they hid from thine eyes.

m Christ partly pitieth y^e Citie which was so nere her destructiō, & partly vbraieth their malice which wolde not embrace Christ their Saviour, and the more pronouced h greater punishment to Ierusalem then to other cities, which had not receiued liue graces.

43 For the dayes shal come vpon thee, that thine enemies shal cast a tréche about thee, and compass thee rounde, and kepe thee in ³ a curie sié,

n Meaning Christ, without whome there is no saluation, & with whome is all felicitie.

44 And shal make thee eauen with the groude, and thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou knewest not the time of thy ⁴ visitation.

o Through thine owne malice thou art blinded.

45 ¶ He went also into the Temple, and began to cast out them that solde therein, and them that boght,

Isa. 56. 7.
mat. 23. 12
mar. 11. 17.

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theues.

lere. 7. 11.
p And receiuedst not the redemer, w^{ch} was sent thee.

47 And he taught daily in the Tēple. And the high Priests & the Scribes, & the chief of the people sought to destroye him.

q Or in the day time.

48 But they coulde not finde what they might do to him: for all the people changed vpō him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by another question. 9 Sheweth their destructiō by a parable. 22 The autoritie of princes. 27 The resurrection, & his diuine power. 46 He reprehendeth the ambition of the Scribes.

him with the Elders,

And spake vnto him, saying, Tell vs by what autoritie thou doest these things, or who is he that hathe giuen thee this autoritie?

3 And he answered and said vnto them, I also wil aske you one thing: tell me therefore:

4 The ^a baptisme of Iohn was it from heauen, or of men?

a By baptisme hecōprehēdeth all Iohns ministrerie, who bare witness to Christ.

5 And they reasoned within them selues, saying, If we shal say from heauen, he wil say, Why then beleued ye him not?

6 But if we shal say, Of men, all the people wil stone vs: for thei be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they coulde not tell whence it was.

8 Then Iesus said vnto them, ^b Nether tell I you, by what autoritie I do these things,

b By this meanes he made them astonished and astonish'd

9 ¶ Thē began he to speake to the people this parable, * A certaine man planted a vineyarde, & ^c let it forthe to housbandmen: and went into a strange country, for a great season.

Mat. 21. 33.
mar. 12. 1.
Isa. 5. 5.

10 And at a time he sent a ^e seruant to the housband men, that they shoulde giue him of the frute of the vineyarde, but the housband men did beat him, and sent him away emptie.

10 The Iewes were as Gods plantes & his owne grating. d God cōmitted his people to the Gouernors & Priests. e He raised vp Prophetes.

11 Againe he sent yet another seruant: and they did beat him, and fowle entreated him, and sent him away emptie.

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyarde, What shal I do? I wil send my beloued sonne: it may be that thei wil do reuerēce, when they se him.

14 But when the housband men sawe him, they reasoned with them selues, saying, This is the heire: come, let vs kil him, that the enheritance may be ours.

15 So they cast him out of the vineyarde, & killed him. What shal the Lord of the vineyarde therefore do vnto them?

16 He wil come & destroy these housbandmen, and wil giue out his vineyarde to others. But when they heard it, they said, God forbid.

Tsa. 1. 17, 22.
Isa. 28. 16.
alt. 4. 11.
rom. 9. 33.

17 ¶ And he behelde them, and said, What meaneth this then that is written, * The stone that the buildyers refused, that is made the head ^f of the corner?

1 For by it the building is ioynd together & made strong

18 ¶ Whosoever shal fall vpon that stone, shalbe broken: & on whome soeuer it shal fall, it wil grinde him to powder.

g Thy that humble & fall on Christ, thin King so opprest be his, shalbe ouerthrowen them selues & destroyed.

19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable aganist them.

Mat. 22. 16.
mar. 12. 13.

20 ¶ And they ^h watched him, & sent forthe

h They wayned to a convenient time and place.

Mat. 21. 23.
mar. 11. 27.

1 And * it came to passe that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests & the Scribes came vpon

The practises of the wicked. S. Luke. Of the poore widdow.

spies, which shulde faine them selues iuste men, to take him in his talke, and to deliuer him vnto the power and autoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, nether doest thou accept mā's persone, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their craftines, & said vnto them, Why tempt ye me?

24 Shew me a penie. Whose image and superscription hath it? They answered and said, Cesars.

25 Then he said vnto them, * Giue the vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they colde not reprove his saying before the people: but they marueiled at his answer, and helde their peace.

27 * Then came to him certeine of the Sadduces (which denie that there is anie resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If anie mans brother dye hauing a wife, and he dye without children, that his brother shulde take his wife, and raise vp sede vnto his brother.

29 Now there were seuen brethren, and the first toke a wife, & he dyed without children.

30 And the seconde toke the wife, and he dyed childeles.

31 Then the third toke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman dyed also.

33 Therefore at the resurrection, whose wife of them shal she be? for seuen had her to wife.

34 The Iesus answered, & said vnto them, The children of this worlde marie wiues and are married.

35 But they which shalbe counted worthie to enioye that worlde, and the resurrection from the dead, nether marie wiues, nether are married.

36 For they can dye no more, forasmuche as they are equal vnto the Angels, and are the Sonnes of God, since they are the children of the resurrection.

37 And that the dead shal rise againe, euen * Moses shewed it besides the bushe, when he said, The Lord is the God of Abraham,

38 and the God of Isaac, & the God of Iacob. For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certeine of the Pharises answered and said, Master, thou hast wel said.

40 And after that, durst they not aske him anie thing at all.

41 ¶ Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid him self faith in the booke of the Psalmes, * The Lord said vnto my Lord, sit at my right hand,

43 Til I shal make thine enemies thy foete stole.

44 Seing Dauid calleth him Lord, how is he then his sonne?

45 ¶ Then in the audiēce of all the people he said vnto his disciples,

46 * Beware of the Scribes, which desire to go in long robes, and loue salutations in the markets, and the hiest seates in the Synagogues, and the chief rouses at feasts:

47 Which deuoure widdowes houses, euen vnder a colour of long praying: these shal receiue greater damnation.

CHAP. XXI.

Christ commendeth the poore widdow. 6 He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the worlde. 37 And of his daylie exercise.

AND * as he behelde, he sawe the richemen, which cast their giftes into the treasure,

2 And he sawe also a certeine poore widdow, which cast in thither two mites,

3 And he said, Of a trueth I say vnto you, that this poore widdow hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offrings of God: but she of her penurie hath cast in all the liuing that she had.

5 * Now as some spake of the Temple, how it was garnished with goodlie stones and with consecrat things, he said,

6 Are these the things that ye loke vpon? the dayes wil come wherein a stone shal not be left vpon a stone, that shal not be thrown downe.

7 Then they asked him, saying, Master, but when shal these things be? and what signe shal there be when these things shal come to passe?

8 * And he said, Take hede, that ye be not deceived: for many wil come in my Name, saying, I am Christ, & the time draweth nere: followe ye not them therefore.

9 And when ye heare of warres and seditions, be not afrayed: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Nacion shal rise against nacion, and kingdome against kingdome,

11 * And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearful things, and great signes shal there be from heauen.

12 But before all these, they shal lay their hands on you, & persecute you, deliueing you vp to the Synagogues, and into prisonnes,

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God
Chap. 11. 43.
mat. 23. 6.
mat. 12. 30.

Mat. 12. 44.

a God esteemeth not the gift or almes by the quantitie or value, but by the heart & affection.

Chap. 19. 43.
mat. 24. 1.
mat. 13. 1.
Ongifist.

b Christ then maketh answer of that, which was more necessarie for them, and not to the question they demanded.

Mat. 24. 8.
mat. 23. 9.

They thought it vnlawfull to pay to a prince being an iustidel, that which they were wont to pay to God in his Temple.

Rom. 13. 7.
k The ouctie we owe to princes, lettech nobig that w is due vnto God.

Mat. 22. 23.
mar. 12. 18.

Deu. 25. 1

In this place he calleth all them children of this worlde which remaine in the same: or els matrimonie shulde not seme to appertaine to children of God, as that wicked monie pope Eneas taught against the manisea Scriptures.
m Since mariage is ordeined to mainteine & increse mankinde, whc we shal be immortal, it shal not be in anie. se. n For althogh the wicked rise againe, yet that life is but death and an eternal destrucion.

Exo. 3. 6.
o Of them w are not, but of the which are, p The immortalitie of the soule ca notbe separate from the resurrea. s of the bodie, whereof here Christ properly speaketh.
Mat. 22. 44.
mar. 12. 31.

sones, and bring you before Kings and rulers for my Names sake.

13 And this shall turne to you, for a testimonial.

14 *Lay it vpon therefore in your hearts, that ye premeditate not, what ye shall answer.

15 For I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake, nor resist.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 *Yet there shall not one heere of your heades perish.

19 By your patience possess your soules.

20 *And when ye see Ierusalem besieged with souldiers, then vnderstand that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountains: and let them which are in the middes thereof, departe out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo be to them that be with childe, & to them that giue sucke in those dayes: for there shall be great distresse in this land, & wrath ouer this people.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shall be troden vnder foote of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 *Then there shall be signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nacions with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, and for looking after those things which shall come on the worlde: for the powers of heauen shall be shaken,

27 And then shall they see the Sonne of man come in a cloude, with power and great glorie.

28 And when these things begin to come to passe, then loke vp, and lift vp your heads: * for your redemption draweth nere.

29 And he spake to them a parable, Beholde, the figge tree, and all trees,

30 When they now shote forth, ye seeing them, knowe of your owne selues, that sommer is then nere.

31 So likewise ye when ye see these things come to passe, knowe ye that the kingdom of God is nere.

32 Verely I say vnto you, This age shall not passe, till all these things be done.

33 Heauen and earth shall passe away, but my wordes shall not passe away.

34 Take hede to your selues, lest at any time your hearts be oppressed with surfeiting and drunkennes, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watche therefore, & pray continually, that ye may be counted worthie to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

37 ¶ Now in the day time he taught in the Temple, & at night he went out, and abode in the mount that is called the mount of oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eat the Passeouer. 19 The institution of the Lords supper. 24 They strue who shall be greatest, and he reproveth the. 42 He prayeth vpon the mount. 47 Iudas treason. 54 They take him, & bring him to the hie Priests house 60 Peter deneth him thrise, and yet repenteth. 67 Christ is brought before the Council, where he maketh ample confession.

1 Now the feast of vnleauened bread drew nere, which is called the Passeouer.

2 And the hie Priests & Scribes fought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and comuned with the hie Priests & captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ The came y day of vnleauened bread when the Passeouer must be sacrificed.

8 And he sent Peter and Iohn, saying, Go, and prepare vs the Passeouer, that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Beholde, when ye be entred into the citie, there shall a man mete you, bearing a pitcher of water: followe him into y house that he encreth in,

11 And say vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shall eat my Passeouer with my discipie?

12 Then he shall shewe you a great hie chamber trimmed: there make it readie.

13 So they went & founde as he had said vnto them, and made readie the Passeouer.

e This their suffrance shall bothe be a greater confirmation to the Gospell, and also by their confidence the tyrannie of their enemies shall at length be manifested before God & man

Chap. 12, 12.

Mat. 10, 19.

Mar. 13, 11.

d For though they were to be impudent to resist, yet true their euer gaineth victory.

Mat. 10, 13.

e That is, liue joyfully and blessedly, euen vnder the crocse.

Mat. 24, 15.

Mar. 13, 14.

San. 9, 17.

f Gods wrath against this people shall appeare by the calamities and plagues, where-with he will punish them

g He meaneth their iniquities to receive likewise their punishment atterwarde.

Isa. 13, 10.

Ez. 32, 7.

Mat. 24, 29.

Mar. 13, 24.

h Rom. 8, 23. b The effect of that redemption which Iesus Christ hath purchased, shall then fully appeare.

i For all these things came within so yeres after.

k To catch & intangle them, where soeuer they be in the worlde.

Or, that ye may be made worthy

Mat. 26, 11.

Mar. 14, 1.

a The feast was so called, because they coulde eat no leuened bread for the space of seven daies: so: so long the feast of y Passeouer continued.

b Suche as were appointed to kepe the Temple

c For that were in doubt what way to take before this occasion was offered.

Mat. 26, 17.

Mar. 14, 13.

d According to Gods commandment which was first to offer it, and after to eat it.

The Lords Supper.

S. Luke. Dropes of blood.

Mar. 26, 20.
mar. 14, 18.
 e Which was
 in the evening
 about 7 tyme
 light, which ti
 me was appoin
 ted to eat the
 Passouer.
 f He meaneth
 that this is the
 last time that
 he wolde be
 conuerfant w
 the as he was
 before, or to
 eat with them

Mat. 26, 28.
mar. 14, 22.
1. cor. 11, 24.
 g The bread
 is a true signe,
 and an assured
 testimonie that
 the bodie of
 Iesus Christ is
 giuen for the
 nouriture of
 our soules: li
 kewise the wi
 ne signifieth
 his blood is
 our drinke to
 refresh and
 quicken vs e
 uerlastingly.
Iohn 13, 18.
Psal. 40, 11.
 h The signe of
 the new cove
 nant which is
 established &
 ratified by
 Christs blood.

Mat. 26, 25.
mar. 10, 42.
 i By the se
 cret counsel of
 God, as A 4,
 28.
 k Meaning
 they haue vaine
 & flattering
 titles giuen
 them, for as mu
 che as they a
 re nothing les
 se then their
 names do signi
 fic.
 l Or, yongest.
 m Or, leaue by
 quest.
Mat. 19, 28.
 n By these si
 militudes he
 declareth that
 they shalbe
 partakers of
 his glorie: for
 in heauen is
 nether eating
 nor drinking.
1. Pet. 5, 8.
 o Satã seeketh
 by all meanes
 to disquiet the
 Church of
 Christ, to dis
 perse it, and to
 shake it from
 the true faith.
 p It was fore
 shake, but yet
 not ouerthro
 wen.
Mat. 26, 34.
mar. 14, 30.
Iohn 13, 38.
Mat. 10, 9.

14 *And when the e^e houre was come, he fare
 downe, and the twelue Apostles with him.
 15 Then he said vnto them, I haue earnest
 ly desired to eat this Passouer with you
 before I suffre.
 16 For I say vnto you, f Hence forthe I wil
 not eat of it any more, vntil it be fulfilled
 in the kingdome of God.
 17 And he toke the cup, and gaue thanks,
 and said, Take this, and deuide it among
 you.
 18 For I say vnto you, I wil not drinke of
 the frute of the vine, vntil the kingdome
 of God be come.
 19 *And he toke bread, and when he had gi
 uen thanks, he brake it, and gaue to them,
 saying, g This is my bodie, which is giuen
 for you: do this in the remembrance of me.
 20 Likewise also after supper he toke the
 cup, saying, This cup is the new h Testa
 ment in my blood, which is shed for you.
 21 *Yet beholde, the hand of him that be
 trayeth me, is with me at the table.
 22 And truly the Sonne of man goeth as it
 is * i appointed: but wo be to that man, by
 whome he is betrayed.
 23 Then they began to enquire among the
 selues which of the it shulde be, that shul
 de do that.
 24 ¶ *And there arose also a strife amog the,
 which of them shulde seme to be the great
 est.
 25 But he said vnto them, The Kings of the
 Gentiles reigne ouer them, and they that
 beare rule ouer the, are called k Gracious
 lords.
 26 But ye shal not be so: but let the greatest
 among you be as the least: & the chiefest
 as he that serueth.
 27 For who is greater, he that sitteth at ta
 ble, or he that serueth? Is not he that sitteth
 at table? And I am among you as he that
 serueth.
 28 * And ye are they which haue continued
 with me in my tentations.
 29 Therefore I n appoint vnto you a king
 dome, as my Father hath appointed to me,
 30 * That ye may e^e eat, and drinke at my ta
 ble in my kingdome, and sit on seates, and
 iudge the twelue tribes of Israel.
 31 ¶ And the Lord said, Simon, Simon, be
 holde, * Satan hath desired you, m to wy
 nowne you, as wheat.
 32 But I haue prayed for thee, that thy faith
 n faile not: therefore when thou art conuer
 ted, strengthen thy brethren.
 33 * And he said vnto him, Lord, I am ready
 to go with thee into prison, and to death.
 34 But he said, I tell thee, Peter, the cocke
 shal not crowe this day, before thou hast
 thrise denied that thou knowest me.
 35 ¶ And he said vnto the, * Whẽ I sent you
 without bagge, and scarp, and shoes, lacked

ye any thing: And they said, Nothing.
 36 Then he said to them, But now he that
 hath a bagge, let him take it, and likewise
 a scarp: and he that hath none, let him sel
 his coate, and o^e bye a sworde.
 37 For I say vnto you, That yet the same
 which is written, must be performed in
 me, * Euen with the wicked was he nom
 bred: for douteles those things which are
 written of me, haue an end.
 38 And they said, Lord, beholde, here are
 p two swordes. And he said vnto them, It
 is ynough.
 39 ¶ * And he came out, and went (as he was
 wonte) to the mounte of oliues: and his
 disciples also followed him.
 40 * And when he came to the place, he said
 to them, Pray, lest ye enter into tentation.
 41 And he gate him self from them, about
 a stoncs cast, and kneled downe, & prayed,
 42 Saying, Father, if thou wilt, take away
 this q cup from me: neuertheles, not my
 wil, but thine be done.
 43 And there appeared an Angel vnto him
 from heauen, comforting him.
 44 But being in an r agonie, he prayed more
 earnestly: and his sweate was like dropes
 of blood, trickling downe to the grounde.
 45 And he rose vp from prayer, & came to
 his disciples, and founde them sleping for
 heauines.
 46 And he said vnto them, Why slepe ye?
 rise and pray, lest ye entre into tentation.
 47 ¶ * And while he yet spake, beholde a cõ
 panie, and he that was called Iudas one of
 the twelue, went before them, and came
 nere vnto Iesus to kisse him.
 48 And Iesus said vnto him, Iudas, betrayest
 thou the Sonne of man with a kisse?
 49 Now when they which were about him,
 sawe what wolde followe, they said vnto
 him, Lord, shal we smite with sworde?
 50 And one of them smote a seruant of the
 hie Priest, and strake of his right eare.
 51 Then Iesus answered, and said, Suffre
 them thus farre: and he touched his eare, &
 healed him.
 52 Then Iesus said vnto the hie Priests, &
 captaines of the Temple, and the Elders
 which were come to him, Be ye come out
 as vnto a thefe with swordes and staues?
 53 When I was daily with you in the Tẽple,
 ye stretched not forthe the hands against
 me: but this is your very houre, and the
 s power of darkenes.
 54 ¶ Then toke they him, and led him, and
 broght him to the hie Priests house. And
 Peter followed a farre of.
 55 * And whẽ they had kindled a fyre in the
 middes of the hall, and were set downe to
 gether, Peter also fare downe among the.
 56 And a certeine maide behelde him as he
 fate by the fyre, and hauing wel looked on
 him,

o By this he
 sheweth them
 that they must
 susteine great
 troubles and
 afflictions.
Isa. 53, 12.

p They were
 yersuade y
 they thought to
 haue refitted
 with material
 weapons, wher
 eas Christ
 warreth them
 of a spiritual
 fight, wherein
 aswel their life
 as faith shulde
 be in danger.
Mat. 26, 36.

q *Mat. 14, 32.*
Iohn 18, 1.
Mat. 26, 41.
mar. 14, 38.
 r Meaning, his
 death and pas
 sion.

r The word
 significth that
 horriour that
 Christ had cõ
 ceived not one
 ly for feare of
 death, but of
 his fathers iud
 g. mēt & wrath
 against sinne.

Mat. 26, 47.
mar. 14, 43.
Iohn 18, 3.

s For now
 God gave li
 berte to Satã
 whose mini
 sters they we
 re, to execute
 his rage again
 him: which
 thing we se
 is governed by
 the providen
 ce of God.
Mat. 26, 54.
mar. 14, 66.
Iohn 18, 26.

Peters denial & repentance. Chap. XXIII. The people rage. 41

him, said, This man was also with him.
 57 But he denied him, saying, Woman, I knowe him not.
 58 And after a litle while, another mā sawe him, and said, Thou art also of them. But Peter said, Man, I am not.
 59 And about the space of an houre after a certeine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.
 60 And Peter said, Man, I knowe not what thou saiest. And immediatly while he yet spake, the cocke crewe.
 61 Then the Lord turned backe, and loked vpon Peter: and Peter remembered the worde of the Lord, how he had said vnto him, * Before the cocke crowe, thou shalt denie me thrise.
 62 And Peter went out, & wept bitterly.
 63 ¶ And the men that helde Iesus, mocked him, and stroke him.
 64 And when they had blindfolded him, thei smote him on the face, & asked him, saying, * Prophecie who it is y^e smote thee.
 65 And manie other things blasphemously spake they against him.
 66 * And as soon as it was day, the Elders of the people, and the hie Priests & the Scribes came together, and led him into their Council,
 67 Saying, ^u Art thou the Christ? tell vs. And he said vnto the, If I tell you, ye wil not beleue it.
 68 And if also I aske you, ye wil not answer me, ne^r let me go.
 69 ^x Hereafter shal the Sonne of man sit at the ^y right hand of the power of God.
 70 Then said they all, Art thou then the Sonne of God? And he said to the, Ye say that I am.
 71 Then said they, What ned we anie further witnes? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is broght before Pilate and Herode. 19 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentacion. 33 Christ crucified. 34 He praieth for his enemies. 40 He conuerteth the thefe & manie others at his death. 53 And is buryed.

Mat. 22, 31. mar. 12, 17.
 1 **T**HEN * the whole multitude of them tarofe, and led him vnto ^a Pilate.
 2 And they began to accuse him, saying, We haue founde this man peruertering the people, and forbidding to paye tribute to Cesar, saying, That he is Christ a King.
 3 * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou saist it.
 4 Then said Pilate to the hie Priests, and to the people, I finde no faute in this man.
 5 But they were the more fierce, saying, He moueth the people, teaching through

out all Iudea, beginning at Galile, euen to this place.
 6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.
 7 And when he knewe that he was of Herodes iurisdiction, he ^b sent him to Herode, which was also at Ierusalem in those daies.
 8 And when Herode sawe Iesus, he was exceedingly glad: for he was ^c desirous to see him of a long season, because he had heard manie things of him, and trusted to haue sene some ^d signe done by him.
 9 Then questioned he with him of manie things: but he answered him ^d nothing.
 10 The hie Priests also and Scribes stood forth and accused him vehemently.
 11 And Herode with his ^e men of warre, despised him, and mocked him, and arrayed him in ^e white, and sent him againe to Pilate.
 12 * And the same daye Pilate and Herode were made friends together: for before they were enemies called to another.
 13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,
 14 And said vnto them, Ye haue broght this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and haue founde no faute in this man, of those things whereof ye accuse him:
 15 No, nor yet Herode: for I sent you to him: and lo, nothing worthie of death is done ^f to him.
 16 I wil therefore chastise him, and let him lowse. ^g
 17 (For of ^f necessitie he must haue let one lowse vnto them at the feast.)
 18 Then all the multitude cryed at once, saying, Away with him, and deliuer to vs Barabbas:
 19 Which for a certeine insurrection made in the citie, & murther was cast in prison.
 20 Then Pilate spake againe to them, willing to let Iesus lowse.
 21 But they cryed, saying, Crucifie, crucifie him.
 22 And he said vnto them the third time, But what euil hathe he done? I finde ^g no cause of death in him: I wil therefore chastise him, and let him lowse.
 23 But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.
 24 So Pilate gaue sentence, that it shulde be as they required.
 25 And he let lowse vnto them him that for insurrection and murther was cast into prison, whome thei desired, and deliuered Iesus to do with him what they wolde.
 26 ¶ * And as they led him awaye, they

Mat. 25, 34. ioh. 13, 31.

^t They scoffed at him, because the people thought he was a Prophet.
Mat. 27, 1. mar. 15, 1. ioh. 18, 28.

^u They asked not to the end that the truth might be known, (for the thing was to manifest) but for malice thei bare towards Christ.
^x At his seconde coming.
^y As in the seconde place of honour & dignitie.

Mat. 22, 31. mar. 12, 17.
^a Who was the chief gonerour, and had the examinacion of life & death

Mat. 27, 12. mar. 15, 2. ioh. 18, 33.

^b To rid his hands, and to gratie Herode.

^c Or, at that time

^c Of a certeine curiositie.

^d Or, miracle.

^d For Christ came not to defend him selfe, neither y^e twofold pleate the vaine curiositie of this tyrant.

^e Or, bands, or traine

^e Commonly this was a robe of honour, or excellence: but it was giuen to Christ in mockage.

Mat. 27, 23.

mar. 15, 14. ioh. 18, 34.

mar. 15, 14.

^f Or, in his iudgement.

^f Or, by him.

^f For the Romans had giuen suche franchises & liberties to ^g Iewes, which was but a tradition, & not according to the worde of God.

^g The iudge giueth sentence with Christ, before he condemneth him, whereby plainly appeareth Iesus innocencie.

Mat. 27, 32. mar. 15, 21.

1 caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, " Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children.

29 For beholde, the daies wil come, when men shal say, Blessed are the barren, & the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shal they beginne to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

31 * For if they do these things to a h grene tre, what shalbe done to the drye?

32 * And there were two others, which were euil doers, led with him to be slayne.

33 And when they were come to the place, which is called " Caluerie, there they crucified him, and the euil doers : one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgiue them: for they knowe not what they do. And they parted his rayment, and cast lots.

35 And the people stode, and behelde : and the rulers mocked him with them, saying, He saued others : let him saue him self, if he be the Christ, the ¹ Chosen of God.

36 The souldiers also mocked him, and came and offered him ^k vineger,

37 And said, If thou be the King of the Iewes, saue thy self.

38 And a superscription was also written ouer him, in ¹ Greke letters, and in Latin, & in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euil doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy self and vs.

40 But the other answered, and rebuked him, saying, ^m Fearest thou not God, seig thou art in the same condemnation?

41 We are in dede righteously here : for we receiue things worthie of that we haue done: but this man hathe done nothing amisse.

42 And he said vnto Iesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the ⁿ sixt houre: and there was a darkenes ouer all the land, vntil the ninth houre.

45 And the sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cryed with a loude voyce, and

said, * Father, into thine hands I commēd my spirit. And when he thus had said, He gaue vp the gost.

47 ¶ Now whe the ^o Cēturion sawe what was done, he glorified God, saying, Of a suretie this man was iuste.

48 And all the people that came together to that sight, beholding the things, which were done, smote their breasts, and returned.

49 And all his acquaintance stode a farrre of, & the women that followed him from Galile, beholding these things.

50 ¶ And beholde, there was a mā named Ioseph, which was a counsellor, a good mā and a iust.

51 He did not consent to the counfel and dede of them, which was of Arimathea, a citie of ^y Iewes: who also him self ^p waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And toke it downe, and wrapped it in a linnen cloth, & laid it in a tounge hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the ^q Preparacion, & the Sabbath ^r drewe on.

55 And the women also that followed after, which came with him frō Galile, behelde the sepulchre, & how his bodie was laid.

56 And they returned and prepared odores, and ointments, and rested the Sabbath day according to the commandement.

CHAP. XXXIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that go towarde Emmaus. 36 He standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 Hu disciples worship him, 53 And of their daiely exercise.

1 NOW the ^a first day of ^y weke carly in the morning, they came vnto the sepulchre, and broght the odores, which they had prepared, & certeine women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the bodie of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, beholde, ^b two men suddenly stode by them in shining vestures.

5 And as they were afrayed, and bowed downe their faces to the earth, they said to them, Why seke ye him that liueth, among the dead?

6 He is not here, but is risen : remember how he spake vnto you, when he was yet in Galile,

7 Saying, that the sonne of man must be deliuered into the hands of sinful men, and be crucified, and the third daye rise againe.

^{Or, women of Ierusalem.}

^{Iſa. 2. 19. hoſe. 10. 8. reuel. 6. 16. 1. Pet. 4. 17.}

^{Mat. 27. 38. mar. 15. 27. iohn 19. 18. h If the innocent be thus handled, what shal the wicked man be? ^{Or, the place of ſunnes.}}

^{i Whome God hathe before all others appointed to be the Meſſias: otherwise the Scriptures calleth them the ch. & of God, whome he hathe chosen before all beginning to life eternall. ^k Mixt with myrrhe & gall to haſten his death. ^l That the thing might be knowne to all nations, because these three languages were moſte commone. ^m The condemnation which thou now ſuſtaineſt, cauſeth it thee not to feare God?}

^{a Which was middaye.}

^{Pſal. 30. 6.}

^{Or, Captaine. ^o The Romaine Captaine who had charge ouer an hundred men.}

^{Mat. 27. 57. mar. 15. 43. iohn 19. 38.}

^{Or, had embraced. ^p He looked for the redemer, by whome all ſhulde be reſtored.}

^{q When men prepared all things ready for the feaſt. ^r That is, began the ſame cuening.}

^{Mat. 28. 1. mar. 16. 1. iohn 20. 1. ^a Which was the first day after ^y first Sabbath of the feaſt.}

^{b Two Angels in forme of men.}

^{Chap. 9. 29. mat. 17. 23. mar. 13. 31.}

The journey to Emmaus. Chap. XXIII. The eyes opened. 42

8 And they remembered his wordes,
 9 And returned from the sepulchre, & tolde all these things vnto the eleuen, and to all the remnant.
 10 Now it was Marie Magdalene & Ioanna, & Marie the mother of Iames, & other women with them, which tolde these things vnto the Apostles.
 11 But their wordes semed vnto them, as a fained thing, neither beleued they them.
 12 Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes laid by them selues, & departed wondering in him self at that which was come to passe.

Mat. 16. 12. 13 ¶ And beholde, two of them went that same day to a towne which was from Ierusalem about c thre score furlongs, called Emmaus.

c Which is about seuen miles & an halfe.
d Hereby appeareth y they had faith, although it was weake.

14 And they *d* talked together of all these things that were done.
 15 And it came to passe, as they communed together, and reasoned, that Iesus him self drewe nere, and went with them.

e This declarereth that we can neither see, nor vnderstand til God open our eyes.

16 But their eyes *e* were holden, that they colde not knowe him.

17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?

f For the thing was so notorious, that all men might haue knowne it.

18 And the one (named Cleopas) answered and said vnto him, Art thou onely a stranger in Ierusalem, & hast not onely a stranger in Ierusalem, & hast not knowne the things which are come to passe therein in these dayes?

19 And he said vnto them, What things?
 20 And they said vnto him, Of Iesus of Nazaret, which was a Prophet, mightie in dede and in worde before God, and all the people,

20 And how the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.

g They vnderstode not yet what was the deliuerance y Iesus Christ purchased for vs, but looked for some worldly delie promise.

21 But we trusted that it had bene he that shulde haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certeine women among vs made vs astonied, which came early vnto the sepulchre.

23 And whē they founde not his bodie, they came, saying, that they had also sene a visiō of Angels, which said that he was aliue.

24 Therefore certeine of them which were with vs, went to the sepulchre, and founde it euen so as the women had said, but him they sawe not.

h Infidelitie is reproued.

25 Then he said vnto them, *h* O fooles and slowe of heart to beleue all that the Prophetes haue spoken,

i Christ onely is the interpreter of y Scriptures: for bothe the beginning and end thereof direct vs to him, because he is the substance that is promised.

26 Oght not Christ to haue suffred these things, and to enter into his glorie?

27 And he began at *i* Moses, & at all the Prophetes, and interpreted vnto them in all

the Scriptures the things which were *written* of him.

28 And they drewe nere vnto the towne, which they went to, but he *h* made as though he wolde haue gone further.

k Because Christ did be the shut their eyes and open the, he wolde kepe them in suspens til his time came to manifeſt him self vnto them

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tarie with them.

30 And it came to passe, as he fate at table with them, he toke the bread, and gaue thanks, and brake it, and gaue it to them.

31 Thē their eyes were opened, & they knewe him: but he was taken out of their sight.

l Accordig to the custome: y which maner of praying before meales they vse to this day.

32 And they said betwene them selues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and founde the Eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in dede, and hathe appeared to Simon.

35 Then they tolde what things were done in the way, and how he was knowne of thē in *m* breaking of bread.

m So sone as he beganne to breake bread. *Mar. 16. 14. Ioh. 20. 19.*

36 ¶ And as they spake these things, Iesus him self stode in the middes of them, and said vnto them, Peace *be* to you.

37 But they were abashed & afraid, supposing that they had sene a spirit.

38 Then he said vnto them, Why are ye troubled? and wherefore do doutes arise in your hearts?

39 Beholde mine hands and my fete: for it is I my self: handle me, and se: for a spirit hathe not flesh & bones, as ye se me haue.

40 And when he had thus spoken, he shewed them *his* hands and fete.

41 And while they yet beleued not for ioye, and wondered, he said vnto them, Haue ye here any meat?

42 And they gaue him a piece of a broiled fish, and of an honie combe,

43 And he toke it, & did eat before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophetes, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffre, & to rise againe from the dead the thirde day,

47 And that repentance, and remission of sinnes shulde be preached in his Name among all nacions, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I wil send the **promes* of my Father vpon you: but tary ye in the citie

Iohn 15. 26. Act. 1. 4.

n Which was
til wifonti-
de, when the
holie Gofst was
fent from hea-
uen.

Mar. 16. 19.
act. 1. 9.

of Ierufalem, n vntil ye be endued with
power from an hie.
50 Afterwarde he led them out into Betha-
nia, and lift vp his hands, & blessed them.
51 And it came to paffe, that as he blessed
them, * he departed from them, and was

caried vp into heauen.
52 And they worshipped him, and returned
to Ierufalem with great ioye,
53 And were continually in the Temple,
praising, and lauding God, Amen.

THE HOLY GOSPEL

of Iesus Christ, according to Iohn.

CHAP. I.

1. 7. 4. 17. The diuinitie, humanitie, & office of Iesus Christ.
15 The testimony of Iohn. 39 The calling of An-
drew, Peter, &c.

Or, before the
beginning
a Christ is
God before
all time.

b The Sonne is
of the same
2 substance with
the Father.
c No creature
3 was made with
out Christ.

d Whereby all
4 things are quic-
kened and pre-
ferued.

e The life of
5 man is more
excellent then
of any other
creature, be-
cause it is loy-
ned with light
and vnderstan-
ding.

Mat. 3. 1.
mar. 1. 4.
luk. 3. 3.

f Mans minde
is ful of dark-
nes because of
the corruption
thereof.

10r. are borne.

Ebr. 11. 4.
g Because they
did not wor-
ship him as
their God, Ro.

1. 21. act. 14. 15.
h To the Israe-
lites who we-
re his peculiar
people.

i Meaning a
3 privilege, or
dignitie.

Mat. 1. 16.
luk. 2. 7.

Mat. 17. 2.
2. pet. 1. 17.

Colof. 1. 19.

Or, proceeding
frō the Father.

10r. more excel-
lent then I.

i More abun-
dant grace thē
by Moſes.



N" the beginning was
the Worde, and the
Worde was with^a God
and that Worde was
God.

The same was^b in
the beginning w^c God.

1 All things were made by it, & without it
was made nothing that was made.

2 In it was^d life, and the life was the^e light
of men.

3 And the light shineth in^f y^g darkenes, &
the darkenes comprehended it not.

4 ¶ There was a man sent frō God, whose
name was Iohn.

5 The same came for a witnes, to beare wit-
nes of the light, that all mē through him
might beleue.

6 He was not that light, but was sent to bea-
re witnes of the light.

7 That was the true light, which lighteth
euerie man that cometh into the worlde.

8 He was in the worlde, and the worlde
was^{*} made by him: & the worlde sknewe
him not.

9 He came vnto^h his owne, and his owne
received him not.

10 But as many as receiued him, to them
he gaueⁱ power to be the sonnes of God,
euen to them that beleue in his Name,

11 Which are borne not of blood, nor of
the wil of the flesh, nor of the wil of man,
but of God.

12 *And the Worde was made^k flesh, and
dwelt among vs, (and we^{*} sawe the glorie
thereof, as the glorie of the onely begot-
ten Sonne^l of the Father)^m ful of grace and
trueth.

13 ¶ Iohn bare witnes of him, & cryed, say-
ing, This was he of whome I said, He
that cometh after me, is preferred before
me: for he wasⁿ before me.

14 And of his fulnes haue all we receiued,
and^o grace for grace.

15 For the Lawe was giuen by Moſes, but
grace and trueth came by Iesus Christ.

18 *No man hathe sene God at any time: 1. Tim. 6. 16.
the onely begotten Sonne, which is in the 1. Iohn 4. 12.
bosome of the Father, he hatheⁿ decla- m Meaning he
red him. is moste dea-
re, and straitly
19 ¶ Then this is the recorde of Iohn, whē ioyned to
the Iewes sent Priests and Leuites from his Father, not
Ierusalem, to aske him, Who art thou? onely in loue,
but also in na-
ture and vnion
20 And he confessed and denied not, and n And so God
said plainly, I^{*} am not the Christ. that before
was inuisible,
was made, as
it were, visible
in Christ.

21 And they asked him, What thinkest thou
Elias? And he said, I am not. Art thou the
Prophet? And he answered, No.

22 Then said they vnto him, Who art thou
that we may giue an answer to them that
sent vs: what saist thou of thy self?

23 He said, I^{*} am the voyce of him that
cryeth in the wilderness, Make straight the
way of y^o Lord, as said the Prophet Esaias.

24 Now they which were sent, were of the
Pharises.

25 And they asked him, and said vnto him,
Why baptizest thou then, if thou be not
the Christ, nether Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize
with water: but there is one among you,
whome ye knowe not.

27 *He it is that commeth after me, which
is preferred before me, whose shoe I latchet
I am not worthie to vnloſe.

28 These things were done in Bethabara
beyond Jordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus coming
vnto him, and saith, Beholde the lambe
of God, which taketh away the^p sinne of
the worlde.

30 This is he of whome I said, After me co-
meth a mā, which is preferred before me:
for he was before me.

31 And I knewe^q him not: but because he
shulde be declared to Israel, therefore am
I come, baptizing with water.

32 So Iohn bare recorde, saying, I sawe^{*} the
Spirit come downe from heauen, like a do-
ue, and it abode vpon him.

33 And I knewe him not: but he that sent me
to baptize with water, he said vnto me,
Vpon whome thou shalt se the Spirit come
downe, & tary^r still on him, that is he which
baptizeth with the^s holie Gofst.

1. Tim. 6. 16.

1. Iohn 4. 12.

m Meaning he
is moste dea-
re, and straitly
ioyned to
his Father, not
onely in loue,
but also in na-
ture and vnion
n And so God
that before
was inuisible,
was made, as
it were, visible
in Christ.

Act. 13. 25.

o Whome the i
looked for to
be iuche one
as Moſes was.
Deut. 18. 15.

Isa. 40. 3.

mat. 3. 3.

luk. 3. 4.

Mat. 3. 11.

mar. 1. 7.

luk. 3. 16.

act. 1. 5.

Or, 11. 16.

Or, 19. 4.

p Signifying the
original sinne,
which is the
fountain of all
sinnes & there
with all o-
ther sinnes.

q That is, by
light, but on-
ly by the reue-
lation of God.

Mat. 3. 16.

mar. 1. 10.

luk. 3. 22.

r Who giueth
the vertue and
effect to baptis-
me, accomplish-
ing that thing
which is there-
by repreſent-
ed.

34 And I sawe, and bare recorde that this is the Sonne of God.

35 ¶ The next day, Iohn stode againe, and two of his disciples:

36 And he behelde Iesus walking by, and said, Beholde the lambe of God.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them followe, & said vnto them, What seke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?

39 He said vnto them, Come, and se. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrewe, Simō Peters brother, was one of the two which had heard of Iohn, & that followed him.

41 The same founde his brother Simon first, and said vnto him, We haue founde the Messias, which is by interpretation, the Christ.

42 And he broght him to Iesus. And Iesus behelde him, & said, Thou art Simon the sonne of Ionā: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Iesus wolde go into Galile, and founde Philippe, and said vnto him, Followe me.

44 Now Philippe was of Bethsaida, the citie of Andrewe and Peter.

45 Philippe founde Nathanael, and said vnto him, We haue founde him, of whome * Moses did write in the Law, and the * Prophets, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philippe said to him, Come, and se.

47 Iesus sawe Nathanael coming to him, & said of him, Beholde, in dede an Israelite, in whome is no guile.

48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, & said vnto him, Before that Philippe called thee, whē thou wast vnder the figge tre, I sawe thee.

49 Nathanael answered, & said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tre, "beleuest thou? thou shalt fe greater things then these.

51 And he said vnto him, Verely, verely, I say vnto you, hereafter shal ye se heauen open, & the Angels of God * ascending, and descending vpon the Sonne of man.

CHAP. II.

3 Christ turneth the water into wine. 14 He driueth the byers, and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.

And the thirde day, was there a marriage in Cana a towne of Galile, & the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

5 His mother said vnto the seruants, Whatsoeuer he saith vnto you, do it.

6 And there were set there, six waterpottes of stone, after the maner of the purifying of the Iewes, conteining two or thre^a firkins a peece.

7 And Iesus said vnto them, Fil the waterpottes with water. Then they filled them vp to the brim.

8 Then he said vnto them, Drawe out now & beare vnto the^g gouernour of the feast. So they bare it.

9 Now whē the gouernour of the feast had tasted the water that was made wine, (for he knewe not whence it was: but y^e seruants, which drew the water, knewe the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning set forthe good wine, and when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntil now.

11 This beginning of miracles did Iesus in Cana a towne of Galile, and shewed forthe his glorie: & his disciples beleued on him.

12 After y^e he went downe into Capernaū, he and his mother, and his^o brethren, and his disciples: but they continued not manie dayes there.

13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem:

14 * And he founde in the Temple those that solde oxen, and shepe, and doues, and changers of money, sitting there.

15 Thē he made a scourge of smale cordes, & draue them all out of the Temple with the shepe, and oxen & powred out the chāgers money, and ouerthrew the tables,

16 And said vnto them that solde doues, Take these things hence: make not my Fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, * The zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and said vnto him, What^o signe shiewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, * Destroye this temple, and in thre dayes I will raise it vp againe.

20 Then said the Iewes, Fortie and six yeres was this Temple a buylding, and wilt thou reare it vp in thre dayes?

f He alludeth to the Paschal lambe, which was a figure of Christ.

c Or where is thy lodgig? or whither goest thou? For he dwelled in Nazaret, and was there as a stranger.

u That was, two houres before night.

x H^ew Iohn said, that Iesus was the lambe of God.

*Or, the Ancient.

*Or, Peter.

Gen. 49. 10. deut. 18. 18.

Isa. 42. 4. 10.

45. 8.

ier. 23. 5.

ez. 3. 34. 25.

& 37. 24.

dan. 9. 24.

y Those things which are con- temptible to the worlde, are esteemed and preferred of God: and those things which y^e worlde preferreth, God abhorreth.

z Christ openeth the hea- uens, that we may haue ac- cesse to God, and maketh vs felowes to the Angels.

Gen. 28. 12.

o Or, thou beleue- st.

c This affecti- on was so burn- ing in him, that it surmounted and swallowed vp all the others.

*Or, miracle.

Mat. 26. 61.

& 27. 40.

mar. 14. 58.

& 15. 29.

a Who vsed cotinual wa- shings to purifie them selues. Which super- stition He- berike wolde haue broght into y^e Church and now the Papistes haue receiued it.

b Whereof euerie one con- teined 15 gal- lons.

*Or, stewarde.

*Or, figure.

*Or, confesse.

Mat. 21. 12.

mar. 11. 17.

luk. 19. 46.

Psal. 68. 10.

c This affecti- on was so burn- ing in him, that it surmounted and swallowed vp all the others.

*Or, miracle.

Mat. 26. 61.

& 27. 40.

mar. 14. 58.

& 15. 29.

d Christs bodie might iustly be called the temple, because the fulnes of the God head dwelleth in it corporally. Colo 2.9. e For he toke not them for true disciples, as he knewe by their inward thoghtes, what religion soeuer they did pretende outwardly.

21 But he spake of the temple of his bodie. 22 Allone therefore as he was risen from the dead, his disciples remembred that he thus said vnto them: and they beleued the Scripture, and the worde which Iesus had said. 23 Now when he was at Ierusalé at y^e Passeouer in y^e feast, many beleued in his Name, when they sawe his miracles w^h he did. 24 But Iesus did not commit him self vnto them, because he knewe them all, 25 And had no nede that any shulde testifie of man: for he knewe what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the worlde. 23 The doctrine and baptisme of Iohn, 28 And the witness that he beareth of Christ.

1 There was now a mā of y^e Pharises named Nicodemus, a ruler of y^e Iewes. 2 He came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man colde do these miracles that thou doest, except God were with him.

3 Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not ascende to the kingdome of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he can not enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: & that that is borne of the Spirit, is spirit.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The wind bloweth where it listeth, & thou hearest the sounde thereof, but canst not tel whence it cometh, and whether it goeth: so is euerie man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we speake that we knowe, & testifie, that we haue sene: but ye receiue not our witness.

12 If when I tel you heathenly things, ye beleue not, how shulde ye beleue, if I shal tel you of heauenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 *And as Moses lift vp the serpent in the wilderness, so must the Sonne of man be lift vp,

That whosoever beleueth in him, shulde not perishe, but haue eternal life.

16 * For God so loued the worlde, that he hath giuen his onely begotten Sone, that whosoever beleueth in him, shulde not perishe, but haue euerlasting life.

17 * For God sent not his Sonne into the worlde, that he shulde condemne the worlde, but that the worlde through him might be saued.

18 He that beleueth in him, shal not be condemned: but he that beleueth not, is condemned already, because he beleueth not in y^e Name of the onely begottē Sone of God.

19 * And this is the condemnation, that light is come into the worlde, & mē loued darkenes rather then light, because their dedes were euil.

20 For euerie man that euil doeth, hateth the light, nether commeth to light, lest his dedes shulde be reproued.

21 But he that doeth trueeth, commeth to the light, that his dedes might be manifested, that they are wrought according to God.

22 ¶ After these things, came Iesus and his disciples into the land of Iudea, and there taried with them, and * baptizeth.

23 And Iohn also baptizeth in Enon besidēs Salim, because there was much water there: and they came, and were baptizeth.

24 For Iohn was not yet cast into prison.

25 The there arose a questiō betwene Iohns disciples & the Iewes, about purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyonde Iordan, to whome thou barest witness, behold he baptizeth, and all men come to him.

27 Iohn answered, & said, A mā can receiue nothing, except it be giuē him frō heauē.

28 Ye your selues are my witness, that I said, I am not the Christ, but y^e 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, reioyeth greatly, because of y^e bridegromes voice. This my ioy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from on high, is aboute all: he that is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboute all.

32 And what he hath sene and heard, that he testifieth: but no man receiueh his testimonie.

33 He that hath receiued his testimonie, hath sealed that God is true.

34 For he whome God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by measure.

35 The Father loueth the Sonne, and hath giuen

1. Iohn 4.8.

Chap. 9. 39. and 12. 47.

1 The contempt of Christs, and the finnes of the wicked cōdemne the: yet Christ as a iustie iudge giueth sentence against the reprobate.

m Not onely Iewes, but whosoever shulde beleue in him.

Chap. 1. 9. n The cause and matter of condemnation

o In walking roundely, and sincerely.

p As they do which see God onely before their eyes, and followe the rule of his worde

q Or scriptorie.

Chap. 4. 10.

q That is, how they might be made cleane, before God, w^h the washings vnder the law did represent.

Chap. 1. 17.

r They were led w^h ambition fearing lest their master shulde haue lost his fame.

Chap. 1. 20.

s No mā ought to vsurpe anie thing further then God giueth him.

t And be exalted, and I esteem as his seruant.

u The minister compared to Christ is but earth.

Rom 3. 4.

x For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y^e onely fountain.

a To entre the concin.

b Which thing is to be assembled and incorporate into y^e Church of God.

c Which is the spiritual water where the holie Ghost doeth walke vs into newnes of life.

d As y^e power of God is manifested by the mouing of the aire, so is it in changing and reniuing vs, although the manner be hid frō vs.

e Although he was excellent-ly learned, yet knewe he not those things which the veyzy babes in Christs schole ought to knowe.

f We may not teach our owne inuencions.

g He repro- ueth him, for that men do teache things which they vnderstand not, and yet others beleue them: but Christ teacheth things more certeine & knowne, & me will not receiue his doctrine.

h Which was after a commune and grosse manner.

i By reason of the vnion of his Godhead with his manhood.

2. Iohn 2. 24. 9.

k His power must be manifest, which is not yet knowē

Mat. 10, 26.
Abac. 2, 4.
1. Iohn. 5, 10.

*giuen all things into his hand.
36 * He that beleueth in the Sonne, hath euerlasting life, & he that obeieth not the Sonne, shal not se life, but the wrath of God abideth on him.

CHAP. IIII.

1 The communication of Christ with the woman of Samaria. 34 His sale towards his Father & his barne. 39 The conversion of the Samaritans. 45 And Galileans. 47 How he healeth the rulers some.

1 Now when the Lord knewe, how the Pharisees had heard, that Iesus made and baptized mo disciples then Iohn,
2 (Thogh Iesus him self baptized not: but his disciples)

3 He a leff Iudea, and departed againe into Galile.

4 And he must nedes go through Samaria.

5 Then came he to a citie of Samaria called Sychar, nere vnto the possession that Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus the wearied in the iorney, fare thus on the well: it was about the sixt houre.

7 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to bye meat.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

10 Iesus answered & said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Giue me drinke, thou woldest haue asked of him, and he wolde haue giuen thee water of life.

11 The woman said vnto him, Syr, thou hast nothing to drawe with, & the well is depe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, & he him self drinke thereof, & his children, and his cattel?

13 Iesus answered, and said vnto her, Whosoeuer drinketh of this water, shal thirst againe:

14 But whosoeuer drinketh of the water that I shal giue him, shal neuer be more thirsty: but the water that I shal giue him, shal be in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Syr, giue me of that water, that I may not thirst, nether come hither to drawe.

16 Iesus said vnto her, Go, call thine housband, and come hither.

17 The woman answered, and said I haue no housband. Iesus said to her, Thou hast wel said, I haue no housband.

18 For thou hast had siue housbands, and he

whome thou now hast, is not thine housband: that saidest thou truely.

19 The womā said vnto him, Syr, I se that thou art a Prophet.

20 Our fathers worshiped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleue me, the houre cometh, when ye shal nether in this mountaine, nor at Ierusalem worship the Father.

22 Ye worship that which ye knowe not: we worship that which we knowe: for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shal worship the Father in spirit, & trueth: for the Father requireth euen suche to worship him.

24 God is a Spirit, and they that worship him, must worship him in spirit & trueth.

25 The woman said vnto him, I know wel that Mefsias shal come, which is called Christ: when he is come, he wil tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her waterpot, and wet her way into the citie, & said to her me,

29 Come, se a mā which hath tolde me all things that euer I did: is not he the Christ?

30 Then they went out of the citie, & came vnto him.

31 In the meane while, his disciples prayed him, saying, Master, eat.

32 But he said vnto the, I haue meat to eat, that ye knowe not of.

33 Then said the disciples betwene the selues, Hathe anie man broght him meat?

34 Iesus said vnto them, My meat is that I may do the wil of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, & then cometh haruest? Beholde, I say vnto you, Lift vp your eyes, and loke on the regions: for they are white already vnto haruest.

36 And he that reapeth, receiueth wages, & gathereth frute vnto life eternal, that both he that soweth, & he that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, & ye are entred into their labours.

39 Now manie of the Saamaritans of the citie beleued in him, for the saying of the womā which testified, He hath tolde me all things that euer I did.

i Til she was liuely touched with her fautes; she mocked and wolde not heare Christ.
Deut. 12, 6.

2 Kjn. 17, 29.

2 Cor. 3, 17.
k God being of a spiritual nature, requireth a spiritual seruice, and agreeable to his nature.

l There is nothing, that I hunger for more, or wherein I take greater pleasure.

Mat. 9, 37.
luk. 10, 2.

m Without gruing the one at the others labour.
n Or, preserue.
o Meaning, the Prophets.

o The Samaritans shewed them selues willing to receiue his doctrine, who being but strangers, scarcely knowing Christ, are a condemnation to the Iewes, & all others, which neglect Gods word when it is offered.

a To giue place to their rage.

o Or, Sichem. Gen. 33, 19. 48, 22. Ios. 24, 32. b Euen wearie as he was. c Which was midday.

d For the Iewes esteemed the Samaritans as wicked, and prophane. e Meaning of him self whom his Father had sent to convert this woman. f Which is the loue of God in his soue powred into our hearts by the holie Ghost vnto euerlasting life. Rom. 5, 5. 1 Iohn 3, 5. o Or, the liuelie water.

g Of the spiritual grace. h He shal neuer be dried vp or deuioure

40 Then when the Samaritans were come vnto him, they besoght him, that he wolde tariae with them: and he abode there two dayes.

p That is, had the right and true faith.

41 And manie more beleued because of his owne worde.

42 And thei said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, & knowe that this is in dede the Christ the Sauour of the worlde.

43 ¶ So two dayes after he departed thence, and went into Galile.

Mat. 13. 38. mar. 6. 4. luk. 4. 24.

q Here by his owne cōtreie he meaneth Ierusalem, & the cōtreie about.

44 For Iesus him self had testified that a Prophet hath none honour in his owne cōtreie.

45 Then whē he was come into Galile, the Galileans receiued him, which had sene all the things that he did at Ierusalem at the feast: for they went also vnto the feast.

Chap. 2. 1.

46 And Iesus came againe into Cana a towne of Galile; where he had made of water wine. And there was a certeine ruler, whose sonne was sicke at Capernaum.

r The worde signifieth royal or one of Kings court: & it semeth, he was one of Herods court, who was in great estimation with Herode, whome the people called King, Mar. 6. 14.

s Or, come.

47 Whē he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besoght him that he wolde go downe, & heale his sonne: for he was euen ready to dye.

48 Then said Iesus vnto him, Except ye se signes and wonders, ye wil not beleue.

49 The ruler said vnto him, Sir, go downe before my sonne dye.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleued the worde that Iesus had spoken vnto him, & went his way.

t Or, returning.

51 And as he was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of the houre whē he began to amende. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleued, and all his household.

54 This seconde miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

8 He healeth the man that was sicke eight and thirtie yeres. 10 The Iewes accuse him. 19 Christ answereth for him self, and reprooeth them. 32 Shewing by the testimonie of his Father. 33 Of Iohn. 36 Of his workes. 39 And of the Scriptures who he is.

Lew. 23. 2. deu. 16. 1. Or, the shepe marker.

a Where the shepe were washed, that shulde be sacrificed. b Which signifieth the house of pouring out, because the water ranne out by conduits.

1 After that, there was a feast of the Iewes, & Iesus wēt vp to Ierusalem.

2 And there is at Ierusalem by the place of the shepe, a poole called in Ebrewes Bethesda, hauing fūe porches:

3 In the which lay a great multitude of sicke folke, of blinde, halte, & withered, waiting for the mouing of the water.

4 For an Angel went downe at a certeine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoeuer diseafe he had.

5 And a certeine man was there, which had bene diseafed eight and thirtie yeres.

6 When Iesus sawe him lie, and knewe that he now lōg time had bene diseafed, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am cōming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

c This was, to the end that the miracle might be so euident, that no mā coulde speake against it.

9 And immediatly the mā was made whole, and toke vp his bed, and walked: & the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: it is not lawful for thee to carie thy bed.

Ier. 17. 22.

11 He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, & walke?

13 And he that was healed, knewe not who it was: for Iesus had conueyed him self away from the multitude that was in that place.

14 And after that, Iesus founde him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.

d The afflictions that we endure, are chastisements for our finnes.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, & foght to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered the, My Father worketh hitherto, and I worke.

e That is, proper & peculiar to him alone.

18 Therefore the Iewes foght the more to kill him: not onely because he had broken the Sabbath: but said also that God was his Father, and made him self equal with God.

f It was lawful for all Israel to call God their Father, Exod. 4. 22, but because Christ did attribute to himself, he had power ouer all things, and wrought as his Father did, thei gathered he did not onely make him self of the same of God, but also equal with him.

19 Then answered Iesus, & said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of him self, saue that he seeth the Father do: for whatsoeuer things the doeth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, & sheweth him all things, whatsoeuer he him self doeth, and he wil shewe him greater workes then these, that ye shulde maraile.

21 For likewise as the Father raiseth vp the dead, & quickeneth them, so the Sonne quickeneth

g That is, he doeth communicate w him, hauing the same power and the same wil.

quickeneth whome he wil.

22 For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men shulde honour the Sonne, as they honour the Father: he that honoreth not the Sonne, the same honoreth not the Father, which hath sent him.

24 Verely, verely, I say vnto you, he that heareth my worde, & beleueth in him that sent me, hath euerlasting life, & shal not come into condemnation, but hath passed from death vnto life.

25 Verely, verely, I say vnto you, the houre shal come, and now is, when the dead shal heare the voyce of the Sonne of God: and they that heare it, shal liue.

26 For as the Father hath the life in himself, so likewise hath he giue to the Sonne to haue life in himself,

27 And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

28 Marueile not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce.

29 And they shal come forth, * that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnation.

30 I can do nothing of mine owne self: as I heare, I iudge: and my iudgement is iust, because I see not mine owne wil, but the wil of the Father who hath sent me.

31 If I shulde beare witness of myself, my witness were not true.

32 There is another that beareth witness of me, and I knowe that the witness, which he beareth of me, is true.

33 * Ye sent vnto Iohn, and he bare witness vnto the truth.

34 But I receiue not the recorde of man: neuertheles these things I say, y^e might be saued.

35 He was a burning, and a shining candle: and ye wolde for a season haue reioyced in his light.

36 But I haue greater witness then the witness of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I do, beare witness of me, that the Father sent me.

37 And the Father himself, which hath sent me, beareth witness of me. Ye haue not heard his voyce at any time, * nether haue ye seene his shape.

38 And his worde haue ye not abiding in you: for whome he hath sent, him ye beleue not.

39 * Search the Scriptures: for in them ye thinke to haue eternal life, & they are they which testify of me.

40 But ye wil not come to me, y^e might

haue life.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if I another shal come in his owne name, him wil ye receiue.

44 How can ye beleue, which ye receiue * honour one of another, and seeke not the honour that cometh of God alone!

45 Do not thinke that I wil accuse you to my Father: there is one that accuseth you, euen Moses, in whome ye trust.

46 For had ye beleued Moses, ye wolde haue beleued me: * for he wrote of me.

47 But if ye beleue not his writings, how shal ye beleue my wordes!

CHAP. VI.

10 Iesus fedeth five thousand men with five loaves & two fishes, 15 He departeth away, that they shoulde not make him King, 20 He reprooueth the fleshly heauers of his worde. 41 The carnall are offended at him. 63 The fleshe profitteth not.

1 After these things, Iesus went his way ouer the sea of Galilee, or of Tiberias.

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Now y^e Passouer, a feast of the Iewes, was nere.

5 * Then Iesus vs lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philippe, Whence shal we buy bread, that these might eat?

6 (And this he said to proue him: for he him self knewe what he wolde do)

7 Philippe answered him, Two hundred peny worthe of bread is not sufficient for them, that euerie one of them may take a litle.

8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a litle boye here, which hath the five barlie loaves, and two fishes: but what are they among so manie?

10 And Iesus said, Make the people sit downe. (Now there was muche grasse in that place) Then the men sate downe in number, about five thousand.

11 And Iesus toke the bread, and gaue thanks, and gaue to the disciples, and the disciples to them that were set downe: & likewise of the fishes as muche as they wolde.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meat

p The people are more ready to receiue false prophetes, then Iesus Christ.

q Vaine glorie is a great let for a man to come to God. Chap. 12. 43. Gen. 3. 15. & 22. 28. & 49. 10. deut. 18. 15

r As Moses shal accuse the that trust in him: so they shal haue no greater enemies at the daye of iudgement, then the virgine Marie & the Saintes, vpon whome now they call: but whosoever doth accuse, Christ & their owne conscience shal condemne & reprobate.

a Called the lake of Genesareth.

b Tiberias, Bethsaida, and Capernaum were on this side the lake, in respect of Galilee: but it is here said y^e he went ouer, because there were diuers crikes & turnings, ouer the which he feried.

Leui. 23. 2. deut. 16. 1.

Mat. 14. 16. mar. 6. 38. luk. 9. 13.

c This summe amounteth to a pound sine penny of sterling.

d Praiser and thanksgiuing do satisfie our meates wherewith we are nourished.

e The abundance of Gods gifts ought not to makevs prodigall to waite them.

To seke Christ for the bellie. S. Iohn. Who come to Christ.

of the five barlie loaves, which remained vnto them that had eaten.

14 Then the men when they had sene the miracle that Iesus did, said, This is of a truth the Prophet that shulde come into the worlde.

15 When Iesus therefore perceiued that they wolde come, and take him to make him a King, he departed againe into a mountaine him self alone.

16 ¶ Whē euen was now come, his disciples went downe vnto the sea,

17 * And entred into a ship, and went ouer the sea towards Capernaum: and now it was darke, & Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about fīue & twentie, or thirtie^b furlongs, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afraied.

20 But he said vnto them, It is I: be not afraied.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whether they went.

22 ¶ The day following, the people which stode on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other shippes from Tiberias nere vnto the place where they are the bread, after the Lord had giuen thanks.

24 Now when the people sawe that Iesus was not there, nether his disciples, thei also toke shipping, & came to Capernaum, seeking for Iesus.

25 And when they had founde him on the other side of the sea, thei said vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seke me not, because ye sawe the miracles, but because ye ate of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for the meat that endureth vnto euerlasting life, which the Sonne of mā shal giue vnto you: for him hathe * God the Father^m sealed.

28 Then said they vnto him, What shal we do, that we might worke theⁿ workes of God?

29 Iesus answered, & said vnto them, * This is y^e worke of God, that ye beleue in him, whome he hathe sent.

30 They said therefore vnto him, What signe shewest thou then, that we maye se it, and beleue thee^p what doest thou worke?

31 * Our fathers did eat Māna in the desert, as it is * written, He gauē them bread frō heauen to eat.

32 Then Iesus said vnto them, Verely, verely I say vnto you, * Moses gauē you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the worlde.

34 Then thei said vnto him, Lord, euermore giue vs this bread.

35 And Iesus said vnto thē, I am the bread of life: he that cometh to me, shal not hūger, and * he that beleueth in me, shal neuer thirst.

36 But I said vnto you, that ye also haue sene me, and beleue not.

37 All^q that the Father giueth me, shal come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hathe sent me.

39 And this is the Fathers wil which hathe sent me, that of all which he bathe giuen me, I shulde lose nothing, but shulde raise it vp againe at the last day.

40 And this is the wil of him that sent me, that euerie man which seeth the Sonne, & beleueth in him, shulde haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

42 And they said, * Is not this Iesus the sonne of Ioseph, whose father & mother we knowe^r? how thē saith he, I came downe from heauen?

43 Iesus then answered, & said vnto them, Murmure not among your selues.

44 No man can^r come to me, except the Father, which hathe sent me,^t drawe him: and I wil raise him vp at the last day.

45 It is written in the * Prophetes, And they shalbe all taught of God. Euerie man therefore that hathe heard, & hathe learned of the Father, cometh vnto me,

46 * Not that anie man hathe sene the Father, saue he which is of God, he hathe sene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hathe euerlasting life.

48 I am the bread of life.

49 * Your fathers did eat Manna in the wilderness, and are dead.

50 This is the bread, which cometh downe from heauen, that he which eateth of it, shulde not dye.

51 I am the^u liuing bread, which came downe from heauen: if anie man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I wil giue

Exod. 16. 14.
Nomb. 11. 7.
Psal. 77. 24.
Wisd. 16. 20.

o He compar-
reth Moies wth
the Father, &
manna with
Christ, who fe-
deth vs into e-
uerlasting life,
1. Cor. 10. 3.

Ecd. 24. 29.

p He shal ne-
uer want spiri-
tuel nourish-
ment.

q God doeth
regenerate his
ch. 8. & causeth
them to obey
the Gospel.

Mat. 13. 53.

r That is, or
beleue in me.
s By lightening
his heart with
his holie Spirit
Isa. 54. 13.
ierem. 31. 33.

Mat. 11. 27.

Exod. 16. 15.

t Then there
is no fode that
can nourish
soules, but Ie-
sus Christ.

u Which giue
life to the
worlde.

f Thei imagi-
ned an earthlie
kingdome with-
out the testi-
monie of Gods
worde, so that
by this meanes
his spiritual
kingdome shul-
de haue bene
abolished.

Mat. 14. 25.

mar. 6. 47.

g Ouer a cor-
ner of y^e lake.
h Whereof
eigh make a
mille.

i Wherefore it
must nedes fol-
lowe y^e Christ
passed miracu-
lously.

k This was
not fraight ou-
er y^e lake frō
side to side, but
ouer a cricke, or
arme of y^e lake,
which saued
much labour to them
y^e shulde haue
gone about by
land.
l Which nour-
rishes & aug-
menteth our
faith.

Chap. 1. 32.

mat. 3. 17.

17. 3.

1. Iohn 3. 23.

m For when
he appointed
him to be the
Mediator, he
se his marke
& scale in him
to be y^e onlie
one to recon-
cile God & man
together.
n Suche as be
acceptable vnto
God.

The Spirit quickeneth. Chap. VII. Christs cousins. 46

giue for the life of the worlde.

52 Then the Iewes stroue among them fel-
ues, saying, How can this man giue vs his
flesh to eat?

53 Then Iesus said vnto them, Verely, vere-
ly I say vnto you, Except ye eat the flesh
of the Sone of man, and drinke his blood,
ye haue * no life in you.

54 Whosoever * eateth my flesh, and drin-
keth my blood, hath eternal life, and I
wil raise him vp at the last day.

55 For my flesh is meat in dede, & my blood
is drinke in dede.

56 He that eateth my flesh, and drinketh
my blood, dwelleth in me, and I in him.

57 As the liuing Father hath sent me, so li-
ue I by the Father, and he that eateth me,
euen he shal liue by me.

58 This is the bread which came downe
from heauen: not as your fathers haue ea-
ten Manna, and are dead. He that eateth
of this bread, shal liue for euer.

59 These things spake he in the Synagogue
as he taught in Capernaum.

60 Manie therefore of his disciples (when
they heard this) said, This is an hard say-
ing: who can ^a heare it?

61 But Iesus knowing in him self, that his
disciples murmured at this, said vnto the,
Doeth this offende you?

62 What then if ye shulde see the Sone of mā
^b ascende vp * where he was before?

63 It is the Spirit that quickeneth: the flesh
^c profiteth nothing: the wordes that I spea-
ke vnto you, are spirit and life.

64 But there are some of you that beleue
not: for Iesus knewe from the beginning,
which they were that beleued not, & who
shulde betraye him.

65 And he said, Therefore said I vnto you,
that no man can come vnto me, except it
be giuen vnto him of my Father.

66 From that time, manie of his disciples
went backe, and walked no more with
him.

67 The said Iesus to the twelue, Wil ye al-
so go away?

68 Then Simon Peter answered him, Ma-
ster to whome shal we go? Thou hast the
wordes of ^d eternal life:

69 And we beleue and knowe that thou art
the Christ the Sonne of the liuing God.

70 Iesus answered the, Haue not I * chosen
you twelue and ^e one of you is a deuill?

71 Now he spake it of Iudas Iscariot the
sonne of Simo: for he it was that shulde be-
traye him, thogh he was one of ^f twelue.

CHAP. VII.

6 Iesus reprehendeth the ambition of his cousins. 12 There
are diuers opinions of him among the people. 17 He
sheweth how to knowe the truth. 20 The iniurie they
do vnto him. 47 The Phariseis rebuke the officers be-
cause they haue not taken him. 52 And chide with
Nicodemus for taking his parte.

1 After these things, Iesus walked in
Galile, and wolde not walke in Iu-
dea: for the Iewes sought to kil him.

2 Now the Iewes * ^a feast of the Taberna-
cles was at hand.

3 His brethren therefore said vnto him,
Depart hence, and go into Iudea, that
thy disciples may see thy workes that thou
doest.

4 For there is no mā that doeth anie thing
secretly, & he him self seketh to be ^b famous.
If thou doest these things, shewe thy self
to the worlde.

5 For as yet his brethren beleued not in him.

6 Then Iesus said vnto the, My time is not
yet come: but your time is alway readie.

7 The worlde can not hate you: but me it
hateth, ^b because I testifie of it, that the
workes thereof are euil.

8 Go ye vp vnto this feast: I wil ^c not go vp
yet vnto this feast: for my time is not yet
fulfilled.

9 ¶ These things he said vnto them, and a-
bode stil in Galile.

10 But as sone as his brethren were gone
vp, then wēt he also vp vnto the feast, not
openly, but as it were priuily.

11 Then the Iewes sought him at the feast, &
said, Where is he?

12 And muche murmuring was there of him
among the people. Some said, He is a good
man: other said, Naye: but he deceiueth
the people.

13 Howbeit no man spake openly of him
for feare of the ^d Iewes.

14 Now whē half the feast was done, Iesus
went vp into the Temple and taught.

15 And the Iewes marueiled, saying, How
knoweth this man the ^e Scriptures, seeing
that he neuer learned.

16 Iesus answered them, & said, My doctri-
ne is not ^e mine, but his that sent me.

17 If anie mā wil do his wil, he shal knowe
of the doctrine, whether it be of God, or
whether I speake of my self.

18 He ^f that speaketh of him self, seketh his
owne glorie: but he that seketh his glo-
rie that sent him, the same is true, and no
^g vnrighteousnes is in him.

19 * Did not Moses giue you a Law, and yet
none of you kepeth the Law? * Why go ye
about to kil me?

20 The ^h people answered, and said, Thou
hast a deuill: who goeth about to kil thee?

21 Iesus answered, and said to them, I haue
done one worke, and ye all ⁱ marueile.

22 * Moses therefore gaue vnto you circū-
cision, (not because it is of Moses, but of
the * fathers) and ye on the Sabbath day cir-
cumcise a man.

23 If a man on the Sabbath receiue circum-
cision, that the Law of Moses shulde not
be broken, be ye angry with me, because I

Leui. 23, 34.
a At this feast
they dwelled
seuen dayes in
the tentes, &
put the in re-
membrance, &
they had no
picie here per-
manent, but
they must seke
one to come.
10, manifest.

b Why the
worlde hateth
Christ.
c Christ doeth
not vterly
denie that he
wolde go to
the feast, but signi-
feth ^f as yet
he was not ful-
ly determinēd.

d These were
the heads of
^f people who
did enuie
Christ.

10, letters.

e In that, that
he is man one
ly.

f By this mar-
ke we may
knowe whe-
ther the doctri-
ne be of God,
or of man.

g Nothing can
tearfaite or vn-
true.

Exod. 24, 3.
Chap. 5, 18.
h Who did
not know the
fetche of the
scribes.

i Because I
did it on the
Sabbath day.
Leui. 12, 3.
Gen. 17, 19.

x Where Christ
is not, there
death reigneth
1. Cor. 11, 27.

y As our bod-
ies are suste-
ned with meat
& drinke: so
are our soules
nourished with
the bodie, and
blood of Ie-
sus Christ.
z To eat the
flesh of Christ
and drinke his
blood, is to
dwell in Christ
and to haue
Christ dwell-
ing in vs.

a That is, vn-
derstand it.

Chap. 3, 13.
b He meaneth
not that his
humane def-
ended from
heauen: but he
speaketh tou-
ching ^f vnion
of bothe natu-
res, attribut-
ing to the one
that which ap-
perceimeth to
the other.
c To wit, if it
be separate
from ^f Spirit,
whereof hat-
he the force:
for it cometh
of the power
of the Spirit
that the flesh
of Christ gi-
ueth vs life.

d The without
Christ there is
but death: for
his wordes, o-
nely leadeth
vs to life

Mat. 16, 16.
e Although
your number
be smalle, yet
shal ye be di-
minished.

The riuers of water of life. S.Iohn. Nicodemus counfel.

24 *Deu. 1. 16.* *Iudge not according to the appearance, but iudge righteous iudgement.
 25 ¶ Then said some of them of Ierusalem, Is not this he, whome they go about to kill?
 26 *Or, freely.* And beholde, he speaketh openly, and they say nothing to him: do ſ rulers know in dede that this is the verie Chriſt?
 27 Howbeit we know this man whence he is: but when the Chriſt cometh, no man ſhal knowe whence he is.
 28 ¶ Then cryed Ieſus in the Temple as he taught, ſaying, Ye ^k bothe knowe me, and knowe whence I am: yet am I not come of my ſelf; but he that ſent me, is true, whome ye knowe not.
 29 But I knowe him: for I am of him, and he hath ſent me.
 30 Then they fought to take him, but no mā laid hands on him, becauſe his houre was not yet come.
 31 Now manie of the people ¹ beleued in him, and ſaid, When the Chriſt cometh, wil he do mo miracles then this man hath done?
 32 The Pharifeſ heard that the people murmured theſe things of him, and the Pharifeſ, and high Prieſts ſent officers to take him.
 33 Then ſaid Ieſus vnto them, Yet am I ^m a litle while with you, and then go I vnto him that ſent me.
 34 *Ye ſhal ſeke me, & ſhal not finde me, & where I am, can ye not come.
 35 Then ſaid the Iewes amongs them ſelues, Whither wil he go, that we ſhal not finde him? Wil he go vnto them that are ^d diſperſed among the Grecians, and teache the Grecians?
 36 What ſaying is this that he ſaid, Ye ſhal ſeke me, and ſhal not finde me? and where I am, can ye not come?
 37 Now in the laſt & ^{*} great day of ſ feaſt, Ieſus ſtode and cryed, ſaying, If anie man thirſt, let him come vnto me, and drinke.
 38 He that ^o beleueth in me, ^{*} as ſaith the Scripture, out of his bellie ſhal flowe riuers of water of life.
 39 (* This ſpake he of the Spirit which they that beleued in him, ſhulde receiue: for the whole Goſt was not yet giuen becauſe that Ieſus was not yet glorified)
 40 So manie of the people, whē they heard this ſaying, ſaid, Of a trueth this is the ^r Prophet.
 41 Other ſaid, This is the Chriſt: and ſome ſaid, But ſhal Chriſt come out of Galile?
 42 *Saith not the Scripture that the Chriſt ſhal come of the towne of Beth-lehē, where Dauid was?
 43 So was there diſſention amōg the people for him.

44 And ſome of them wolde haue taken him, but no man laid hands on him.
 45 Then came the officers to ſ high Prieſts & Pharifeſ, & they ſaid vnto them, Why haue ye not broght him?
 46 The officers answered, ¶ Neuer mā ſpake like this man.
 47 Then answered them the Pharifeſ, Are ye alſo deceiued?
 48 Doeth anie of the ^r rulers, or of the Pharifeſ beleue in him?
 49 But this people, which knowe not the Law, are curſed.
 50 Nicodemus ſaid vnto theſe, (* he that came to Ieſus by night, & was one of them.)
 51 Doeth our Law iudge a man before it heare him, ^{*} & knowe what he hath done?
 52 They answered and ſaid vnto him, Art thou alſo of Galile? Search and loke: for out of Galile ariſeth no Prophet.
 53 And euerie man went vnto his owne houſe.

(Wherein appeareth the mightie power of Chriſts worde againſt his enemies. ¶ They alledge the autoritie of man againſt Gods autoritie.

Chap. 3. 21

Deu. 17. 2. & 19. 15.

CHAP. VIII.

1 Chriſt deliuereth her that was taken in adulterie.
 2 He is the light of the worlde. 3 He ſheweth from whence he is come, wherefore, and whether he goeth.
 4 Who are fre, & who are bounde. 5 Of fre men and ſclauers, & their rewardes. 6 He deſteth his enemies.
 7 And being perſecuted, withdraweth him ſelf.

1 **A**ND Ieſus went vnto the mount of oliues;
 2 And early in the morning came againe into the Temple, and all the people came vnto him, and he ſate downe, and taught them.
 3 Then the Scribes, & the Pharifeſ broght vnto him a woman, taken in adulterie, & ſet her in the middes,
 4 And ſaid vnto him, Maſter, this woman was taken in adulterie, in the verie act.
 5 *Now Moſes in the Law commanded vs, that ſuche ſhulde be ſtoned: what ſaiſt thou therefore?
 6 And this they ſaid to tempt him, that they might haue, whereof to ^{*} accuſe him. But Ieſus ſtouped downe, and with his finger wrote on the grounde.
 7 And while they continued asking him, he liſt him ſelf vp, & ſaid vnto them, *Let him that is among you without ſinne, caſt the firſt ſtone at her.
 8 And againe he ſtouped downe, and wrote on the grounde.
 9 And when they heard it, being accuſed by their owne conſcience, they went out one by one, beginning at the eldeſt euen to the laſt: ſo Ieſus was left alone, and the woman ſtanding in the middes.
 10 When Ieſus had liſt vp him ſelf againe, and ſawe no man, but the woman, he ſaid vnto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?
 11 She ſaid, No man, Lord. And Ieſus ſaid,

Leu. 24. 10.

2 Ether for breaking the Law, if he did deliuer her, or of lightnes, & inconstantie, if he did condemne her. *Deu. 17. 9.*

& Nether

& He ſpeaketh this, as it were ſcoraciouſly.

1 They were wel minded to heare him: vñ preparation is here called (although improperly) faith.

m He ſheweth vnto the that they haue no power ouer hi, til the time come that his Father hath ordeined. *Chap. 13. 35.* *Or, ſhal be.*

n Greke, diſperſion.

o Among the Iewes vñ were ſcattered here and there among the Gentiles. *Leu. 23. 36.*

p The true way to come to Chriſt, is by faith.

q Which ſhal neuer drye vp. *Ioa. 2. 28.*

r Theſe were the viſible graces, which were giuen to the Apoſtles after his aſcenſion.

s They looked for ſome notable Prophet beſides the Meſſias, chap. 1. 21.

t Micah 1. 1. *Or, 2. 5.*

The light of the worlde. Chap. VIII. Abrahams workes. 47

b Iesus wolde not medle, but with y^e which did apperceive to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adulterie.

Chap. 1. 5.
E. p. 1.
Or, lucidie light.
Or, in R.

Chap. 5. 31.
c That which Christ denied chap. 5. 17, here he granteth, to declare vnto the their stubbornnes: and saith that being God he be arch witness to his humanitie: likewise doth God y^e father witness y^e same which are two distinct persones, though but one God.
d In that he came from his father, he theweth that he is not onely man, but God alio.

Deu. 17. 15.
E. 19. 15.
mat. 18. 16.
2. cor. 13. 1.
ebr. 10. 28.

e He wolde not iudge rashly, as they did.
f Which place proueth Christ to be verie God, and man.
g That is, the place where y^e vessel and other things belonging to the Temple, were kept.
h Because of their rebellio wherein they did perseuere.
i He theweth the difference betwene the Gospel, & the subtil wit of man.

Or, from the beginning euen that I said vnto you.
k That is, who he was, whence he was & why he came into this worlde.

l Their endeuous & practises whereby they thinke to destroye him, shal serue to exalte, & magnifie his glorie.

m Not to beleeue in him, but to be conuicted.

n To wit, the M. 15. 18.

12 Nether do I condemne thee: go and sinne no more.
13 Then spake Iesus againe vnto them, saying, I am the light of y^e worlde: he that followeth me, shal not walke in darkenes, but shal haue the light of life.
14 The Pharises therefore said vnto him, Thou bearest recorde of thy self: thy recorde is not true.
15 * Iesus answered, and said vnto them, Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came & whether I go: but ye can not tel when I come, and whether I go.
16 Ye iudge after the flesh: I iudge no man.
17 And if I also iudge, my iudgemēt is true: for I am not alone, but I and the Father, that sent me.
18 And it is also written in your Law, that the testimonie of two men is true.
19 I am one that beare witness of my self, & the Father that sent me, beareth witness of me.
20 Then said they vnto him, Where is thy Father? Iesus answered, Ye nether knowe me, nor my Father. If ye had knowen me, ye shulde haue knowen my Father also.
21 These wordes spake Iesus in the temple, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.
22 Then said Iesus againe vnto them, I go my way, and ye shal seke me, and shal dye in your sinnes. Whether I go, can ye not come.
23 Then said the Iewes, Wil he kil him self because he saith, Whether I go, can ye not come?
24 And he said vnto them, Ye are frō beneth: I am frō aboue: ye are of this worlde: I am not of this worlde.
25 I said therefore vnto you, That ye shal dye in your sinnes: for except ye beleue, that I am he, ye shal dye in your sinnes.
26 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I said vnto you from the beginning.
27 I haue manie things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the worlde.
28 They vnderstode not that he spake to them of the Father.
29 Then said Iesus vnto them, Whē ye haue lift vp the Sonne of man, then shal ye knowe that I am he, and that I do nothing of my self, but as my Father hathe taught me, so I speake these things.
30 For he that sent me, is with me: the Father hathe not left me alone, because I do alwayes those things that please him.

30 As he spake these things, many beleued in him.
31 Then said Iesus to the Iewes which beleued in him, If ye continue in my worde, ye are verely my disciples,
32 And shal knowe the truth, & the truth shall make you fre.
33 They answered him, We be Abrahams fede, and were neuer bonde to any man: why saist thou then, Ye shalbe made fre?
34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the seruant of sinne.
35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.
36 If the Sonne therefore shal make you fre, ye shalbe fre in dede.
37 I knowe that ye are Abrahams fede, but ye seke to kill me, because my worde hathe no place in you.
38 I speake that which I haue sene with my Father: and ye do that which ye haue sene with your father.
39 They answered, and said vnto him, Abraham is our father. Iesus said vnto the, If ye were Abrahams children, ye wolde do the workes of Abraham.
40 But now ye go about to kill me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.
41 Ye do the workes of your father. Then said they to him, We are not borne of fornicatio: we haue one Father, which is God.
42 Therefore Iesus said vnto them, If God were your Father, then wolde ye loue me: for I proceded forthe, & came from God, nether came I of my self, but he sent me.
43 Why do ye not vnderstand my talke? because ye can not heare my worde.
44 * Ye are of your father the deuil, and the lustes of your father ye wil do: he hathe bene a murtherer from the beginning, & abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.
45 And because I tell you the truth, ye beleue me not.
46 Which of you can rebuke me of sinne? and if I say the truth, why do ye not beleue me?
47 * He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.
48 Then answered the Iewes, and said vnto him, Say we not wel that thou art a Samaritan, and hast a deuil?
49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue dishonoured me.
50 And I seke not mine owne praise: but there is one that seketh it, and iudgeth.
51 Verely, verely I say vnto you, If a man

o For we were seruants to sin. p. These were not the beleuing Iewes, but the mockers that answered thus.

Rom. 8. 20.
2. pet. 2. 1. p.

q He granteth their sayings in suche sort, y^e he theweth vnto them that their owne dedes proueth the liars.

r Which were his obedience, charitie & suche good workes which proceeded of faith.

s For you are carnal and can not vnderstand spiritual things
1. Iohn 3. 1.
t Since the first creation of man.
u It followeth then that he was once in the truth: for he was not created euil.
x Accordig to his want and customs.

1. Iohn 4. 6.

y Who wil reuenge y^e iniurie that you do against me, or rather against him.

The light of the worlde. S. Iohn. Excommunicate for Christ.

^a For the faithful euen in death se life.

kepe my worde, he shal neuer ^a se death.
 52 Then said ^y Iewes to him, Now knowe we that thou hast a deuill. Abrahā is dead, and the Prophetes, and thou saist, If a man kepe my worde, he shal neuer tast of death.
 53 Art thou greater then our father Abraham, which is dead? and the Prophetes are dead: whome makest thou thy self?
 54 Iesus answered, If I honour my self, mine honour is nothing worthe: it is my Father that honoureth me, whome ye say, that he is your God.
 55 Yet ye haue not knowē him: but I knowe him, and if I shulde say I knowe him not, I shulde be a liar like vnto you: but I knowe him, and kepe his worde.
 56 Your father Abraham reioyced to se my ^a day, and he sawe it, and was glad.

^a Which was so se ^y coming of Christ in ^y flesh: & thing Abrahā sawe farre of with ^y eyes of faith, ebr. 11. 10.

Chap. 10. 31. ^b Not only God, but the Mediator betwene God, & mā, appointed from before all eternitie.

And he passed through the midst of them and went his way.

^a God doeth not alwayes punish me for their finnes.

^b Whē opporunitie & the season serueth Chap. 1. 9. & 2. 12.

& 12. 35. ^c This was not for any vertue that was in the earth, in the spittle, or in the claye to make one se: but it one-ly pleased him so vñ these signes & meanes.

^d Hereby was prefigured the Messias, who shulde be sent vnto them.

57 Then said the Iewes vnto him, Thou art not yet fiftie yere olde, and hast thou sene Abraham?
 58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, ^b I am.
 59 ^{*} Thē toke they vp stones, to cast at him, but Iesus hid him self, and went out of the Temple.

CHAP. IX.

¹ Of him that was borne blinde. ¹¹ The confession of him that was borne blinde. ³⁹ To what blinde men Christ giueth sight.

¹ And as Iesus passed by, he sawe a mā which was blinde from his birth.
 2 And his disciples asked him, saying, Master, who did sinne, this man, or his parēts, that he was borne blinde?
 3 Iesus answered, ^a Nether hathe this man sinned, nor his parents, but that the workes of God shulde be shewed on him.
 4 I must worke the workes of him that sent me, while it is ^b day: the night cometh whē no man can worke.
 5 As long as I am in the worlde, ^{*} I am the light of the worlde.
 6 Allone as he had thus spoken, ^c he spate on the grounde, & made claye of the spetle, and anointed the eyes of the blinde with the claye.
 7 And said vnto him, Go wash in the poole of Siloam (which is by interpretatiō, ^d Sēt) He went his way therefore, and washed, & came againe seing.
 8 Now the neighbours and they that had sene him before, when he was blinde, said, Is not this he that fate and begged?
 9 Some said, This is he: & others said, He is like him: but he him self said, I am he.
 10 Therefore they said vnto him, How were thine eyes opened?
 11 He answered, and said, The man that is called Iesus, made claye, and anointed mine eyes, and said vnto me, Go to the poole of Siloam and wash. So I went and washed

and receiued sight.

12 Then they said vnto him, Where is he? He said, I can not tell.
 13 ¶ They broght to the Pharises him that was once blinde.
 14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.
 15 Thē againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid claye vpon mine eyes, & I washed, and do se.
 16 Then said some of the Pharises, This man is not of God, because he kepeth not the Sabbath day. Others said, How can a man that is a sinner, do suche miracles? and there was a dissension among them.
 17 Then spake they vnto the blinde againe, What saist thou of him, because he hath opened thine eyes? And he said, He is a Prophet.
 18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntil they had called the parents of him that had receiued sight.
 19 And they asked the, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now se then?
 20 His parents answered them, & said, We knowe that this is our sonne, and that he was borne blinde:
 21 But by what meanes he now seeth, we knowe not: or who hath opened his eyes, ^e can we not tell: he is olde ynough: aske him: he shal answer for him self.
 22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined alreadie, that if any mā did confesse that he was the Christ, he shulde be excommunicate out of the Synagogue.
 23 Therefore said his parents, He is olde ynough: aske him.
 24 Then againe called they the man that had bene blinde, and said vnto him, ^f Giue glorie vnto God: we knowe that this man is a sinner.
 25 Then he answered, and said, Whither he be a sinner or no, ^g I can not tell: one thing I knowe, that I was blinde, and now I se.
 26 ^h Thē said they to him againe, What did he to thee? how opened he thine eyes?
 27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore wolde ye heare it againe? ⁱ wil ye also be his disciples?
 28 Then checked they him, & said, Be thou his disciple: we be Moses disciples.
 29 We knowe that God spake with Moses: but this man we knowe not frō whence he is.
 30 The man answered, and said vnto them, Doutles, this is a marcuilous thing, that ye ^k knowe not whence he is, and yet he

^e They durst not speake the truth for feare they shulde be excommunicate.

^f That is, Consider that nothing is hid frō God: therefore reuel vs ^y truth that God may be glorified thereby. Ios. 7. 29. 1. sam. 6. 5.

^g He spake this in mocking. ^h They thought aher to drue him from the truth, or to make hi swerue by their oft times examining hi: which practise Satīs members euer do obscure in examining the Christians.

ⁱ He derideth their wilful malice and ignorance.

^k They doubted not of his cofrey or parents, but of his office and autoritie.

har he

hathe opened mine eyes.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

32 Since the worlde began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he colde haue done nothing.

34 They answered, & said vnto him, Thou art altogether borne in sinnes, and doest thou teache vs? so they cast him out.

Or, excommunicate him.

35 Iesus heard that they had cast him out: and when he had founde him, he said vnto him, Doeest thou beleue in the Sonne of God?

36 He answered, and said, Who is he, Lord, that I might beleue in him?

37 And Iesus said vnto him, Bothe thou hast sene him, & he it is that talketh with thee.

m As all ascribed he fel downe & worshipped him. n Meaning, w rule & autoritie, to make the poore blinde to se, and y proude iacers blinde. Chap. 3. 17. & 12. 47.

38 Then he said, Lord, I beleue, and worshipped him.

39 And Iesus said, I am come vnto iudgement into this worlde, that they which se not, might se: & that they which se, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, ye shulde not haue sinne: but now ye say, We se: therefore your sinne remaineth.

o You shulde not be so muche in faulte.

CHAP. X.

21 Christ is the true shepherd, and the dore. 19 Diuers opinions of Christ. 24 He is asked if he be Christ. 32 His workes declare that he is God. 34 The princes called gods.

1 Verely, verely I say vnto you, He that entreteth not in by the dore into the shepefolde, but climeth vp another way, he is a thefe and a robber.

2 But he that goeth in by the dore, is the shepherd of the shepe.

3 To him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out.

4 And when he hathe sent forth his owne shepe, he goeth before them, and the shepe followe him: for they knowe his voyce.

5 And they wil not followe a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstode not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the dore of the shepe.

b He meaneth all y falie properties, who led not men to Christ, but fro him.

8 All, that euer came before me, are theues & robbers: but the shepe did not heare them.

c He shalbe care of his life

9 I am the dore: by me if any man enter in, he shalbe saued, and shal go in and go

out, and finde pasture.

10 The thefe commeth not, but for to steale, and to kill, and to destroye: I am come that they might haue life, and haue it in abundance.

11 I am the good shepherd: the good shepherd giueth his life for his shepe.

Ifa. 40. 11. Ezek. 34. 23.

12 But an hireling, and he which is not the shepherd, neither the shepe are his owne, seeth the wolfe coming, & he leaueth the shepe, and fleeth, and the wolfe catcheth them, and scattereth the shepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the shepe.

14 I am the good shepherd, and knowe mine, and am knowen of mine.

15 As the Father knoweth me, so knowe I the Father: and I lay downe my life for my shepe.

16 Other shepe I haue also, which are not of this folde: them also must I bring, and they shal heare my voyce: and there shal be one shepefolde, & one shepherd.

17 Therefore doeth my Father loue me, because I lay downe my life, y I might take it againe.

18 No man taketh it from me, but I lay it downe of my self: I haue power to lay it downe, and haue power to take it againe: this commandement haue I receiued of my Father.

d Christ knoweth his because he loueth them, careth and prouideth for them. e As y Father can not forget him, no more can he forget vs. f In that he loueth and aproueth me. Ezk. 37. 22. g To wit, among the Gentiles, which then were strangers from the Church of God. Ifa. 53. 7. Act. 2. 24.

19 Then there was a dissention againe among the Iewes for these sayings.

20 And many of them said, He hathe a deuill, and is made: why heare ye him?

21 Others said, These are not the wordes of him that hathe a deuill: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem the feast of the Dedication, and it was winter.

23 And Iesus walked in the Solomons porche.

24 There came the Iewes rounde about him, and said vnto him, How long doest thou make vs doute? If thou be the Christ, tell vs plainly.

25 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers Name, they beare witness of me.

26 But ye beleue not: for ye are not of my shepe, as I said vnto you.

27 My shepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto them eternal life, and they shal neuer perishe, neither shal any plucke them out of mine hand.

29 My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 Then the Iewes againe toke vp stones, to stone him.

32 Iesus answered them, Many good workes

h Christ euen in that that he is ma, hathe deserued his Fathers loue and euerslasting life, not to his fleshe onely, but to vs also which by his obedience and perfect iustice are imputed righteous. Ro. 5. 19. phil. 2. 7. 1. Mac. 4. 19.

i Which was intricate, that the people might giue thanks to God for their deliuerance and restoring of their religion and Temple, which Antiochus had corrupted and polluted.

k Which was builded againe after the patron of that which Solomā builded.

l Or, holdest our made in suspes se.

m The cause wherefore the reprobate can not beleue.

n Whereby we learue how safely we are preferred against all dangers.

Chap. 8. 19.

Twelue houres in the day. S. Iohn. Marthas confesion.

haue I shewed you from my Father : for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy self God.

34 Iesus answered them, Is it not written in your Law, *I said, ye are gods?

35 If he called them gods, vnto whome the worde of God was *giuen*, and the Scripture can not be broken,

36 Say ye of him, whome the Father hathe sanctified, and sent into the worlde, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I do, then though ye beleue not me, yet beleue the workes, that ye may knowe & beleue, that the Father *is* in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyonde Iordan; into the place where Iohn first baptizd, and there abode.

41 And many resorted vnto him, and said, Iohn did^e no miracle: but all things that Iohn spake of this man, were true.

42 And many beleued in him there.

CHAP. XI.

a Christ raiseth Lazarus from death. 47 The hie Priests and Pharises gather a counsel against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

1 **A**Nd a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that *Marie which anointed the Lord with ointment, and wiped his fetter with her heere, whose brother Lazarus was sicke.)

3 Therefore *his* sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is sicke.

4 When Iesus heard it, he said, This sicknes is not^a vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes stil in *ŷ* same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to * stone thee, & doest thou go thither againe.

9 Iesus answered, Are there not^b twelue houres in the day? If a man walke in the day, he stumblenot, because he seeth the light of this worlde.

10 But if a man walke in the night, he stumblenot, because there is no light in him.

11 These things spake he, and after he said vnto the, Our friend Lazarus slepeth: but I go to wake him vp.

12 Then said his disciples, Lord, if he slepe, he^c shal be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the^d natural slepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then said Thomas (which is called^e Didymus) vnto his fellowe disciples, Let vs also go, that we may dye with him.

17 ¶ The came Iesus, & founde that he had line in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusalē, about^e fiftene furlongs of.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, wēt to mete him: but Marie fate stil in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

22 But now^f I knowe also, that whatsoeuer thou askest of God, God wil giue it thee.

23 Iesus said vnto her, Thy brother shal rise againe.

24 Martha said vnto him, I knowe that he shal rise againe in the resurrection at the last day.

25 Iesus said vnto her, ¶ I am the resurrection and the life: he that beleueth in me, though he were dead, yet^g shal he liue.

26 And whosoever liueth, and beleueth in me, shal neuer dye. Beleuest thou this?

27 She said vnto him, Yea, Lord, I beleue that thou art the Christ the Sōne of God, which shulde come into the worlde.

28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp^h hastily, and went out, followed her, saying, She goeth vnto the graue, to wepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his fete, saying vnto him, Lord, if thou haddest

^a Psa. 111. 6. A Meaning of Princes and rulers, who for their office sake are called gods, and are made here in earth as his Licutenants: wherefore if this noble title be giuen to man, much more it apper- tained to him that is the Sonne of God equal with his Father.

^b Whereby they gathered that Christ was more excellent then Iohn.

^c Chap. 10. 3. Mar. 16. 7.

^d For although he dyed, yet being restored so sone to life, it was almost no death in comparison.

^e Chap. 7. 30. & 8. 19. & 10. 33.

^f He that walketh in his vocation, & hath the light of God for his guyde, needeth to feare no dangers. The day also, bothe former & winter was with the Iewes diuided into 12. houres

^e They labored to stay Christ from going into Iudea, as though there had bene no neede. Or, sumbering slepe.

^d Which signifieth in our tongue, a twyne in birth.

^e Which were almost two mile.

^f She sheweth some faith, & notwithstanding was almost overcome by her afflictions.

^g Christ restoreth vs from death to giue vs euerslasting life.

^h Wherein she declared her affection and reuerence that she bare to Christ.

haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her wepe, & the Iewes also wepe which came with her, he i groned in the spirit, & was troubled in him self,

34 And said, Where haue ye laid him? Thei said vnto him, Lord, come, and se.

35 And Iesus ^k wept.

36 Then said the Iewes, Beholde, how he loued him.

37 And some of them said, Colde not he, which opened the eyes of the blinde, haue made also, that this man shulde not haue dyed?

38 Iesus therefore againe groned in him self, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh alreadie: for he hath bene dead foure daies.

40 Iesus said vnto her, Said I not vnto thee, that if thou diddest beleue, thou shuldest se the ^l glorie of God?

41 Then they toke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they maye beleue, that thou hast sent me.

43 As he had spoken these things, he cryed w^a loude voyce, Lazarus, come forthe.

44 Then he that was dead, came forthe, bounde hand and fote with bandes, & his face was bounde with a napkin. Iesus said vnto them, Lose him, and let him go.

45 ¶ Then manie of the Iewes, which came to Marie, and had sene the things, which Iesus did, beleued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a council, and said, What shal we do? For this man doeth manie miracles.

48 If ^m we let him thus alone, all men wil beleue in him, and the Romaines wil come and take away bothe our place, and the nacion.

49 Then one of them ^{named} Caiaphas, which was the hie Priest ⁿ that same yere, said vnto the, Ye perceiue nothing at all,

50 Nor yet do you consider that it is expedient for vs, that one man dye for the people, and that the whole nacion perish not.

51 This spake he not of him self: but being hie Priest that same yere, he ^o prophecied that Iesus shulde dye for the nacion:

52 And not for the nacion onely, but that

he shulde gather together in one ^y children of God, which were scattered.

53 Then from that day forthe they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a country nere to the wildernes, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and manie went out of the country vp to Ierusalem before the Passeouer, to ^p purifie them selues.

56 Then sought they for Iesus, and spake among them selues, as thei stode in the Temple, What thinke ye, that he cometh not to the feast?

57 Now bothe the hie Priests and the Pharises had giuen a commandement, that if anie man knewe where he were, he shulde shewe it, that they might take him.

CHAP. XII.

7 *Christ excuseth Maries fait. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answer of the Father. 32 His death, and the frute thereof. 36 He exhorteth to faith. 40 The blindness of some, and the infirmities of others.*

1 **T**hen Iesus six dayes before the Passeouer came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead.

2 There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then toke Marie a pound of ointment of spikenarde verie costlie, and anointed Iesus a fete, & wipte his fete with her heere, & the house was filled with the sauour of the ointment.

4 Then said one of his disciples, ^{euen} Iudas Iscariot Simons *sonne*, which shulde betraye him,

5 Why was not this ointment solde for ^b thre hundred pence, and giuen to the poore?

6 Now he said this, not that he cared for the poore, but because he was a thefe, and ^{*} had the bagge, and bare that which was giuen.

7 Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you, but me ye shal not haue alwaies.

9 Then muche people of the Iewes knewe that he was there: and they came, not for Iesus sake onely, but that they might se Lazarus also, whome he had raised from the dead.

10 The hie Priests therefore cōsulted, that they might put Lazarus to death also,

11 Because that for his sake manie of the Iewes went away, and beleued in Iesus.

12 ¶ On the morowe a great multitude

^l For compassion: for he felt our miseries, as though he suffred ^y like.

^k We read not that his affection were so excessive that he kept no measure, as we do in our sorowes, ioyes & other affections.

^l That is, a miracle whereby Gods Name shulde be glorified.

^m They resist God, thinking to hinder his worke by their owne policies.

ⁿ Or, for that present time.

^o God made him to speake, nether colde his impetrie let Gods purpose, who caused this wicked man euen as he did Blaam, to be an instrument of holie Geist.

^p Because that thought hereby to make them selues more holie against thei shulde eat the Passouer: but they were not commanded by God to vse this ceremonye.

Mat. 26.6. mar. 14.3.

^a Euen so the head to ^y fete.

^b Read Mar. 14.5.

Chap. 12.25.

Mat. 27.8. mar. 11.7. luk. 19.35.

that were come to the feast, when they heard that Iesus shulde come to Ierusalé,
 13 Toke branches of palme trees, & went forthe to mete him, and cryed, Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.
 14 And Iesus founde a d yong asse, and sate thereon, as it is written,
 15 * Feare not, daughter of Sion: beholde, thy King cometh sitting on an asses colte.
 16 But his disciples vnderstode not these things at the first: but when Iesus was glorified, then remembred they that these things were written of him, and that they had done these things vnto him.
 17 The people therefore that was with him, bare witnes that he called Lazarus out of the graue, and raised him from the dead.
 18 Therefore met him the people also, because they heard that he had done this miracle.
 19 And the Pharises said among them selues, Perceiue ye how ye preuaile nothing? Beholde, the worlde goeth after him.
 20 ¶ Now there were certeine Grekes among them that came vp to worship at the feast.
 21 And they came to Philippe, which was of Bethsaida in Galile, and desired him, saying, Syr, we wolde se Iesus.
 22 Philippe came and tolde Andrew: and againe Andrew & Philippe tolde Iesus.
 23 And Iesus answered them, saying, The houre is come, that the Sonne of mā must be glorified.
 24 Verely, verely I say vnto you, Except the wheate corne fall into the grounde & dye, it bideth alone: but if it dye, it bringeth forth the muche frute.
 25 * He that loueth his life, shal lose it, & he that hateth his life in this worlde, shal kepe it vnto life eternal.
 26 * If anie man serue me, let him followe me: for where I am, there shal also my seruant be: and if anie man serue me, him wil my Father honour.
 27 Now is my soule troubled: & what shal I say? Father, saue me from this houre: but therefore came I vnto this houre.
 28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue bothe glorified it, and wil glorifie it againe.
 29 Then said the people that stode by and heard, that it was a thundre: others said, An Angel spake to him.
 30 Iesus answered, and said, This voyce came not because of me, but for your sakes.
 31 Now is the iudgement of this worlde: now shal the prince of this worlde be cast out.
 32 * And I, if I were lift vp from the earth, wil drawe all men vnto me.

33 Now this said he, signifying what death he shulde dye.
 34 The people answered him, We haue heard out of the Law, that the Christ bydeth for euer: and how saist thou, that the Sonne of man must be lift vp? who is that Sonne of man?
 35 Then Iesus said vnto them, Yet a litle while is the light with you: walke while ye haue light, lest the darkenes come vpon you: for he that walketh in the darke, knoweth not whether he goeth.
 36 While ye haue light, beleue in the light, that ye may be the children of the light. These things spake Iesus, and departed, & hid him self from them.
 37 ¶ And though he had done so manie miracles before them, yet beleued they not on him:
 38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleued our reporte? and to whome is the arme of the Lord reueiled?
 39 Therefore colde they not beleue, because that Esaias saith againe,
 40 * He hath blinded their eyes, and hardened their heart, that they shulde not see with their eyes, nor vnderstand with their heart, and shulde be conuerted, & I shulde heale them.
 41 These things said Esaias when he sawe his glorie and spake of him.
 42 Neuertheles euen among the chief rulers manie beleued in him: but because of the Pharises, they did not confesse him, lest they shulde be cast out of the Synagogue.
 43 * For they loued the praise of men, more then the praise of God.
 44 And Iesus cryed, and said, He that beleueth in me, beleueth not in me, but in him that sent me.
 45 And he that seeth me, seeth him that sent me.
 46 I * am come a light into the worlde, that whosoever beleueth in me, shulde not abide in darkenes.
 47 And if anie man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the worlde, but to saue the worlde.
 48 He that refuseth me, and receiueh not my wordes, hath one that iudgeth him: * the worde that I haue spokē, it shal iudge him in the last day.
 49 For I haue not spoken of my self: but the Father, which sent me, he gaue me a commandement what I shulde say, and what I shulde speake.
 50 And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake the so as the Father said vnto me.

e That is, saue, I beseech thee.

a This doeth we declare of his kingdome stode not in ourwarde things. Zach. 9. 9.

* Or, the presse.

e They were of the race of the Iewes, and came out of Asia & Grecia, for els they wolde not haue permitted they shulde worship with them in the Temple.

f Which is, of knowledge of him shulde be manifest through all the worlde.

Mat. 10. 39. & 16. 5. mar. 8. 35. luk. 9. 24. & 17. 33.

Chap. 17. 24. g If the loue thereof let him from coming to Christ. h And so I seech it for Christs sake.

i The reformation and restoring of those things, which were out of order.

Chap. 3. 14. k The crosse is the meane to gather the Church of God together, and to drawe me to heauen. l Not onely Iewes but also the Gentiles.

Psal. 89. 37. & 110. 4 & 117. 2. 22. ek. 37. 25.

Chap. 1. 9.

Isa. 53. 1. rom. 10. 16.

m That is, the Gospel, which is the power of God to euertie one that doeth beleue.

Isa. 6. 9. mat. 13. 14. mar. 4. 12. luk. 8. 11. act. 28. 26. rom. 11. 8.

n By deluering the from their miseries, & giuing them true felicitie.

* Or, excommunicate.

Chap. 5. 44. o To be esteemed of men.

Chap. 3. 19. & 9. 30.

* Or, condemn. * Or, condemn.

* Or, condemneth. Mar. 16. 26.

Chap. 3. 17. p For that day shal be the approbacion of the Gospel.

CHAP. XIII.

Christ washeth the disciples fete. 14 Exhorting them to humilitie & charitie. 21 Telleth them of Iudas the traitour. 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters denial.

Mat. 26. 2. mar. 14. 1. luk. 22. 1.

1 NOW * before the feast of the Passeeouer, wien Iesus knewe that his houre was come, that he shulde departe out of this worlde vnto the Father, for asmuche as he loued his owne which were in the worlde, vnto the end he * loued them.

a Because he sawe the danger great w was towards the, therefore he toke y greater care for them b Which was the eating of the Passeeouer.

2 And when b supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betraye him)

3 Iesus knowing that the Farther had giuen all things into his hands, & that he was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garments, and toke a towel, and girde him self.

5 After that, he powred water into a basin, and began to wash the disciples fete, and to wipe them with the towel, wherewith he was girde.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my fete?

7 Iesus answered and said vnto him, What I do, thou knowest not now: but thou shalt knowe it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my fete. Iesus answered him, If I wash thee not, thou shalt haue no parte with me.

c And make thee cleane from thy sinnes.

9 Simon Peter said vnto him, Lord, not my fete onely, but also the hands & the head.

10 Iesus said to him, He that is washed, nedeth not, saue to d wash his fete, but is cleane euerie whit: and ye are * cleane, but not all.

d That is, to be continually purged of his corrupt affections and worldlie cares w remaine daily in vs.

11 For he knewe who shulde betraye him: therefore said he, Ye are not all cleane.

Chap. 13. 3.

12 ¶ So after he had washed their fete, and had taken his garments, and was set downe againe, he said vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say wel: for so am I.

14 If I then your Lord, and Master, haue washed your fete, ye also oght to wash e one anothers fete.

e To serue one another.

15 For I haue giuen you an example, that ye shulde do, euen as I haue done to you.

Chap. 13. 20. mar. 10. 4. luk. 6. 40.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye knowe these things, blessed are ye, if ye do them.

Psal. 41. 10. f Vnder preence of friendship seeketh his destruction.

18 ¶ I speake not of you all: I knowe whome I haue chosē: but it is that the Scripture might be fulfilled, He y eateth bread with me, hath e lift vp his heale against me.

19 From hence forthe tell I you before it come, y when it is come to passe, ye might beleue that I am e he.

20 * Verely, verely I say vnto you, If I send anie, he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

g To wit, the Christ and redemer of the worlde. Mat. 10. 40. luk. 10. 16.

21 When Iesus had said these things, he was h troubled in the Spirit, & i testified, and said, Verely, verely I say vnto you, that one of you shal betraye me.

h For very horror & indignation of suche an abominable acte as Iudas shulde commit i He did openly affirme.

22 * Then the disciples looked one on another, douting of whome he spake.

Mat. 26. 21. mar. 14. 18. luk. 22. 27.

23 Now there was one of his disciples, w leaned on Iesus k bosome, whome Iesus loued.

k Their faciō was not to sit at table, but hauing their shoes on, and cushions vnder their elbowes, leaned on their sides, as it were halfe lying.

24 To him beckened therefore Simon Peter, y he shulde alke who it was of whome he spake.

25 He then, as he leaned on Iesus brest, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I shal giue a soppe, when I haue dipte it: and he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

l Sa: a toke full possession of him.

27 And after the soppe, l Satan entred into him. The said Iesus vnto him, That thou doest, do quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto hi, Bie those things that we haue nede of against the feast: or that he shulde giue some thing to the poore.

30 Assone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus said, m Now is the Sonne of man glorified, and God is glorified in him.

m Meaning, y his crosse shal ingender a maruclous glorie, and that in it shal shine the infinite bouēe of God.

32 If God be glorified in him, God shal also glorifie him in him self, & shal straight way glorifie him.

33 Little childre, yet a litle while am I with you: ye shal seke me, but as I said vnto the * Iewes, Whither I go, can ye not come: also to you say I now,

Chap. 7. 34.

34 * n A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

Leuit. 19. 18. mat. 22. 39. chap. 13. 12.

35 By this shal all mē knowe that ye are my disciples, if ye haue loue one to another.

1. ioh. 4. 27. n Whereof we oght to haue continual remembrance as though it were euen newly giuen.

36 Simō Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I go, thou canst not followe me now: but thou o shalt followe me afterwarde.

o When thou shalt be more strong Mat. 26. 14. mar. 14. 30.

37 Peter said vnto him, Lord, why can I not followe thee now? * I wil lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shal not crowe,

til thou haue denyed me thrife.

CHAP. XIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare vs a place. 3 The way, the truth and the life. 10 The Father and Christ one. 13 How we shoulde pray. 23 The promes vnto them that kepe his worde.

1 And he said to his disciples, Let not your heart be troubled: ye beleue in God, a beleue also in me.

2 In my Fathers house are b many dwelling places: if it were not so, I wolde haue tolde you: I go to prepare a place for you.

3 And thogh I go to prepare a place for you, I wil c come againe, and receiue you vnto my self, that where I am, there may ye be also.

4 And whether I go, ye knowe, and the way ye knowe.

5 Thomas said vnto him, Lord, we d knowe not whither thou goest: how can we then knowe the way?

6 Iesus said vnto him, I am the e Way, and the Truth, & the Life. No man cometh vnto the Father, but by me.

7 If ye had knowen me, ye shulde haue knowen my Father also: and from hence forthe ye knowe him, and haue sene him.

8 Philippe said vnto him, Lord, shewe vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe? he that hathe sene me, hathe sene my Father: how the saist thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my self: but the Father that dwelleth in me, he h doeth the workes.

11 Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleueth in me, the workes that I do, i he shal do also, & greater then these shal he do: for I go vnto my Father.

13 * And whatsoever ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I wil do it.

15 If ye loue me, kepe my comandements,

16 And I wil pray the Father, and he shal giue you another k Coforter, that he may abide with you for euer,

17 Euen the Spirit of l trueth, whom the worlde can not receiue, because it seeth him not, nether knoweth hi: but ye knowe him: for he dwelleth with you, and shalbe in you.

18 I wil not leaue you comfortles: but I wil m come to you.

19 Yet a litle while, and the worlde shal se me no more, but ye shal se me: because I liue, ye shal liue also.

20 At that day shal ye knowe that I am in my Father, and you in me, and I in you.

21 He that hathe my comandements, and kepeth them, is he that loueth me: and he that loueth me, n shalbe loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

22 Iudas said vnto him (not o Iscariot) Lord, what is the cause that thou wilt shewe thy self vnto vs, and not vnto the worlde?

23 Iesus answered, and said vnto him, If any man loue me, he wil kpepe my worde, & my Father wil loue him, and we wil come vnto him, and wil dwell with him.

24 He that loueth me not, kepeth not my wordes, and the worde which ye heare, is not q mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holie Gost, whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wolde verely reioyce, because I said, I go vnto the Father: for my Father is r greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

30 Hereafter wil I not speake many things vnto you: for the t prince of this worlde commeth, and hathe u noight in me.

31 But it is that the worlde may knowe that I loue my Father: & as the Father hathe co manded me, so I do. Arise, let vs go hence.

CHAP. XV.

6 The swete consolation, and mutual loue betwene Christ and his members vnder the parable of the vine. 18 Of their comune afflictions and persecutions. 26 The office of the holie Gost and the Apostles.

1 I Am the true vine, and my Father is an houf band man.

2 * Euerie branche that beareth not frute in me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forthe more frute.

3 * Now are ye cleane through the worde, which I haue spoken vnto you.

4 Abide in me, and I in you: as the brache can not beare frute of it self, except it abide in the vine, no more can ye, a except ye abide in me.

5 I am the vine: ye are the branches: he that abideth

a For in so be-
leuing no trou-
bles shal ouer-
come them.
b So that there
is not onely
place for him,
but for all his.
c At the latter
day, Act. 1. 11.

d He was not
altogether
ignorant, but
his knowled-
ge was weake
and imperfect.
e Therefore
we must begin
in him, contin-
ewe in him, &
end in him.

f For the ver-
ie fulnes of the
diuinitie
remaineth in
Christ.

g In that, that
he is man.
h Who decla-
reth his maie-
stie and vertue
by his doctrine
and miracles.
i This is re-
ferred to the
whole bodie
of the Church
in whome this
vertue of
Christ doeth
shine & rema-
ine for euer.
Chap. 16. 23.
mat. 7. 17.
mar. 11. 24.
iam. 1. 5.

k I haue com-
forted you whi-
les I was with
you, but hence-
forthe the holie
Gost shal com-
fort you, and
preserue you.
l So called be-
cause he wor-
keth in vs the
trueth.
m Which thig
he doeth by the
vertue of his
Spirit.

n He shal sen-
sibly feele the
grace of
God abideth
in him.
o But the bro-
ther of Iames.

p Whereby he
adueriticheth
not to haue re-
spect to the wor-
ld, lest they
shulde be draw-
en backe by
euill example.
q That is, not
his alone: for
he had nothig
separate from
his Father.

r All comfort
& prosperitie.

s In that, that
Christ is beco-
me man to be
Mediator betwe-
ene God &
vs.

t Satan execu-
teth his rage &
tyrannie by the
permission of
God.

u Satan shal
assail me with
all his force,
but he shal
not finde that
in me which
he looketh for:
for I am that
inuoctē lambe
without spot.

Mat. 15. 13.

Chap. 13. 11.

a We can brig
forthe no
frute, except
we be ingraf-
ted in Christ.

abideth in me, & I in him, the same bringeth forthe muche frute: for without me cā ye do nothing.

6 If a man abide not in me, he is cast forthe as a branche, and withereth: and men gather them, and cast them into the fyre, and they burne.

7 If ye abide in me and my ^b wordes abide in you, aske what ye wil, and it shalbe done to you.

8 Herein is my Father glorified, that ye beare muche frute, and be made my disciples.

9 As the Father hathe loued me, so haue I loued you: continue in my loue.

10 If ye shal kepe my commandemens, ye shal abide in my loue, as I haue kept my Fathers commandemens, and abide in his loue.

11 These things haue I spokē vnto you, that my ioye might remaine in you, and that your ioye might be ^e ful.

12 * This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hathe no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoeuer I commande you.

15 Henceforthe, call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for ^f all things that I haue heard of my Father, haue I made knowne to you.

16 Ye haue not chofen me, but I haue chofen you, and ordeined you, * that ye go & bring forthe frute, and that your frute remaine, that whatsoeuer ye shal aske of the Father in my Name, he may giue it you.

17 These things commande I you, that ye loue one another.

18 If the worlde hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde wolde loue his owne: but because ye are not of the worlde, but I haue chofen you out of the worlde, therefore the worlde hateth you.

20 Remember the worde that I said vnto you, * The seruant is not greater then his master. * If they haue persecuted me, they wil persecute you also: if they haue kept my worde, they wil also kepe ^h yours.

21 But all these things wil they do vnto you for my Names sake, because they haue not knowen him that sent me.

22 If I had not come and spoken vnto thē, they ⁱ shulde not haue had sinne: but now haue they no ^k cloke for their sinne.

23 He ^l hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue thei bothe sene, &

haue hated bothe me, and my Father.

25 But ^m it is that the worde might be fulfilled, that is written in their ⁿ Law, * They hated me without a cause.

26 But when ^o Comforter shal come, * whome I wil send vnto you from the Father, ^p euen the Spirit of trueth, which procedeth of the Father, he shal reteste of me.

27 And ye shal witnesse also, because ye haue bene with me from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and of their owne infirmitie to come. 7 And therefore doeth comfort thē with the promes of the holie Gost. 16 Of the comming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. Peace in Christ, & in the worlde affliction.

1 These things haue I said vnto you, that ye shulde not be ^a offended.

2 They shal ^b excommunicate you: yea, the time shal come, that whoeuer killeth you, wil thinke that he doeth God seruice.

3 And these things wil they do vnto you, because they haue not knowen the Father, nor me.

4 But these things haue I tolde you, that when the houre shal come, ye might remember, that I tolde you thē. And these things ^b said I not vnto you from the beginning, because I was with you.

5 But now I go my way to him that sent me and none of you asketh me, ^c Whither goest thou?

6 But because I haue said these things vnto you, your hearts are ful of sorowe.

7 Yet I tel you the trueth, It is expedient for you that I go away: for if I go not away, the Cōforter wil not come vnto you: but if I departe, I wil send him vnto you.

8 And when he is come, he wil ^d reprove the worlde of sinne, and of righteoufnes, and of iudgement.

9 Of ^e sinne, because they beleue not in me:

10 Of ^f righteoufnes, because I go to my Father, and ye shal se me no more:

11 Of ^g iudgemēt, because the prince of this worlde is iudged.

12 I haue yet ^h manie things to say vnto you, but ye can not beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, he wil lead you into all trueth: for he shal not speake of him self, but whatsoeuer he shal heare, shal he speake, and he wil shewe you the things ⁱ to come.

14 He shal glorifie me: for he shal receiue of mine, and shal shewe it vnto you.

15 All things that the Father hathe, are mi-

not condemned by him as a blasphemor or transgressor. g When they shal knowe that I (whome they called the carpenters sonne, and willed to co. me downe fro the crosse) am the verie Sōne of God which haue ouercome all the power of hel and reigne ouer all, 2 Cor. 10. 4. eph. 1. 19. h These things are contained in the doctrine of the Apostles which onely is sufficient. i As touching the spiritual kingdome of God: for the Apostles knewe not that ul after the resurrection.

Psal. 35. 19.
1 That is, in the holiescriptures.
Chap. 14. 26.
luk. 24. 49.

^a And so shal he from me.
^b Grek. pui ysa out of the synagoge.

^b He bare thē them because they were but weakelings.

^c For if you did consider, ye wolde reioyce.

^d Or, conuince. This is to be vnderstand of the coming of the holie Gost when his vertue and strenght shal shiue in the Church.

^e His enemies which contēned him, & put him to death, shalbe cōuēt by their owne conscience, for that they did not beleue in him, Act. 2. 37. and shal know that without Iesus Christ there is nothing but sinne.

^f Wherefore ^g wicked must nedes cōfesse ^h he was iuste, & beloued of his Father, &

^b We must be rooted in Iesus Christ by faith, which cometh of the worde of God. ^c So that ye folowe Gods worde, which ye comprehēd by faith. ^d Wherewith I loue you.

^e Perfect and entier. *Chap. 13. 34.*
1. thess. 1. 9.
1. ioh. 3. 11.
& 4. 21.

^f So that there is nothing omitted that is necessarie for vs and concerning our saluation. *Mat. 28. 19.*

^g The worde also signifieth, to be diligēt to espie fautes to trippē one in. ^h Which is self same worde, but called theirs because they preache it.

Chap. 13. 16.
mat. 10. 34.
Mat. 24. 9.
ⁱ But shulde haue sēmed to be innocēt, if I had not discovered their malice.

^k In that they refused Christ to taketh from them all excuse wherewith they wolde haue iustified their selues as if they had bene very holie & without all fauce.

ne: therefore said I, that he shal take of mine, and shewe it vnto you.

16 * A litle while, and ye shal not se me: and againe a litle while, and ye shal se me: for I go to my Father.

17 The said some of his disciples amog the selues, What is this that he saith vnto vs, A litle while, and ye shal not se me, & againe, a litle while, and ye shal se me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A litle while: we knowe not what he saith.

19 Now Iesus knewe that they wolde aske him, and said vnto them, Do ye enquire among your selues, of that I said, A litle while, and ye shal not se me: and againe, a litle while, and ye shal se me?

20 Verely, verely I say vnto you, that ye shal wepe and lament, and the worlde shal reioyce: & ye shal sorowe, but your sorowe shal be turned to ioye.

21 A woman when she trauaileth, hathe sorowe, because her houre is come: but as soon as she is deliuered of the childe, she remembereth no more the anguish, for ioye that a man is borne into the worlde.

22 And ye now therefore are in sorowe: but I wil fe you againe, and your hearts shal reioyce, and your ioye shal no man take from you.

23 And in y day shal ye aske me nothing. * Verely, verely I say vnto you, whatsoeuer ye shal aske the Father in my Name, he wil giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, and ye shal receiue, that your ioye may be full.

25 These things haue I spoken vnto you in parables: but the time wil come, when I shal no more speake to you in parables: but I shal shewe you plainly of y Father.

26 At that day shal ye aske in my Name, & I say not vnto you, that I wil pray vnto the Father for you.

27 For the Father him self loueth you, because ye haue loued me, & haue beleued that I came out from God.

28 I am come out from the Father, & came into the worlde: againe I leaue the worlde, and go to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.

30 Now knowe we that thou knowest all things, and needest not that any man shulde aske thee. By this we beleue, that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 * Beholde, the houre cometh, & is alreadie come, that ye shalbe scattered euerie man into his owne, and shal leaue me alone:

but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, y in me ye might haue peace: in the worlde ye shal haue affliction, but be of good comfort: I haue overcome the worlde.

CHAP. xvii.

The prayer of Christ vnto his Father, bothe for him self and his Apostles, and also for all such as receiue the truth.

THESE things spake Iesus, and lift vp his eyes to heauen, & said, Father the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

* As thou hast giuen him a power ouer all flesh, that he shulde giue eternal life to all them that thou hast giuen him.

3 And this is life eternal, that they knowe thee to be the onely verie God, and whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to do.

5 And now glorifie me, thou Father, with thine owne self, with y glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gauest me out of the worlde: & thine they were, and thou gauest the me, and they haue kept thy worde.

7 Now they knowe that all things whatsoever thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued them, & haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for y worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the worlde, but these are in the worlde, & I come to thee. Holie Father, kepe them in thy Name, euen them whome thou hast giuen 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 gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the Scripture might be fulfilled.

13 And now come I to thee, & these things speake I in y worlde, that they might haue my ioye fulfilled in them selues.

14 I haue giuen them thy worde, and the worlde hathe hated them, because they are not of the worlde, as I am not of y worlde.

15 I pray not that thou shuldest take them out of the worlde, but that thou kepe them from euil.

16 They are not of the worlde, as I am not of the worlde.

Although me forsake Christ, yet is he no whit diminished: for he & his Father are one. We haue rest & comfort when we are truly grafed in Christ.

Mat. 28. 18. a Christ hathe all rule & dominion ouer men. b Which are the elect.

c That is, that they acknowledge bothe y Father, & the Sonne to be verie God. d Asuel by doctrine as miracles.

e Our electio standeth in the good pleasure of God, which is the onlie fundation, & cause of our saluation, and is declared to vs in Christ, through whome we are iustified by faith and sanctified, Rom. 8. 39. eph. 1. 4. Chap. 16. 27. f That is, the reprobate.

g That they may be ioyned in vnite of faith & spirit.

h He was so called, not onely for y he persified, but because God had appointed and ordeined him to this end, A. 1. 16. & 4. 27.

i But are separate by the spirit of regeneration.

k Mine absence that not be long: for I wil send you y holie Goſt, who shal remaine with you for euer. l Fro death I passe to glorie and so wil I in due time haue mine heauēlie vertue.

m By y power and vertue of the holie Goſt. n For it shalbe grounded vpon my resurrection, & the grace of the holie Goſt. Chap. 14. 13. mat. 7. 7. & 21. 22. mar. 11. 24. luk. 11. 9. iam. 1. 5.

o For ye shal haue perfect knowledge, & shal no more doute as you were wont. p In respect of that that you shal obtaine, if you aske in faith. Chap. 17. 8. q Christ denieth not that he is y mediator, but sheweth that they shal obtaine their requestes without difficultie or any paine.

Mat. 26. 31. mar. 14. 27.

Or, consecrat
chē to thy self.
k Renewe thē
w thine hea-
venlie grace,
y they onely
may seke thy
wil.
l Which thig
declareth that
Christ's holi-
nes is ours.

17 "k Sanctifie thē with thy trueht : thy wor-
de is trueht.
18 As thou diddest send me into the worl-
de, so haue I sent them into the worlde.
19 And for their sakes sanctifie I my self,
that they also may be ^l sanctified through
the trueht.
20 I pray not for these alone, but for them
also which shal beleue in me, through
their worde,
21 That they all may be one, as thou, o Fa-
ther, art in me, and I in thee: *euen* that they
may be also one in vs, that the ^m worlde
may beleue that thou hast sent me.
22 And the glorie that thou gauest me, I
ⁿ haue giuen them, that they may be one,
as we are one,
23 I in them, and thou in me, that they may
be made perfect in one, & that the worlde
may know, that thou hast sent me, & hast
loued them, as thou hast loued me.
24 *Father, I wil that they which thou hast
giuen me, be ^o with me euen where I am,
that they may beholde my glorie, which
thou hast giuen me: for thou louedst me
before the fundation of the worlde.
25 O righteous Father, the worlde also ha-
the not knowen thee, but I haue knowen
thee, and these haue knowen, that thou hast
sent me.
26 And I haue declared vnto them thy
Name, and wil declare it, that the loue
wherewith thou hast loued me, may be in
them, and I in them.

m That the in-
fideles may by
experience be
conuicted to
confess my
glorie.
n I haue shew-
ed thē the ex-
ample and pa-
tron of perfect
felicitie.

Chap. 12. 16.
o That they
maie profit,
and growe vp
in such the fort
in y end they
may enioy the
eternal glorie
with me.

p For without
him we cā not
comprehen-
de the loue wher-
ewith God
loueth vs.

1. *kin. 15. 13.*
mat. 26. 36.
mar. 14. 32.
luk. 22. 39.
a Which was
a deepe val-
ley through y
which a fira
meane after
a great raine.
Mat. 26. 47.
mar. 14. 43.
luk. 22. 47.
b The which
he had obtē-
ned of the go-
uernour of the
Temple.

CHAP. XVIII.
3 *Christ is betrayed. 6 The wordes of his mouth smite
the officers to the grounde. 10 Peter smiteth of Mal-
chus eare. 13 Iesus is broght before Annas and Cai-
phas. 25 Where Peter denieth him. 36 He telleth
Pilate what his kingdome is.*
1 **W**Hen Iesus had spokē these things,
he went forthe with his disciples
ouer y ^a broke ^{* Cedro}, where was a gardē,
into the which he entred, and his disciples.
2 And Iudas which betrayed him, knewe
also the place: for Iesus oft times resorted
thither with his disciples.
3 *Iudas then after he had receiued a ^b bā-
de of men and officers of the high Priests,
and of the Pharises, came thither with lan-
ternes and torches, and weapons.
4 Then Iesus, knowing all things that shul-
de come vnto him, went forthe and said
vnto them, Whome seke ye?
5 They answered him, Iesus of Nazaret. Ie-
sus said vnto thē, I am he. Now Iudas also
which betrayed him, stode with them.
6 Assone then as he had said vnto them, I
am he, they wēt backwards, and fel to the
grounde.
7 Then he asked them againe, Whome seke
ye? And they said, Iesus of Nazaret.
8 Iesus answered, I said vnto you, that I

am he: therefore if ye seke me, let these go
their way,
9 *This was* that the worde might be fulfil-
led which he spake, ^{* c} Of thē which thou
gauest me, haue I lost none.
10 Then Simon Peter hauing a sworde,
drew it, and smote the high Priests ser-
uant, and cut of his right eare. Now the
seruants name was Malchus.
11 Then said Iesus vnto Peter, Put vp thy
sworde into the sheath: shal I not drinke
of y cup which my Father hath giue me?
12 Then the bande and the captaine, & the
officers of the Iewes toke Iesus, and bounde
him,
13 And led him away to ^{* d} Annas first (for
he was Father in law to Caiaphas, which
was the high Priest ^e that same yere)
14 *And Caiaphas was he, that gaue coun-
sel to the Iewes, that it was expedient that
one man shulde dye for the people.
15 ¶ Now Simon Peter followed Iesus, &
another discipule, and that discipule was
knowē of the high Priest: therefore he wēt
in with Iesus into the hall of y high Priest.
16 But Peter stode at the dore without.
Then went out the other discipule which
was knowen vnto the high Priest, and spa-
ke to her that kept the dore, and broght
in Peter.
17 Then said the maide that kept the dore,
vnto Peter, Art not thou also one of this
mans disciples? He said, I am not.
18 And the seruants and officers stode the-
re, which had made a fyre of coles: for it
was colde, and they warmed them selues.
And Peter also stode among them & war-
med him self.
19 (¶ The high Priest then asked Iesus of
his disciples, and of his doctrine.
20 Iesus answered him, I spake ^f openly
to the worlde: I euer taught in the Syna-
gogue & in the Tēple, whither the Iewes
resorte continually, and in secret haue I
said nothing.
21 Why askest thou me? aske them which
heard me what I said vnto them: beholde,
they knowe what I said.
22 When he had spoken these things, one of
the officers which stode by, smote Iesus
with his rod, saying, Answerest thou the
high Priest so?
23 Iesus answered him, If I haue euil spo-
ken, beare witnes of the euil: but if I haue
wel spoken, why smitest thou me?
24 ¶ Now Annas had sent him bounde vn-
to Caiaphas the high Priest)
25 * And Simon Peter stode and warmed
him self, and they said vnto him, Art not
thou also of his disciples? He denied it, &
said, I am not.
26 One of the seruants of the high Priest,
his cousin whose eare Peter smote of, said,

Chap. 17. 12.
c He bothe
spareth their
bodies & also
sauech their
soules.

Luk. 3. 2.
d Who sene
Christ vnto
Caiaphas the
high Priest
bounde.

Chap. 11. 50.
e Although this
office was for
terme of life
by Gods ord-
nance, yet the
ambition, and
dissension of y
Iewes caused
the Romaines
from time to
time to chan-
ge it either
for briberie or
fauour.

Mat. 26. 58.
mat. 14. 54.
luk. 22. 54.

f That is, frē-
kely, and plain-
ly.

g After that
Caiaphas had
first sent him
to him.
Mat. 26. 57.
mar 14. 59
luk. 22. 54.

Did not I see thee in the garden with him? 27 Peter then denied againe, and immediately the cocke crewe.

Mat. 27. 2. mar. 13. 1. luk. 23. 1. Act. 10. 28. & 11. 3.

28 ¶ Then led they Iesus from Caiaphas into the commune hall. Now it was morning & thei them selues went not into the comune hall, lest they shulde be defiled, but that they might eat the Pasche.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euil doer, we wolde not haue deliuered him vnto thee.

h He spake this disdainfully, because they were so bent against all right and equitie.

31 Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawful for vs to put anie man to death.

Mat. 20. 19. i As if they shulde say. Thou wilt not suffice vs to do it: for he knew that it was not permitted to them by the Romaines to punish with death.

32 It was that the worde of Iesus might be fulfilled which he spake, signifyg what death he shulde dye.

33 *So Pilate entred into the commune hall againe, and called Iesus, & said vnto him, Art thou the King of the Iewes?

Mat. 27. 11. mar. 15. 2. luk. 23. 31.

34 Iesus answered him, Saist thou that of thy self, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

k It standeth not in strength of men nor in worldlie defence.

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants wolde surely fight, that I shulde not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King the? Iesus answered, Thou saist that I am a King: for this cause am I borne, & for this cause came I into the world, that I shulde beare witnes vnto the truth: euerie one that is of the truth, heareth my voyce.

l This was a mocking and disdainful question.

38 Pilate said vnto him, What is truth? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.

Mat. 27. 15. mar. 15. 6. luk. 23. 27.

39 *But you haue a custome, that I shulde deliuer you one lose at the Pasche: wil ye then that I lose vnto you the King of the Iewes?

m This was one of their blinde abuses: for the Law of God gaue no libertie to quite a wicked trespasser.

40 *The cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murderer.

CHAP. XIX.

1 When Pilate coulde not aswage the rage of the Iewes against Christ, he deliuereth him up with his superscription to be hangd betwixt two theeues. 23 They cast lottes for his garments. 26 He commendeth his mother vnto Iohn. 28 Callest for drinke. 33 Dyeth, and his side is perced, and taken downe from the crosse. 38 He is buryed.

Mat. 27. 26. mar. 15. 18. a He thought to haue pacified the furie of the Iewes by some indifferens correction.

¶ Then Pilate toke Iesus & scourged him.

And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment, And said, Hail, King of the Iewes. And they smote him with their roddes.

4 Then Pilate went forthe againe, and said vnto them, Beholde, I bring him forthe to you, that ye may knowe, y I finde no faute in him at all.

5 The came Iesus forthe wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Beholde the man.

b He spake in mockerie, because Christ called him self King.

6 Then when the high Priests and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faute in him.

7 The Iewes answered him, We haue a Law, and by our Law he oght to dye, because he made him self the Sonne of God.

c Christ was in dede the Sonne of God, and therefore might iustly call him self so without breache of Law: wherefore their colored accusation was falsely applied.

8 ¶ When Pilate then heard that worde, he was the more afraide,

9 And went againe into the commune hall and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 The said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to lose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hathe the greater sinne.

d Hereby he sheweth him, that he ought not to abuse his office and autoritie.

12 From thence forthe Pilate sought to lose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cefars friend: for who soeuer maketh him self a King, speaketh against Cefar.

13 ¶ When Pilate heard that worde, he brought Iesus forthe, and sate downe in the iudgement seat in a place called the Pament, and in Hebrew, Gabbatha.

e A place somewhat high & raised vp.

14 And it was the Preparation of the Pasche, and about the sixt houre: and he said vnto the Iewes, Beholde your King.

f Which was midday.

15 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your King? The high Priests answered, We haue no King but Cefar.

16 Then deliuered he him vnto them, to be crucified. * And they toke Iesus, and led him away.

Mat. 27. 31. mar. 15. 21. luk. 23. 26.

17 And he bare his crosse, and came into a place named of dead mens Skulles, which is called in Ebrewe, Golgotha:

g Which was the place of execution.

18 Where thei crucified him, & two other with him, on ether side one, & Iesus in the middes.

19 ¶ And Pilate wrote also a title and put it on the crosse, and it was writtten, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then red manie of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in
^h Hebrew, Greke and Latin.

^h Because all nations might vnderstand it.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

Mat. 27.35. mar. 15.14. luk. 23.33.

23 ¶ Then the * souldiers, when they had crucified Iesus, toke his garments & made foure partes, to eueric souldier a parte, & his coate: and the coate was without seame, wouen from the top throughout.

24 Therefore thei said one to another, Let vs not deuide it, but cast lots for it, whose it shal be. *This was that* ^γ Scripture might be fulfilled, which saith, * They departed my garmets among them, & on my coate did cast lottes. So the souldiers did these things in dede.

ⁱ That which was prefigur'd in Dauide, was accomplish'd in Iesus Christ. *Psal. 22.30.*

25 ¶ Then stode by the crosse of Iesus his mother, and his mothers sister, Marie the wife of ^c Cleopas, and Marie Magdalene.

Cor. Clopas.

26 And when Iesus sawe his mother, & the disciple standing by whome he loued, he said vnto his mother, Womã, beholde thy sonne.

27 Then said he to the disciple, Beholde thy mother: and from that houre, the disciple toke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that ^γ * Scripture might be fulfilled, he said, I thinke it.

Psal. 69.22.

29 And there was set a vessel ful of vinegre: & they filled a sponge with vinegre, and ^k put it about ^l anhylope *stake*, and put it to his mouth.

^h Or fastened it vpon an hyflope stake.

30 Now when Iesus had receiued of the vinegre, he said, ^m It is finished, and bowed his head, and gaued vp the goft.

^l It may appeare that ^γ crosse was not hie, seeing a man might reache Christs mouth with an hyflope stake, ^v as appeareth. *1. King 4.33* was the lowest amongs herbes, as ^γ cedre was hieft amongs trees.

31 The Iewes then (because it was the Preparacion, that the bodies shulde not remaine vpō the crosse on the Sabbath day: for that Sabbath was an ⁿ hie day) besoght Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

^m Mans saluacion is perfected by the onelie sacrifice of Christ: & all ^γ ceremonies of the Law are ended.

33 But when they came to Iesus, and sawe that he was dead already, they brake not his legges.

ⁿ Because the day of the Pasconer tel on the Sabbath day.

34 But one of the souldiers with a speare ^o perced his side, & forthewith came there out blood and water.

^o Which declareth that he was dead in dede as he rose againe from death to life.

35 And he that sawe it, bare recorde, & his recorde is true: and he knoweth that he saith true, that ye might beleue it.

Exod. 12.46. nomb. 9.12.

36 For these things were done, ^γ the * Scripture shulde be fulfilled, Not a bone of him shalbe broken.

And againe another Scripture saith, * Thei shal se him whome thei haue thrust *Zach. 12.10.* through.

38 * And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but ^p secretly for feare of the Iewes) besoght Pilate that he might take downe the bodie of Iesus. And Pilate gaued him licence. He came then and toke Iesus bodie.

Mat. 27.57. mar. 15.42. luk. 23.50.

^p That is to say, before Christs death, but now he de clareth him self manifestly *Chap. 3.2.*

39 And there came also Nicodemus (which first came to Iesus by night) and broght of myrrhe & aloes mingled together about an hundredth pounce.

40 ¶ Then toke thei ^γ bodie of Iesus, and wrapped it in linnen clothes with the odours, as the maner of ^γ Iewes is to burie.

^q This honorable baryal was as a preparacio & entrie vnto the resur rection.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, because of the Iewes Preparacion day, for the sepulchre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So do Peter & Iohn. 12 The two Angels appeare. 17 Christ appeareth to Marie Magdalene, 19 And to all his disciples. 27 The incredulitie & confession of Thomas.

1 NOW * the first day of the weke came Marie Magdalene, earely when it was yet ^a darke, vnto the sepulchre, and sawe the stone taken away from the robe.

Mar. 16.1. luk. 24.1.

^a She departed fro home before day, & came thether about the sunne rising, *Mar. 16.2.*

2 Then she ranne, and came to Simon Peter, and to the other disciple whome Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not where they haue laid him.

3 Peter therefore went forthe, & the other disciple, & they came vnto the sepulchre.

4 So they ranne bothe together, but the other disciple did out runne Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter folowing him, and went into the sepulchre, and sawe the linnen clothes lye,

7 And the ^k kercheffe that was vpō his head, not lying ^v the linnen clothes, but wrapped together in a place by it self.

10. naphia.

8 Then went in also the ^b other disciple, which came first to the sepulchre, and he sawe it, ^c and beleued.

^b That is, Iohn ^v wrote this Gospel. ^c He beleued ^γ Christs bodie was taken away according as Marie reported.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

^{10. r.} so their compaie.

11 ¶ But Marie stode without at the sepulchre weeping: & as she wept, she bowed her self into the sepulchre,

Mat. 28.1. mar. 16.3.

12 And sawe two Angels in white, sitting, the one at the head, & the other at the fe-

re, where the bodie of Iesus had laine.

13 And they said vnto her, Woman, why wepest thou? She said vnto them, They haue taken away my Lord, and I knowe not where they haue laid him.

14 When she had thus said, she turned her self backe and sawe Iesus standing; and knewe not that it was Iesus.

15 Iesus saith vnto her, Womā, why wepest thou? whome sekest thou? She supposing that he had bene the gardener, said vnto him, Syr, if thou hast borne him hence, telle me where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her self, & said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touche me not: for I am not yet ascended to my Father, but go to my brethren, and say vnto them, I ascend vnto my Father, & to your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken these things vnto her.

19 ¶ The same daye then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stode in the middes, & said to them, Peace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had sene the Lord.

21 Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And whē he had said that, he breathed on them, and said vnto them, Receiue the holie Gost.

23 ¶ Whosoers sinnes ye remit, they are remitted vnto them: & whosoers sinnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue sene the Lord: but he said vnto them, Except I se in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I wil not beleue it.

26 ¶ And eight daies after againe his disciples were within, and Thomas with them. Then came Iesus, whē the doores were shut, and stode in the middes, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and se mine hands, and put forth the thine hand, and put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and said vnto

him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast sene me, thou beleuest: blessed are they that haue not sene, and haue beleued.

30 ¶ And manie other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, yē ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleuing ye might haue life through his Name.

CHAP. XXXI.

1 Christ appeareth to his disciples againe. 15 He commendeth Peter earnestly to fede his sheepe. 18 He forewarneth him of his death. 25 And of Christs manifeste miracles.

After these things, Iesus shewed him self againe to his disciples at sea of Tiberias: and thus shewed he him self.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Nathanael of Cana in Galilee, and the sonnes of Zebedeus, & two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, We also wil go with thee. They went their way and entered into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shore: neuertheles the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye anye meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, & ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whome Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girde his coate to him (for he was naked) and cast him self into the sea.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundreth cubites) & they drewe the net with fishes.

9 As sone then as they were come to land, they sawe hotte coles, and fish laid thereon, and bread.

10 Iesus said vnto thē, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drewe the net to land, full of great fishes, an hundreth, fiftie and thre: and albeit there were so manie, yet was not the net broken.

12 Iesus said vnto them, Come, & dyne. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.

13 Iesus then came & toke bread, and gaue them, and fish likewise.

d Because she was to inuche added to the corporal presence, Christ teacheth her to lift vp her minde by faith into heauen where onely after his ascension he remaineth, & where we sit with him at y^e right hand of the Father. Mar. 16. 19. Luk. 24. 35.

e That is, the disciples: for he was y^e first borne amongs manie brethren, P. sal. 22. 23. rom 8. 29. col. 1. 18.

f He is our Father & God, because Iesus Christ is our brother. Mat. 28. 18.

g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is red, Act. 5. 19 & 20.

h Or all profperitie: w^{ch} manner of greeting y^e Iewes vsed. i To giue the greater power & vertue to execute y^e weightie charge that he wolde commit vnto them. Dr. place.

k Which depend vpon the simplicitie of Gods worde, & grounde not the floues vpon mans sense and reason. Chap. 21. 23.

or, Lake of Genesareth.

or, Childre.

a Albeit they knewe him not, yet they followed his counsel, because they had all night take paines in vaine.

b It was some linnen garnet, which fishes vsed to weare, which beinge crused vnto him, couered his nether partes, & also letted not his swimming.

14 This is now the third time that Iesus shewed him self to his disciples, after that he was risen againe from the dead.

19 And this spake he, signifying by what death he shulde glorifie God. And whē he had said this, he said to him, Followe me.

c The minister can not wel teache his cōgregacion, except he loue Christ effectually, w^h loue is not in them that feed not the flocke.

15 ¶ So whē they had dined, Iesus said to Simon Peter, Simon sonne of Iona, louest thou me more thē these? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my lambes.

20 Then Peter turned about, and sawe the disciple whome Iesus loued, following, which had also leaned on his brest at supper, and had said, Lord, which is he that betrayeth thee? Chap. 23, 23.

16 He said to him againe the secōde time, Simon the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my shepe.

21 When Peter therefore sawe him, he said to Iesus, Lord, what shal this man do? 22 Iesus said vnto him, If I wil that he tarie til I come, what is it to thee? followe thou me.

d Because Peter shulde be established in his office of an Apostle, Christ causeth him by these three times confesseing, to wipe away the shame of his three times denying.

17 He said vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me: and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Fede my shepe.

23 Then went this worde abroad among the brethren, that this disciple shulde not dye. Yet Iesus said not to him, He shal not dye: but if I wil that he tarie til I come, what is it to thee?

18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy self, & walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch forth the thine hands, & another shal gird thee, & lead thee whither thou woldest not.

24 This is that disciple, which testifieth of these things, & wrote these things, and we knowe that his testimonie is true.

e In steed of a girdle, shal be tyed with bands & cordes. & where as now thou goest at libertie, then thou shalt be drawē to punishment whē thy Reith shal after a sorte resist.

25 * Now there are also manie other things which Iesus did, the which if they shulde be written euerie one, I suppose the worlde colde not containe the booke that shulde be written, Amen. Chap. 20, 23.

f But God wolde not charge vs wth great an heape: seing therfore that we haue so muche as is necessarie, we ought to content our selues and praife his mercie.

THE ACTES OF THE holie Apostles written by Luke the Euangeliste.

THE ARGUMENT.

CHRIST, after his ascension, performed his promises to his Apostles, and sent them the holie Ghost, declaring thereby, that he was not onely mindeful of his Church, but wolde be the head & maintainer thereof for euer. Wherein also his mightie pover appeareth, who notwithstanding that Satan & the worlde resisted neuer so muche against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the sounde of his Gospel. And here, in the beginning of the Church, and in the increase thereof, we may plainly perceine the practise and malice which Satan continually useth to suppress, and overthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, slanders and all kinde of crueltie. Againe we shal here beholde the providence of God, who overthroweth his enemies enterpris, deliuereth his Church from the rage of tyrants, strengtenth, and encourageth his most viliantly and constantly to followe their capitaine Christ, leauing as it were by this historie a perpetual memorie to the Church, that the crisse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorrowe, ioye: in bandes, freedom: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, his booke cōteineth manie excellent sermons of the Apostles & disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs stocke. Of repentance, & feare of God, with other principal points of our faith: so that this onelie historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ & his Angels to the Apostles.

9 His ascensio. 14 Wherein the Apostles are occupied till the holie Ghost be sent. 26 And of the electio of Matthias.

¶ I HAVE made the former treatise, & Theophilus, of all that Iesus began to do, & teach, Vntil the day, that he was taken vp, after that he through the holie

a Whereby is ment Christs doctrine, & his miracles declared for the confirmation of the same.

Ghost, had giuen commandements vnto the Apostles, whome he had chosen:

To whome also he perfected him self aliuie after that he had suffred, by manie infallible tokens, being sene of them by the space of fourte dayes, & speaking of those things which appertene to y^e kingdom of God. 4. And whē he had gathered them together, he commanded them, that they shulde not departe frō Ierusalem, but to wait for

b To preache the Gospel. c Who as they were called by God, so had thei their consciences assured by his holie Spirit. d Whereby God reigneth in vs. e Because thei should be all witnesses of his ascension.

Luk. 24. 49. ioh. 14. 25. & 15. 26. & 16. 7. Mat. 3. 11. Mar. 1. 8. Luk. 3. 12. ioh. 1. 26. chap. 2. 2. & 11. 16. & 19. 4.

the promes of the Father, *which, said he, ye haue heard of me.

5 *For Iohn in dede baptized with water, but ye shalbe baptized with the holie Gost within these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou s at this time restore the kingdome to Israel?

7 And he said vnto them, It is not for you to knowe the times, or the seasons, which the Father hath put in his owne power,

8 But ye shal receiue power of y holie Gost, when he shal come on you: and ye shalbe witnesses vnto me bothe in Ierusalem, & in all Iudea, and in Samaria, and vnto the vttermost parte of the earth.

9 * And when he had spoken these things, while they behelde, he was taken vp: for a cloude toke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, beholde, two men stode by them in white apparel,

11 Which also said, Ye men of Galile, why stand ye gazing into heauen? This Iesus which is taken vp from you into heauen, shal so come, as ye haue sene him go into heauen.

12 ¶ Then returned they vnto Ierusalem from the mount that is called the mount of oliues, which is nere to Ierusalem, containing a Sabbath dayes iourney.

13 And when they were come in, they wet vp into an vpper chamber, where abode bothe Peter, and Iames, and Iohn, and Andrewe, Philippe, and Thomas, Bartlemewe, and Matthewe, Iames the sonne of Alpheus, and Simon zelotes, and Iudas Iames brother.

14 These all continued with one accord in prayer and supplicatiõ with the women, and Marie the mother of Iesus, and with his brethren.

15 ¶ And in those dayes Peter stode vp in y middes of the dycples and said (now the number of names that were in one place, were about an hundreth and twentie)

16 Ye men & brethre, this Scripture must nedes haue bene fulfilled, which the holie Gost by the mouth of Dauid spake before of Iudas, which was guide to them that toke Iesus.

17 For he was nombred with vs, and had obtained felowship in this ministratiõ.

18 He therefore hath purchased a field with the rewarde of iniquitie: and when he had throwe downe him selfe head long he brast a sondre in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitars of Ierusalem, in so muche, that that field

is called in their owne lagage, Aceldama, that is, The field of blood.

20 For it is written in the boke of Psalmes, * Let his habitation be voyde, and let no man dwell therein: * also, Let another take his charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs, must one of the be made a witnes with vs of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen,

25 That he may take the roume of this ministratiõ and Apostleship, from which Iudas hath gone astray, to go to his owne place.

26 Then they gaue forth their lottes: and the lot fel on Matthias, and he was by a commune consent counted with the Eleue Apostles.

CHAP. II.

3 The Apostles hauing receiued the holie Gost, make their heauers astonished. 14 When Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holie Spiris that Christ is come. 41 He baptizeth a great number that were conuerted. 42 The godlie exercise, charitie, and diuers vertues of the faithfull.

1 And when the day of Pentecoste was come, they were all with one accorde in one place.

2 And suddenly there came a sounde from heauen, as of a rushing and mightie winde, and it filled all the house where they sate.

3 And there appeared vnto them clouen tongues, like fyre, and it sate vpon eche of them.

4 And they were all filled with the holie Gost, and began to speake with other tongues, as the Spirit gaue them vterance.

5 And there were dwelling at Ierusalem Iewes, men that feared God, of euerie nation vnder heauen.

6 Now when this was noised, the multitude came together and were astonished, because that euerie man heard them speake his owne langage.

7 And they wondered all, and marueiled, saying amõg them selues, Beholde, are not all these which speake, of Galilee?

8 How then heare we euerie man our owne langage, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, & of Cappadocia, of Pontus, and Asia,

Psal. 68. 26.

Psal 109. 8.

10. ministratiõ.

* Gost, went in & was sent.

u In that he mentions the principal article of our faith, he comprehendeth all so the rest.

x To the intent that he that shulde take in hand y excellent office of an Apostle, might be chosen by the autoritie of God.

a The holie Gost was sent when muche people was assembled in Ierusalem at the feast, Exod 23. 16. leui. 23. 16. deu. 16. 9. because y thing might be knowne there, but also through the world.

Chap. 11. and 11. 15. & 19. 6.

mat. 3. 11. mar. 1. 8. luk 3. 16.

b That is, the Apostles.

c Whereby is signified the holie Gost.

d This figure agreeth with y thing, which is signified thereby.

e To declare the vertue, and force y shulde be in them.

f How the Apostles spake diuers languages.

g For they also speake all languages, so that they were able to speake to euerie man in his owne langage.

f That is, with those spiritual graces w Iesus onely giueth by his Spirit. g This declaration mans impaciencie who can not abide quietly till Gods appointed time come, but wolde haue all things accomplished according to their aff. & iõs, read Zach. 6. 14. Luk. 24. 52. h For this pafeth our capacities, and God referueth it to him self. i To stand in the face of y whole worlde & signifieth that they must entre into heauen by afflictions, & therefore must fight before they get the victorie. k Hereby they might learne that the Messias was not onely for the Iewes, but also for y Gentiles. l Whereby they knewe certainly whether he went. m Which were Angels in mens forme. n And seeking him with carnal eyes. o As the true redemer to gather vs vnto him. p Which was two mile, according to the Iewes traditiõ, albeit it was not so appointed by y Scrip. tures. Psal. 49. 9. Iohn 13. 18. q A Iuelie patron to learne how to dispose our selues to receiue the giftes of the holie Gost. Mat. 27. 5. r Partely to obtaine the holie Gost, & partely to be deliuered from the present dangers. * Or, vnles. * Or, new. s The offense, which might haue come by Iudas fall, is hereby taken away, because the Scripture had so forewarned. * Or, pardon. t Perpetual infamie is the rewarde of all such as by valawfully gotten goods bye anie thing.

Or, those that dwelt at Rome. h Whose ancestors were not of the Iewish nation, but were conuerted to the Iewes religion, which their children did professe. *l* That is, such as were conuerted to the Iewish religion, which were before pagans and idolaters. *k* There is no worke of God so excellent, which the wicked scoffers do not deride. *Or, futee.*

Coel. 2. 28.
isa. 44. 3.
l He expounded the lawe of God without binding him self to his wordes. *m* Or mis-meaning yong and olde, man and woman. *n* Meaning, y God will shewe him self verie familiarly & plainly bothe to olde & yong. *o* Euen in great abundaunce.

Coel. 2. 32.
p God will shewe suche signes of his wrath through all the world, that men shalbe no less amazed the if the whole ordre of nature were changed.

Rom. 10. 13.
q He teacheth this remedie to auoide the wrath, and threatenings of God, and to obtaine saluation.

r God caused their wickednes to see for the his glorie contrarie to their mindes.

Psal. 15. 7.
s As Iudas trayon and Jewes cruelty towards Christ were moſte detestable, so were they not onely known to the eternal wiidome of God, but also directed by his immutable counsel

to a moſte blessed end. *Or, pſeuerance.* *t* Bothe as touching the paine, & also the horror of Gods wrath and curſe. *u* To signifie that nothing can comfort vs in our afflictions except we know that God is present with vs. *x* Our hope standeth in Gods defence. *Or, life, or, pſeuerance.* *Or, feele.*

10 And of Phrygia, & Paphlagonia, of Egypt, and of the parties of Lybia, which is beside Cyrene, and strangers of Rome, and Iewes, and profelytes,
11 Cretes, and Arabians: we heard the speakes in our owne tongues the wonderful wordes of God.
12 They were all then amazed, and doubted, saying one to another, What may this be?
13 And others mocked, and said, They are full of newe wine.
14 ¶ But Peter standing with the Eleuen, lift vp his voice, and said vnto them, Ye me of Iudea, and ye all that inhabit Ierusalem, be this known vnto you, and hearken vnto my wordes.
15 For these are not drunken, as ye suppose, since it is but the thirde houre of the day.
16 But this is that, which was spoken by the prophet *Ioel*,
17 And it shalbe in y last dayes, saith God, I wil powre out of my Spirit vpon all flesh, and your sonnes, and your daughters shal prophesie, and your yong me shal see visions, and your olde men shal dreame.
18 And on my seruants, and on mine handmaidens I wil powre out of my Spirit in those dayes, and they shal prophesie.
19 And I wil shewe wonders in heau above, and tokens in the earth beneth, blood, and fyre, and the vapour of smoke.
20 * The sunne shalbe turned into darke-nes, & the moone into blood, before that great and notable day of the Lord come.
21 And it shalbe, * that whosoever shal call on the Name of the Lord, shalbe saued.
22 Ye me of Israel, heare these wordes, Iesus of Nazaret, a man approved of God among vs with great workes, and wonders, and signes, which God did by him in the middes of you, as ye your selues also knowe:
23 Him, I say, haue ye taken by the hands of the wicked, being deliuered by the determinate counsel, & foreknowledge of God; and haue crucified and slaine:
24 Whome God hathe raised vp, & losed the forrowes of death, because it was vnpossible that he shulde be holden of it.
25 For Dauid saith concerning him, * I beheld the Lord alwayes before me: for he is at my right hand, that I shulde not be shaken.
26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shal rest in hope,
27 Because thou wilt not leave my soule in graue, nether wilt suffer thine holie one to see corruption.

Thou hast shewed me the wayes of life, and shalt make me full of ioye with thy countenance.
29 Men brethren, I may boldly speake vnto you of the Patriarke Dauid, * that he is bothe dead and buryed, and his sepulchre remaineth with vs vnto this day.
30 Therefore, seing he was a prophet, and knewe that God had swoine with an othe to him, that of the frute of his loines he wolde raise vp Christ concerning the flesh to set him vpon his throne,
31 He knowing this before, spake of the resurrection of Christ, that his soule shulde not be left in graue, nether his flesh shulde see corruption.
32 This Iesus hathe God raised vp, whereof we all are witnesses.
33 Since then that he by the right hand of God hathe bene exalted, and hathe receiued of his Father the promes of the holie Ghost, he hathe shed forthe this which ye now see and heare.
34 For Dauid is not ascended into heauen, but he saith, * The Lord said to my Lord, Sit at my right hand,
35 Vntil I make thine enemies thy fote-stole.
36 Therefore, let all the house of Israel knowe for a suretie, that God hathe made him bothe the Lord, and Christ, this Iesus, I say, whome ye haue crucified.
37 Now when they heard it, they were pricked in their hearts, and said vnto Peter & the other Apostles, Men brethren, what shal we do?
38 Then Peter said vnto them, Amend your liues, and be baptized euerie one of you in the Name of Iesus Christ for the remission of finnes: & ye shal receiue the gift of the holie Ghost.
39 For the promes is made vnto you, and to your children, and to all that are a farre-off, euen as many as the Lord our God shal call.
40 And with many other wordes he besought, & exhorted them, saying, Saue your selues from this frowarde generation.
41 Then they that gladly received his wordes, were baptized: and the same day, there were added to the Church about thre thousand soules.
42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.
43 ¶ And feare came vpon euerie soule: and many wonders and signes were done by the Apostles.
44 And all that beleued, were in one place, and had all things commune.
45 And they sold their possessions & goods

y In restoring me from death to life.
1. King. 2. 10.
z And so knewe we by reuelation & special promes that wels he colde not haue known.
Chap. 13. 16.
psal. 131. 11.
Psal. 115. 10.
chap. 13. 15.
Or, pſeuerance.
a The worde signifieth a place where one can see nothing
Or, feele.
b By the vertue & power.
c He obtained of his father power to accomplish the promes which he made to his Apostles, as touching the holie Ghost to be sent vnto them
Psal. 110. 1.
d And therefore Christ doeth farre excell Dauid.
e Christ is the onelie redeemer vnto whome all powers are subiect & must obey.
f That is, ha the appointed as King & ruler: and note, that in all this Sermon Peter speaketh of Christs manhood, as he was dead, buryed, risen & ascended to heauen.
g He speaketh not here of the forme of baptism, but teacheth that the whole effect thereof consisteth in Iesus Christ.
h The visible signes.
i Christ is promised both to the Iewes and Gentiles, but the Iewes haue the first place.
Or, pſeuered before God.
Or, pſeuerance.
k Which standeth in brotherly loue, & liberality, Rom. 15. 26.
2 cor. 9. 15.
1. cor. 13. 16.
l Which was y ministracion of the Lords supper.
Chap. 4. 32.
m order was observed

m Nor y their goods were mingled all together: but suche as were fructed that euerie man frankly relieued anothers necessitie.
OO. iii.

Christ the Lord of life. The Actes. Christs bodie is in heauen.

and parted them to all men, as euerie one had nede.

Chap. 20. 7. They did eat together, and at these feasts did vse to minister the Lords supper, 1 Cor. 11. 21. Iude 12. *Or, from house to house.*

o Whereby we fe that the Apostles remained not in vaine.

a Which is vs vs, the a cloce after none, vs was their enening sacrifice, at which the Apostles were present to teache y the shadowes of the Law were abolished by that labbe that take away the finnes of the worlde. b Because his disease was incurable, he gaue him self to liue of almes.

c He had the gift of healing sicknesses.

d In the vertue of Iesus: for Christ was fautor of this miracle, and Peter was the minister.

e He correcteth the abuse of men who attribute that to mans hulinnes, which onely appertei neth to God. Chap. 5. 30.

Mat. 27. 20. Mar. 15. 11. Ioh. 23. 18. Ioh. 18. 40. f To wit, Barabbas.

- 46 And they continued daily with one accorde in the Temple,* & breaking bread at home, did eat their meat together with gladnes and singlenes of heart,
- 47 Praising God, and had fauour with all the people; and the Lord added to the Church o from day to day, suche as shulde be saued.

CHAP. III.

The lame is restored to his sete. 12 Peter preacheth Christ vnto the people.

- 1 Now Peter and Iohn went vp together into the Temple, at the ninthe hour of prayer.
- 2 And a certeine man which was a creple fro his mothers wombe, was caryed, whome they laid daily at the gate of the Temple called Beautiful, to aske b almes of the that entred into the Temple.
- 3 Who seing Peter and Iohn, that they wolde entre into the Tēple, desired to receiue an almes.
- 4 And Peter earnestly beholding him with Iohn, said, Loke on vs.
- 5 And he gaue hede vnto them, trusting to receiue some thing of them.
- 6 Then said Peter, Siluer and golde haue I none, but suche as I c haue, that giue I thee: In the d Name of Iesus Christ of Nazaret rise vp and walke.
- 7 And he toke him by the right hand, and lift him vp, and immediatly his fete and ancle bones received strength.
- 8 And he leaped vp, stode, and walked, and entred with them into the Tēple, walking and leaping, and praising God.
- 9 And all the people sawe him walke, and praising God,
- 10 And thei knewe him, that it was he which fate for the almes at the Beautiful gate of the Temple: & they were amased, and sore astonied at that, which was come vnto him.

11 ¶ And as the creple which was healed, helde Peter and Iohn, all the people ran amased vnto them in the porche which is called Solomons.

12 So whē Peter sawe it, he answered vnto the people, Ye men of Israel, why marueile ye at this? or why loke ye so stedfastly on vs, as though by our owne e power or godlines, we had made this man go?

- 13 The God of Abraham, and Isaac, and Iacob, the * God of our fathers hathe glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, whē he had iudged him to be deliuered.
- 14 * But ye denied the holie one & the iust, and desired a murderer to be giuen you,
- 15 And killed the Lord of life, whome God hathe raised from the dead, whereof we

- are witnesses.
- 16 And his s Name hathe made this man founde, whome ye fe, and knowe, through faith in * his Name: & the faith which is by him, hathe giue to him this disposition of his whole bodie in y preface of you all.
- 17 And now brethre, I knowe that through h ignorance ye did it, as did also your i go- uerners.
- 18 But those things which God before had shewed by the mouth of all his Prophe- tes, that Christ shulde suffre, he hathe thus fulfilled.

19 Amend your liues therefore, and turne, that your finnes may be put away, whē the time of refreshing k shal come from the presence of the Lord.

20 And he shal send Iesus Christ, which before was preached vnto you.

21 Whome the heauen must l containe vntil the time that all things m be restored, which God had spoken by the mouth of all his holie Prophetes since the worlde began.

22 * For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, euen of your n brethren like vnto me: ye shal heare him in all things, whatsoever he shal say vnto you.

23 For it shalbe that euerie persone which shal not heare that Prophet, shalbe destroyed out of the people.

24 Also all the Prophetes from Samuel, and thence forthe as many as haue spoken, haue likewise foretolde of these dayes.

25 Ye are the o children of the Prophetes, & of the couenant, which God hathe made vnto our fathers, saying to Abraham, * Euen in thy fede shal all the kinreds of the earth be q blessed.

26 First vnto you hathe God raised vp his Sonne Iesus, & him he hathe sent to blesse you, in r turning euerie one of you from your iniquities.

CHAP. IIII.

3 Peter and Iohn deliuered out of prison, preache the Gospel boldly. 10 Thei cōfesse plainly the Name of Christ. 16 They are commanded to preache no more in that name. 24 They pray for the good successe of the Gospel. 32 The increase, vntie and charitie of the Church.

1 And as they spake vnto the people, y Priests & the a captaine of the Temple, & the Sadduces came vpon them, 2 Taking it grieuously that they taught the people, and preached in Iesus x Name the b resurrection from the dead.

3 And they laid handes on them, & put the in holde, vntil y next day: for it was now euen tide.

4 Howbeit, many of them which heard the worde, beleued, and the nōbre of the men was about c siue thousand.

5 ¶ And it came to passe on y morrow, that their

g To wit, Gods Name, where by it ap pear, th shā they did strue against God. 1. Peter. 3. 21. Ioh. 10. 33.

h He doeth not excuse their malice, but because that ignorance and a blinde zeale led many, he putteth them in hope of saluation.

i He meaneth some, & not all. When Iesus shal come to iudge the worlde, ye shal knowe, that he wilbe your redemer, & not your iudge. j We therefore beleue constantly, y he is in none other place.

k In which is begon & continu: but the ful accomplishment, & perfectio, s deferred to the last day.

Deut. 18. 15. chap. 7. 37.

l O the flocke of Abraham: because they came of the same nation, and therefore were heires of the same promise. m Appertained to the whole bodie of y people.

Gen. 12. 1. gala. 3. 8.

p Bothe Iew & Gentile.

q None are blessed but in Christ.

r So that our regeneration and newnes of life is incloved vnder this blessing.

a It is to be thought that this was the Captaine of the Romaines garison.

b The Sadduces were great enemies to this doctrine.

c The whole Church was increased to this number.

By whome we are sauēd. Chap.III. The Apostles praier. 56

their rulers, and Elders, and Scribes, were gathered together at Ierusalem,

6 And Annas the chief Priest, & Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priestes.

7 And when they had set the before them, they asked, By what power, or^d in what Name haue ye done this?

8 Then Peter ful of the holie Gost, said vnto them, Ye rulers of the people, & Elders of Israell,

9 For asmuche as we this day are examined of the good dede done to the impotent man, to wit, by what meanes he is made whole,

10 Be it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye haue crucified, euen by him doeth this man stand here before you, whole.

11 * This is the stone cast a side of you by buylers, which is become the head of the h^e corner.

12 Nether is there saluation in any other: for among men there is giuen none other name vnder heauen, whereby we must be sauēd.

13 Now when they sawe the boldnes of Peter and Iohn, & vnderstode that they were vncarned men and without knowledge, they marueiled, & knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the Council, and^k conferred among them selues,

16 Saying, What shal we do to these men? for surely a manifest signe is done by the, & it is openly known to all the that dwell in Ierusalem: and we can not denye it.

17 But that it be noised no farther among the people, let vs threaten and charge the, that they speake henceforthe to no man in this^l Name.

18 So they called them, and commanded them, that in^m no wise they shulde speake or teache in the Name of Iesus.

19 But Peter and Iohn answered vnto the, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we can not but speake the things which we haueⁿ sene and heard.

21 So they^o threatened them, and let them go, and founde nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was about fourtie yere olde, on whome this miracle of healing was shewed.

23 Then as sone as they were let go, they came to their felowes, & shewed all that the hie Priestes & Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accorde, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them.

25 Which by the mouth of thy seruāt Dauid hast said, * Why did the Gētiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against y^e Lord, and against his Christ.

27 For douteles, against thine holie Sonne Iesus, whome thou haddest^t anointed, bothe Herode & Pontius Pilate, with the Gentiles and the people of Israel gathered them selues together,

28 To do whatsoeuer thine^t hand, and thy^u counsel had determined before to be done.

29 And now, o Lord, beholde their^v threatenings, & y^e grante vnto thy seruants with all boldenes to speake thy worde,

30 So that thou stretche forthe thine hand, that healing, and signes, and wonders may be done by the Name of thine holie Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all^z filled with the holie Gost, and they spake the worde of God^a boldly.

32 And the multitude of them that beleued, were of one heart, and of one^b soule: nether any of them said, that any thing of that which he possessed, was his^c owne, but they had all things^{*} commune.

33 And with great power gaue the Apostles^{*} witness of the resurrection of the Lord Iesus: and great grace was vpon them: all.

34 Nether was there any among them, that^d lacked: for as many as were possessers of lands or houses, solde them, and broght the price of the things that were solde,

35 And laid it downe at the Apostles fete, and it was distributed vnto euerie man, according as he had neede.

36 Also Iofes which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the country of Cyprus,

37 Where as he had land, solde it, & broght the money, and laid it downe at the Apostles fete.

CHAP. V.

1 The hypocrisy of Ananias and Sapphira is punished.
 2 Miracles are done by the Apostles. 3 They are taken, but the Angel of God bringeth them out of prison.
 4 Their bolde confession before the Council. 5 The counsel of Gamaliel. 6 The Apostles are beat, and reioyce in trouble.

d By whose autoritie or commandment? e For he celede not haue so spoken of him self.

f Iudges ought not to condemne, but approue and commend y^e which is wel done.

g Psal. 117. 22. isa. 28. 16. mat. 21. 42. mar. 12. 10. luk. 20. 17. rom. 9. 33. 1 pet. 2. 7.

h Meaning Priests, Elders and Gouerners h For to vpholde the waight & force of the building. i That is, none other cause or meane.

k The wicked fill rage against Christ, though their owne conscience do condemn them.

l They gaue comandement to preache Christ no more in They preferre their autoritie to the ordinaunce of God.

n To the intent that we shulde beare witness, & preache the^e of God hathe put a ring through the wicked noses so that he stayeth the fro their mischievous purposes.

p To encourage one another, & to glorifie God.

q They groud their praiers vpo Gods promes, who had assured that he wolde enlarge the kingdom of Christ. Psal. 2. 1.

r This is the verifying of y^e prophetic. t And appointed to be King

t Power, and iustice.

u All things are done by y^e force of Gods purpose, according to the decree of his wil, Ephe. 1. 11.

x Alswage their rage and malice which they entrepriise against the y^e They seke not how to liue in ease, but where by they may moste glorifie God.

z This was a signe of Gods presence and the performas of his promes a This boldnes & constancie declared that their praier toke effect.

Chap. 2. 44.

b Of one minde, wil, consent and affection.

c Their hearts were so ioined in God, y^e being all members of one bodie, they coulde not suffer their fellow members to be destitute.

d As the Apostles suffred none to lacke, so S Paul comandeth that no idle loyters be maintained, 2. Thes. 3. 10.

e The goods were not alike deuicid amongs all, but as euerie man had want, so was his necessitie moderatedly relieved.

Lying vnto the holie Gost. The Actes. To obey God.

BVt a certeine man named Ananias, with Sapphira his wife, solde a possession,

a Which signified their sacrilege, distrust, & hypocritic.

2 And ^a kept away parte of the price, his wife also being of counsel, & broght a certeine parte, and laid it downe at the Apostles feete.

b Who moued thine heart to sel thy possession: where as y turnest parte to another wife, as if God did not see thy dissimulation.

3 Then said Peter, Ananias, why hath the Satan filled thine heart, that thou shuldest lie vnto the holie ^b Gost, and kepe away parte of the price of the possession?

c His sinne the more was so muche greater in that he committed it willingly.

4 Whiles it remained, & appertained it not vnto thee: and after it was solde, was it not in thine owne ^d power? how is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto me, but vnto God.

d Then no man was copelled to sel his possessions, nor to put his money to the commune vse.

5 Now when Ananias heard these wordes, he fel downe, and gaue vp the gost. Then great feare came on all them that heard these things.

e Because that God so displeasid it.

6 And the yong men rose vp, and toke him vp, and caryed *him* out, and buried *him*.

f And to mocke him, as if he shulde not haue known your craftie fetche, which declareth that when men do any thing of an euil conscience, they do not onely pronounce the sentence of damnatio vpo them selues,

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

g Read the annotatio vpo the figure. 1. King. 6. page 35.

8 And Peter said vnto her, Tell me, solde ye the lād for so muche? And she said, Yea, for so muche.

9 Then Peter said vnto her, Why haue ye agreed together, to tempt the Spirit of the Lord? beholde, the fete of them which haue buried thine housbād, are at the doore, and shal carye thee out.

h Because of their owne euil consciences which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonishid at these his strange iudgements.

10 Then she fell downe straight way at his fete, and yelded vp the gost: and the yong men came in, and founde her dead, and caryed her out, and buried her by her housband.

i That is, they gaue them great praise.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles were many signes and wonders shewed among the people (and they were all with one accorde in Solomons porche.

13 And of the other ^h durst no man ioyne him self to them: neuertheles the people ⁱ magnified them,

14 Also the nombre of them that beleued in the Lord, bothe of men & womē, grewe more and more.)

15 In somuche that thei broght the sicke into the stretes, and laid them on beddes and couches, that at the least way the shadowe of Peter, whē he came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Ierusalē, bringing sicke folkes, & them which were vexed with vnleane spirits, who were all healed.

17 ¶ Then the chief Priest rose vp, & all they that were with him (which was the secte of the ^k Sadduces) and were ful of

indignation,

18 And laid hands on the Apostles, and put them in the commune prison.

19 But the Angel of the Lord, by night opened the prison dores, & broght them forth, and said,

20 Go your way, and stand in the Temple, & speake to the people all the wordes ^m of this life.

21 So when they heard it, they entred into the Temple early in the morning & taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be broght.

22 But when the officers came, and founde them not in the prison, they returned and tolde it,

23 Saying, Certainely we founde ⁿ prison shut as sure as was possible, & the keepers ⁿ standing without, before the dores: but when we had opened, we founde no man within.

24 Then whē the chief Priest, and the captaine of the Temple, and the hie Priests heard these things, they douted of them, whereunto this wolde growe.

25 Then came one and shewed ^o the, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teache the people.

26 Then went the captaine with the officers, and broght them without violence (for they feared the people, lest they shulde haue bene stoned)

27 And when they had broght them, they set them before the Council, and the chief Priest asked them,

28 Saying, Did not we straitely commande you, that ye shulde not teache in this Name? and beholde, ye haue filled Ierusalem with your doctrine, & ye wolde bring this mans blood vpon vs.

29 Then Peter and the Apostles answered, and said, We ought rather to obey God then ^p men.

30 The ^q God of our fathers hath raised vp Iesus, whome ye slew, & hanged on a tre.

31 Him hath God lift vp with his right hand, to be a Prince and a Sauour, to giue repentance to Israel, and forgienes of finnes.

32 And we are his witnesse concerning these things which we say: yea, and the holie Gost, whome God hath giuen to them that obey ^r him.

33 Now when they heard it, they braff with anger, and consulted to slay them.

34 Then stode there vp in the Coucil a certeine Pharise named Gamaliel, a doctour of the Law, honored of all the people, and commāded to put the Apostles forthe a litle

l They were ful of blinde zeale, emulatio and ielousie, in defence of their superstition.

m That is, of the luelie doctrine, whereby the way to life is declared.

n So y there was no fraude nor deceit, nor negligence; but it luelie setteth forth the power of God & his prouidēce for his.

o He accuseth them of rebellion & seditio.

p And to make vs gilty of Christs death.

q When they commande, or forbid vs any thing contrary to the worde of God. Chap. 3. 13.

r That is, Christ.

k Which then were the chief among them.

a litle fpace,

35 And faid vnto them, Men of Israel, take hede to your felues, what ye entend to do touching thefe men.

36 For before thefe times, rofe vp ⁊ Theudas boaftingh his ſelf, to whome referred a number of men, about a foure hundreth, who was flayne: and thei all which obeyed him, were ſcattered, & brought to noight.

37 After this man, arofe vp ⁊ Iudas of Galilee, in the daies of the tribute, and drew away muche people after him: he alfo perifhed, and all that obeyed him, were ſcattered abroad.

38 And now I fay vnto you, refraine your felues from thefe men, and let them alone: for if this counfel, or this worke be of men, it wil come to noight:

39 But if it be of ⁊ God, ye can not deſtroie it, left ye be founde euen fighters againſt God.

40 And to him they agreed, and called the Apoſtles: and when thei had beaten them, they commanded that they ſhulde not ſpeake in the Name of Ieſus, & let the go.

41 So they departed from the Council, reioycing, that they were counted worthie to ſuffer rebuke for his Name.

42 And daiely in the Temple, & fro houſe to houſe they ceaſed not to teache, and preache Ieſus Chriſt.

CHAP. VI.

3 Seuen Deacons are ordeined in the Church. 3 The graces and miracles of Steuen, whome they accuſed falſely.

1 **A**ND in thoſe daies, as the number of the diſciples grewe, there aroſe a murmuring of the Grecians towards the Hebrewes, becauſe their widowes were neglected in the daiely miniſtring.

2 Then the tweiue called the multitude of the diſciples together, and ſaid, It is not mete that we ſhulde leaue the worde of God to ſerue the tables.

3 Wherefore brethren, loke ye out among you ſeuen men of honeſt reporte, and full of the holie Goſt, and of wiſdome, which we may appoint to this buſines.

4 And we wil giue our felues continually to prayer, and to the miniſtracion of the worde.

5 And the ſaying pleaſed the whole multitude: and they choſe Steuen a man full of faith & of the holie Goſt, and Philippe, and Prochorus, and Nicanor, & Timon, and Parmenas, and Nicolas a profelyte of Antiochia,

6 Which they ſet before the Apoſtles: and they prayed, and ſaid their hands on the.

7 And the worde of God increaſed, & the number of the diſciples was multiplied in Ieruſalem greatly, and a great companie of the Prieſts were obedient to his faith.

8 ¶ Now Steuen full of faith and power, did

great wonders and miracles among the people.

9 Then there aroſe certeine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of the of Cilicia, and of Aſia, and diſputed with Steuen.

10 But they were not able to reſiſt the wiſdome, & the Spirit by the which he ſpake.

11 The they ſuborned me, which ſaid, We haue heard him ſpeake blaſphemous wordes againſt Moſes, and God.

12 Thus they moued the people & the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council,

13 And ſet forthe falſe witneſſes, which ſaid, This man ceaſeth not to ſpeake blaſphemous wordes againſt this holie place, and the Law.

14 For we haue heard him ſay, that this Ieſus of Nazaret ſhal deſtroie this place, and ſhal change the ordinances, which Moſes gaue vs.

15 And as all that ſate in the Coucil, looked ſtedfaſtly on him, they ſawe his face as it had bene the face of an Angel.

CHAP. VII.

Steuen maketh answer by the Scriptures to his accuſers. 57 He rebuketh the baranecked Iewes, 57 And is ſtoined to death. 58 Saul kepeth the tormentours clothes.

1 **T**HEN ſaid the chiefe Prieſt, Are theſe things ſo?

2 And he ſaid, Ye men, brethren and fathers, hearken. The God of glorie appeared vnto our father Abraham, while he was in Meſopotamia, before he dwelt in Charran,

3 * And ſaid vnto him, Come out of thy countrey, and from thy kinred, and come into the land, which I ſhal ſhewe thee.

4 Then came he out of the land of Chaldea, & dwelt in Charran. And after that his father was dead, God brough him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foete: yet he promiſed that he wolde giue it to him for a poſſeſſion, and to his ſede after him, when as yet he had no childe.

6 But God ſpake thus, that his ſede ſhulde be a ſoiourner in a ſtrange land, and that thei ſhulde kepe it in bondage, & entreate it euil foure hundreth yeres.

7 But the nacion to whome they ſhalbe in bondage, wil I iudge, ſaith God: and after that, they ſhal come forthe and ſerue me in this place.

8 * He gaue him alſo the couenant of circumciſion: and ſo Abraham begate Iſaac, and circumciſed him the eight daye: and Iſaac begate Iacob, and Iacob the twelue

r This Theudas was aboute thirtie yeres before him, of whome Iofephus mencioneth, li. 20 de Antiq chap. 4. that was after the death of Herode ⁊ Great, whē Archelaus his ſonne was at Rome, at what time Iudea was full of inſurrections: ſo that it is not ſure to giue credit to Iuſebius in this point.

u Of him maketh mention Iofephus li. 18. where he ſpeaketh of the taxig, Luk. 23. x He groundeth vpon good principles, but he dooureth of the qualitie of the cauſe, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldeling.

Chap. VI. a Whole anceſters were Iewes & dwelled in Grecia: therefore theſe ſpake Greeke, and not Hebrew.

b They were not lokeid vnto in the diſtribution of the almes.

c That is, to make prouiſion for the maintenance of the poore, for ſo muche as they were not able to ſatiffie both the offices.

d He ioyneth faith with the other gifts of the holie Goſt. e Meaning one who was turned to the Iewiſh religion.

Chap. 21. 8. f This ceremonye the Iewes obſerued in ſolenne ſacrifices, Leui 22 & alſo in praier & priuace blaſſings, Gen 48. 14: likewiſe in the primitive Church it was vſed, ether whē they made miniſters or gaue the gifts of the holie Goſt: theſe gifts beſig now take away, the ceremonye muſt ceaſe. g That is, to the Goſpel, which is receiued by faith.

h Or colledge: diuers nations had colleges at Ieruſalem, wherein their youth was inſtructed, as we ſee in vniuerſities.

i That is, inſtructed & ſet forthe the falſe witneſſes: and thus malice ſeeketh falſe ſhiftes when truth falleth het

k Thei ſpeake this in cotēps.

l Not onely a certeine confidence, but alſo great maieſtie appearing in him.

a Steuen was accuſed that he denied God, & that heore he is more diligeēt to purge this crime.

Gen. 12. 1. b Heby he is diſcerned from the falſe goſps. c He ſpeaketh here of Meſopotamia, as it containeth Babylon & Chaldea in it.

Gen. 15. 23.

d Beginning to reckon the yeres from the time that Iſaac was borne. e Take vengeance of them & deliuer my people.

Gen. 17. 9. Gen. 21. 3.

Gen 27. 4.

Gen. 29. 33. & 30. 5. & 31 23. Gen. 37. 28. f That is, pferued & broght all things to a good yssue. Gen. 41. 37.

* Patriarkes.

9 And the Patriarkes moued with enuie folde * Ioseph into Egypt: but God was f with him, 10 And deliuered him out of all his afflictions, and * gaue him fauour and wisdome in the sight of Pharao King of Egypt, who made him gouernour ouer Egypt, & ouer his whole house.

Gen. 42. 1. Gen. 45. 4.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers founde no sultenance. 12 But when * Iacob heard that there was corne in Egypt, he sent our fathers first.

g After the Hebrews, thre score & ten. Gen. 46. 5. Gen. 49. 33. Gen. 50. 7. ioh. 24. 22. Gen. 23. 16.

13 * And at the seconde time, Ioseph was knowne of his brethren, and Iosephs kindred was made knowne vnto Pharao. 14 Then sent Ioseph and caused his father to be broght, & all his kindred, euen s thre score and fiftene soules. 15 So * Iacob went downe into Egypt, and he * dyed, and our fathers, 16 And were removed into * Sychem, and were put in the sepulchre, that h Abraham had boght * for money of the sonnes of Emor, some of Sychem.

Exod. 1. 7. h It is probable that some writer through negligence put in Abraham in this place, in steede of Iacob, who boght this field. Gen. 33. 19. or, by Abraham he meaneth the posteritie of Abraham. Exod. 2. 2. ebr. 11. 23. i He inuented craftie waies bothe to destroye the Israelites wouet muche labour, & also to gett great profite by the, Exod. 1. 10. Or, that their race shulde faile.

17 But when the time of the promes drew nere, which God had sworne to Abraham, the people * grewe & multiplied in Egypt, 18 Til another King arose, which knewe not Ioseph.

19 The same dealt i subtely with our kindred, and euil intreated our fathers, & made them to cast out their yong children, that they shulde not remaine aliue.

20 * The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house thre moneths.

21 And whē he was cast out, Pharaos daughter toke him vp, & nourished him for her owne sonne.

22 And Moses was learned in all the wisdome of the Egyptians, and was mightie in wordes and in dedes.

23 Now when he was ful fortie yere olde, it came into his heart to visit his brethren, the children of Israel.

Exod. 2. 11.

24 * And when he sawe one of them suffer wrong, he defended him, and auenged his quarrel that had the harme done to him, & smote the Egyptian.

25 For he supposed his brethren wolde haue vnderstand, that God by his hand shulde giue them deliuerance: but they vnderstode it not.

Exod. 2. 13.

26 * And the next day, he shewed him self vnto them as they stroue, and wolde haue set them at one agayne, saying, Syrs, ye are brethré: why do 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 ouer vs?

28 Wilt thou kil me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at that saying, & was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeres were expired, there appeared to him in the * wildernes Exod. 3. 2. of mount Sina, an Angel of the Lord in a flame * of fyre, in a bush.

31 And when Moses sawe it, he wondred at y sight: & as he drew nere to consider it, the voyce of the Lord came vnto him, saying, 32 I am the l God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Iacob. Then Moses trembled, & durst not beholde it.

33 Then the Lord said to him, m Put of thy shooes from thy fete: for the place where thou standest, is holie grounde.

34 I haue sene, I haue sene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come, and I wil send thee into Egypt.

35 This Moses whome thei forsoke, saying, Who made thee a prince and a iudge: the same God sent for a prince, and a deliuerer by the hands of the Angel, which appeared to him in the bush.

36 He * broght them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wildernes * fourtie yeres.

37 This is that Moses, which said vnto the childre of Israel, * A n Prophet shal y Lord your God raise vp vnto you, euen of your brethren, like vnto me: him shal ye heare.

38 * This is he that was in the Congregation, in the wildernes with the o Angel, which spake to him in mount Sina, & with our fathers, who receiued the p liuelie oracles to giue vnto vs.

39 To whome our fathers wolde not obey, but refused, & in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, * Make q vs gods that may go before vs: for r we knowe not what is become of this Moses that broght vs out of the land of Egypt.

41 And they made a calfe in those daies, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hāds.

42 Then God turned himself away, & * gaue them vp to serue the c hoste of heauen, as it is written in the boke of the Prophetes, * O house of Israel, haue ye offered to me slayne beafts & sacrifices by the space of fourtie yeres in the wildernes?

43 And ye u toke vp the tabernacle of * Moloch, & y starre of your god Remphan, figures, w ye made to worship them: therefore I wil carie you away beyōde Babylō,

k This fyre presented the furnace of af. flicō where in the people of God were. l Seing this Angel called him self God, it declarēth y he was Christ the Mediator, who is the eternal God. m In signe of reuerence, read Exod 3. 5.

Exod. 7. 8. 9. 10. 11. 14.

Exod. 16. 1. Deut. 18. 15. chap. 3. 22.

n He proueth that Christ is the end of the Law and the Prophetes.

Exod. 19. 2. o Moses was the Angels or Christs minister, & a guide to the fathers. p By oracles is ment f sayings that God spake to Moses.

Exod. 22. 1. q Figures, or testimonies, of the presence of God.

r Yer they knewe he was abset for their commoditie, & so wolde shortly retorne & bring them the Law.

Rom. 1. 24. s As the sunne, moone & other starres, Deut. 17. 3.

Amos. 5. 25. t Your fathers began in wildernes to conētne mine ordinances, & you now farre passe them in impiettie.

Leui. 20. 2. u And caryed it vpon your shoulers.

x They ought to haue bene content with this covenant onely, & not to haue gone after their lewd fantasies.

Exo. 25. 40. ebr. 8. 5. Ios. 3. 14. 1. Sam. 13. 14. psal. 89. 21. 2. Sam. 7. 2. psal. 132. 5.

1. Chro. 17. 12. 2. king. 6. 1. Chap. 17. 24.

y He repro- ueth the grosse dulnes of the people & abused the power of God in that they wolde haue coneyned it within the temple. Isa. 66. 1.

z God can not be coneyned in any space of place. Ier. 9. 26.

aa Which neither forsake your olde wickednes, nor so muche as heare when God speaketh to you, but still rebel.

b Which is Iesus Christ who is not onely iust for his innocencie, but because all true iustice cometh of him.

Exo. 16. 13. c By their misery or offence.

d And reigning in his flesh, wherein he had suffered.

e This was done of furious violence & by no forme of iustice.

Chap. 32. 20.

Mat. 3. 44. Iuk. 23. 34. 1. cor. 4. 12.

44 Our fathers had the tabernacle of witnesses in the wilderness, as he had appointed, speaking vnto Moses, that he shulde make it according to the facion that he had sene.

45 Which tabernacle also our fathers receiued, and broght in with Iesus into the possession of the Gētiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 Who founde fauour before God, and desired that he might finde a tabernacle for the God of Iacob.

47 But Solomon buylt him an house.

48 Howbeit the moste High dwelleth not in y temples made with hands, as saith the Prophet,

49 Heauen is my throne, & earth is my foote-stole: what house wil ye buylde for me, saith the Lord? or what place is it that I shulde rest in?

50 Hathe not mine hand made all these things?

51 Ye stiffnecked and of vncircumcised hearts & eares, ye haue alwayes resisted y holie Gost: as your fathers did, so do you.

52 Which of the Prophetes haue not your fathers persecuted? and they haue slaine them, which shewed before of the coming of that Iust, of whome ye are now the betrayers and murderers,

53 Which haue receiued the Law by the ordinance of Angels, & haue not kept it.

54 But when they heard these things, their hearts braff for anger, and they gnashed at him with their teeth.

55 But he being ful of the holie Gost, looked stedfastly into heauen, and saue the glorie of God, and Iesus standing at the right hand of God,

56 And said, Beholde, I se the heauēs open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once,

58 And cast him out of the citie, and stoned him: and the witnesses laid downe their clothes at a yong mans fete, named Saul.

59 And they stoned Steuen, who called on God, & said, Lord Iesus, receiue my spirit.

60 And he kneled downe, and cryed with a loude voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

CHAP. VIII.

2 Steuen is lamented & buried. 3 The rage of the Iewes and of Saul against them. 4 The faithfull scattered, preache here & there. 5 Samaria is seduced by Simō the sorcerer, but was conuerted by Philippe, and confirmed by the Apostles. 18 The couetousnes and hypocricie of Simon. 26 And conuersion of the Eunuche.

And Saul consented to his death, and at that time, there was a great persecution against the Church which was at Ierusalem, & they were all scartred abroade through the regions of Iudea & of Samaria, except the Apostles.

2 Then certaine men fearing God, caryed Steuen amongs thē, to be buried, and made great lamentation for him.

3 But Saul made hauocke of the Church, and entred into euerie house, and drewe out bothe men and women, and put them into prison.

4 Therefore they that were scartred abroade, went to and fro preaching the worde.

5 ¶ Then came Philippe into the citie of Samaria, & preached Christ vnto them.

6 And the people gaue hede vnto those things which Philippe spake, with one accorde, hearing & seing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, & that halted, were healed.

8 And there was great ioye in that citie.

9 And there was before in the citie a certeine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, that he him self was some great man.

10 To whome they gaue hede from the least to the greatest, saying, This man is the great power of God.

11 And they gaue hede vnto him, because that of long time he had bewitched them with sorceries.

12 But asone as they beleued Philippe, which preached the things that concerned the kingdome of God, and in the Name of Iesus Christ, they were baptized bothe men and women.

13 Then Simon him self beleued also and was baptized, & continued with Philippe, and wondred, when he saue the signes and great miracles which were done.

14 ¶ Now whē the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the holie Gost.

16 (For as yet, he was come downe on none of them, but they were baptized honely in the Name of the Lord Iesus)

17 Then laid they their hands on them, & they receiued the holie Gost.

18 And when Simon saue, that through laying on of the Apostles hāds the holie Gost was giuen, he offered them money,

19 Saying, Giue me also this power, that on whomsoever I lay the hands, he may receiue the holie Gost.

a Fro the place where he was stoned.

b When the Church is depriued of any worthe member, there is iust cause of sorrowe: and note that here is no mention of any reliques or prayers for the dead, or worshipping.

c The conuersion of Samaria was as it were the first frutes of the calling of the Gentiles.

d This declareth how muche more we are inclined to follow the illusions of Satan then the truth of God. e This is the craft of Satan to couer all his illusions vnder the Name of God.

f The maiestie of Gods worde forced him to confesse the truth: but yet was he not regenerated therefore.

g Meaning the particular gifts of y holie Spirit.

h They had onely receiued the commune grace of adoption & regeneration which are offered to all y faithful in baptisme, & as yet had not receiued the gift to speake in diuers languages, & to do miracles.

20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that y gift of God may be obtained with money.

21 Thou hast nether parte nor fellowship in this busines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in y gall of bitternes, and in the bonde of iniquitie.

24 Then answered Simon, & said, Pray ye to the Lord for me, y none of these things which ye haue spoken, come vpon me.

25 So they, when they had testified and preached the worde of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go towarde the South vnto the way that goeth downe fro Ierusalem vnto Gaza, which is waste.

27 And he arose and went on: and beholde, a certeine Eunuche of Ethiopia Cadaces the Quene of the Ethiopians chief Gouerner, who had the rule of all her treasure, & came to Ierusalem to worship:

28 And as he returned sitting in his charret, he red Esaias the Prophet.

29 Then the Spirit said vnto Philippe, Go nere & ioyne thy self to yonder charret.

30 And Philippe ranne thether, and heard him read the Prophet Esaias, & said, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? And he desired Philippe, that he wolde come vp and sit with him.

32 Now the place of the Scripture which he red, was this, He was led as a shepe to slaughter: & like a lambe domme before his shearer, so opened he not his mouth.

33 In his humilitie his iudgement hathe bene exalted: but who shal declare his regeneration for his life is taken fro the earth.

34 Then the Eunuche answered Philippe, and said, I pray thee of whome speakest the Prophet this? of him self, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certeine water, and the Eunuche said, Se, here is water: what doeth let me to be baptized?

37 And Philippe said vnto him, If thou belieuest with all thine heart, thou maist. Then he answered, and said, I beleue that

i Thou art not worthe to be of the number of faithful.

k That is, turne away from thy wickednes.

l Hereby he wolde make him to feele his sinne and not y he denied of Gods mercies, if he colde repent.

Deut. 29. 18.

m Or thine heart is full of spitefull malice, & deuillish payson of in-pistie, so that now Satan hath thee tied as captiue in his hands.

n After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in resp. & was as waste.

o Eunuche signifies him that is gelded: but because in the East partes great affaires were committed to suche, it came in vse that noble men were called Eunuches, although they were not gelded: also all manner officers and seruants, that were put in credit or necessarie affaires, were called by this name, as Isa. 39. 7.

p Albeit Christ was in graue and in deathes bandes, feeling also his Fathers angre against sinne, yet he brake the bandes of death and was exalted, Act. 2. 24.

q The punishment which he suffered, was the beginning of his glorie.

r That is, how long his age shal endure: for being risen fro death, death shal no more reigne, neither shal his kingdom euer haue end: or els we may take generation, for his Church & neuer shal haue end: for now they sit in the heauelic places with Christ their head, as Ephes. 2. 6.

s And he now reigneth in heauen.

t He declared at length this matter of so great importance.

u With a pure and perfect heart.

Iesus Christ is the Sonne of God.

38 Then he commanded the charret to stand still: and they went downe bothe into the water, bothe Philippe & the Eunuche, and he baptized him.

39 And aslone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that y Eunuche sawe him no more: so he went on his way reioycing.

40 But Philippe was founde at Azotus, & he walked to and fro preaching in all the cities, til he came to Cefarea.

CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the Apostleship. 20 His zeale to execute the same. 25 How he escapec the Iewes conspiracies. 26 His access to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas. 40 Raiseth Tabitha. 42 He conuerteth many to Christ. 43 And lodgeth in a sinners house.

1 And Saul yet breathing out threatenings & slaughter against the disciples of the Lord, went vnto the hie Priest, and desired of him letters to Damascus to the Synagogues, that if he founde any that were of that way (ether men or women) he might bring them bounde vnto Ierusalem.

2 Now as he iourneyed, it came to passe y as he was come nere to Damascus, * suddenly there shined rounde about hi a light from heauen.

3 And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

4 And he said, Who art thou, Lord? And the Lord said, I am Iesus whome thou persecutest: it is hard for thee to kicke against prickes.

5 He then bothe trembling and astonied, said, Lord, what wilt thou that I do? And y Lord said vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

6 The men also which iorneyed with him, stode amased, hearing d his voyce, but e seeing no man.

7 And Saul arose from the grounde, and opened his eyes, but f sawe no man. Then led they him by the hand, and broght him into Damascus,

8 Where he was three dayes without sight, and nether s ate nor dranke.

9 And there was a certeine disciple at Damascus named Ananias, & to him said the Lord in a vision, Ananias. And he said, Beholde, I am here, Lord.

10 Then the Lord said vnto him, Arise, and go into y strete which is called Straight, and seke in the house of Iudas after one called Saul of Tarsus: for beholde, he prayeth.

11 (And he sawe in a vision a man named Ananias coming in to him, & putting his hands

x This was, to the intenc that he might knowe so muche the better y Philip was sent to him by God.

y Some thinke this cite was also called Afsod, Ios. 15. 47.

Rom. 9. 3. gal. 1. 13.

a He persecuted with a great rage, and crueltie the innocent blood which he thirfled for: w declareth wherunto ma is led by his rash zeale, before he haue the true knowledge of God.

b That is, of y secte, or sorte.

Chap. 23. 6.

1. cor. 15. 8.

c That is, to resist God whē he pricketh & folliceth our consciences.

d Meaning Sauls voyce, as Chap. 22. 9.

e For onely Saul knewe that Iesus spake vnto him.

f For he was blinde.

g He was so fauished with the vision that he did meditate nothing, but heauelic things and therewith was satisfiied.

hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this mā, how much euil he hath done to thy sainctes at Ierusalem.

14 Moreouer here he hath the autoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, & Kings, and the children of Israel.

16 For I wil shewe him, how many things he must suffre for my Names sake:

17 Then Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (euen Iesus y appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holie Gost.

18 And immediatly there fel from his eyes as it had bene scales, & suddenly he receiued sight, and arose, and was baptized,

19 And receiued meat, & was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straight way he preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amased, and said, Is not this he, that destroyed the which called on this Name in Ierusalem, & came hither for that intent, y he shulde bring them bounde vnto the hie Priests?

22 But Saul encreased the more in strenght, and confounded the Iewes which dwelt at Damascus, k confirming, that this was the Christ.

23 And after l that many dayes were fulfilled, the Iewes toke counsel together, to kill him.

24 But their laying await was knowne of Saul: now they * m watched the gates day and night, that they might kill him.

25 Then the disciples toke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, he assaide to ioine him self with the disciples: but they were all afraid of him, and beleued not that he was a disciple.

27 But Barnabas toke him, and broght him to the Apostles, and declared to them, how he had sene the Lord in the way, & that he had spoken vnto him, & how he had spokē boldly at Damascus in y Name of Iesus.

28 And he n was conuertant with o them at Ierusalem,

29 And spake bolde'y o in the Name of the Lord Iesus, & spake and disputed with the p Greciās: but they went about to slay him.

30 But when the brethren knewe it, they

broght him to Cesarea, & sent him forthe to q Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holie Gost.

32 And it came to passe, as Peter walked through out all quarters, he came also to the sainctes which dwelt at Lydda.

33 And there he founde a certeine man named Aeneas, which had kept his bed eight yeres, and was sicke of the palse.

34 The said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and r make vp thy bed. And he arose immediatly.

35 And r all that dwelt at Lydda and s Saron, sawe him, and turned to the Lord.

36 There was also at Ioppa a certeine womā a disciple named Tabitha (which by interpretation is called t Dorcas) she was u ful of good workes & almes which she did.

37 And it came to passe in those dayes, that she was sicke and dyed: and when they had u washed her, they laid her in an vpper chamber.

38 Now forasmuche as Lydda was nere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he wolde not delaye to come vnto them.

39 Then Peter arose and came with them: and when he was come, they broght him into the vpper chamber, where all the widowes stode by him weping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forthe, and knelled downe, and praid, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, sate vp.

41 Then he gaue her the hand & lift her vp, and called the x sainctes & widdowes, and restored her aliuē.

42 And it was knowne throughout all Ioppa, and manie beleued in the Lord.

43 And it came to passe that he taried manie dayes in Ioppa w one Simon a t rāner.

CHAP. X.

3 Cornelius admonished by the Angel. 7 He sendeth to Ioppa. 11 The visio that Peter sawe. 17 How he was sent to Cornelius. 19 The Gentiles also receiue the Spirit, and are baptizd.

1 FVrthmore there was a certeine mā in Cesarea called Cornelius, a captain of the bande called the Italian bande, 2 A deuout mā, and a one that feared God with all his household, which gaue muche almes to the people, and prayed God continually.

3 He sawe in a vision evidently (about the ninth houre of the day) an Angel of

q Because it was his owne countrey, and there he might haue some autoritie.

r Or, presse vs together together

s Meaning, the greatest parte. t A place so called, and not a citie.

u That is, a dre, or rebucke. v Or, rich.

x To the intent they might burye her afterwards: for this was their custome.

y For she was restored to liue, rather than others might haue occasion to beleue, and glorifie God, then for her owne sake. z Or, carrier.

h A worthe feruit of God and endued with excellent graces above others.

i To beare me witness, and let farthe my glorie.

k Prauing by the conference of the Scriptures.

l That was after three yeres, that he had remained at Damascus, and in the countrey about, Gal 1. 18.

m Cor. 11. 32.

n The Governour at their request appointed a watche as he declareth to the Corinthiās

o Greth, went in and out.

p With Peter and Iames, Gal. 1. 19.

q Making open profession of the Gospel.

r Which were Iewes, but so called because they were dispersed through Grecia and other countreis.

a Who had forsaken all superstitious, & gaue him self to the true seruice of God.

God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? And he said vnto him, Thy prayers & thine almes are come vnto remembrance before God.

5 Now therefore send men to Ioppa, & call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, & a fouldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morowe as they went on their iorney, and drew nere vnto the citie, Peter went vp vpon the house to pray, about the sixth houre.

10 Then waxed he an hungred, and wolde haue eate: but while they made some thing readie, he fel into a trance.

11 And he sawe heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were all maner of foure footed beastes of the earth, and wilde beastes and creeping things, and fowles of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vnclane.

15 And the voyce spake vnto him againe the seconde time, The things that God hathe purified, pollute thou not.

16 This was so done thrise: and the vessel was drawn vp againe into heauen.

17 ¶ Now while Peter doubted in his self what this vision which he had sene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, & asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Beholde, thre me seke thee.

20 Arise therefore, and get thee downe, & go with them, and doute nothing: for I haue sent them.

21 ¶ Then Peter wet downe to the men, which were sent vnto him from Cornelius, & said, Beholde, I am he whome ye seke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good reporte among all the nation of the Iewes, was warned from heauen by an holie Angel, to send for thee into his hou-

se, and to heare thy wordes.

23 Then called he them in, & lodged them, and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, & had called together his kinsmen, and special friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and worshipped him.

26 But Peter toke him vp, saying, Stand vp: for euen I my self am a man.

27 And as he talked with him, he came in, & founde manie that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawful thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hathe shewed me, that I shulde not call anie man polluted, or vnclane.

29 Therefore came I vnto you without saying naye, when I was sent for. I aske therefore, for what intent haue ye sent for me.

30 Then Cornelius said, Four dayes ago, about this houre, I fasted, and at the ninth houre I praied in mine house, and beholde, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he cometh, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast wel done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceiue, that God is no acceptor of persons.

35 But in euerie nation he that feareth him, and worketh righteousnes, is accepted with him.

36 Ye knowe the worde which God hathe sent to the childre of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the worde which came through all Iudea beginning in Galilee, after the baptism which Iohn preached,

38 To wit, how God anointed Iesus of Nazaret with the holie Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all things which he did bothe in the land of the Iewes, and in Ierusalem: whome they slewe, hanging him

^{Or, Peter.}

^{h Shewed to muche reuerence, and farre passing decet orde, as though Peter had bene God.}

^{Or, communitie}

^{Deu. 10. 17. 2. chro. 19. 17. iob. 34. 19. wisd. 6. 8. eccles. 35. 10. rom. 2. 11. gal. 2. 6. eph. 6. 9. col. 3. 25.}

^{1. pet. 1. 17. i By this speache the Iewes meane the whole religio of God, which without faith profiteth vs nothing.}

^{Luk. 4. 14. k That is, he that is vpright & doeth hurt to no man, but doeth good to all.}

^{l Meaning the reconciliation betweene God & mā through Christ Iesus, Euk. 2. 14.}

^{m That is, endowed him with graces & gifts aboute all others.}

^{b That is, God did accept thereof: it foloweth that he had faith: for els it is impossible to please God.}

^{¶ He shall speake wordes vnto thee where-by thou shalt be saued & all thine house.}

^{c Which was midday.}

^{d As camels, horses, dogs, oxen, sheepe, swine & such like which man nourisheth for his vse.}

^{Or, communitie.}

^{e In taking away the difference betwix vnclane beastes and cleane he sheweth there is no difference betwix Iewes and Gentiles. f Take it not for polluted & impure.}

^{g The true obedience which procedeth of faith, ought to be without doubt or questioning.}

him on a tre.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chofen before of God, *euen* to vs which did eat and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, & to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the Prophetes witnesses, that through his Name all that beleue in him, shal receiue remission of sinnes.

44 While Peter yet spake these wordes, the holie Gost fel on all them which heard the worde.

45 So they of the circumcision which beleued, were astonied, as manie as came with Peter, because that on the Gentiles also was powred out the gift of the holie Gost.

46 For they heard them speake with tongues, & magnifie God. Then answered Peter,

47 Cananie man ^a forbid water, that these shulde not be baptized, which haue receiued the holie Gost, as well as we?

48 So he commarided them to be baptized in the Name of the Lord. Then prayed they him to tarie certeine dayes.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preache at Antiochia. 28 Agabus prophecieth dearth to come. 29 And the remedie.

1 **N**OW the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the worde of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision ^a contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to ^b them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certeine vessel coming downe as it had bene a great shete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping things, & foules of the heauē.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eat.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at anie time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were thre me already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I shulde go with them, without douting: moreouer these six brethren came with me, & we entred into the mans house.

13 And he shewed vs, how he had sene an Angel in his house, which stode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shal speake wordes vnto thee, whereby bothe thou and all thine house shalbe saued.

15 And as I began to speake, the holie Gost fel on them, ^c euen as vpon vs at the beginning.

16 Then I remembered the worde of the Lord, how he said, ^d Iohn baptized with water, but ye shalbe ^e baptized with the holie Gost.

17 For as muche then as God gaue them a like gift, as he did vnto vs, when we beleued in the Lord Iesus Christ, who was I, that I colde let God?

18 When they heard these things, ^d they helde their peace, and glorified God, saying, Then hath God also to the Gentiles granted ^e repentance vnto life.

19 ¶ And they which were ^f scatted abroad because of the ^g affliction that arose about Steuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the ^h Grecians, and preached the Lord Iesus.

21 And the ^h hand of the Lord was with them so that a great number beleued & turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, & they sent for the Barnabas that he shulde go vnto ^h Antiochia.

23 Who when he was come & had sene the grace of God, was glad, and exhorted all, that with purpose of heart they wolde cleaue vnto the Lord.

24 For he was a good man, and ful of the holie Gost, and faith, and muche people ioyned them selues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had founde him, he broght him vnto Antiochia, and it came to passe that a whole yere they were conuersant with the Church, and taught muche people, inso muche, that the disciples were first called ⁱ Christians in Antiochia.

Iere. 31. 34. micah. 7. 11. chap. 15. 9.

^a We ought not to debarre them of baptism whome God testifieth to be his: for seeing they haue the principal, that is lesse, ought not to be denied the. ¶ Iesus Christ.

^a For they could not yet comprehend this secret, & was hid from the Angels the selues, euen from the creation of the worlde, Eph. 3. 8. col. 1. 26. ^b Ite purgeth his fact before the Church.

Chap. 2. 4. & 1. 6.

Chap. 1. 5. & 19. 4. mat. 3. 11.

mar. 1. 8. luk. 3. 16.

john. 1. 17.

^c That is, indued with the graces of the holie Gost.

¶ Not to giue them the holie Gost

^d Their mode of life declareth

that they were not ashamed to vnshame that whereof they had vniuently blamed Peter.

Chap. 9. 1. ^e This repentance dependeth vpon faith.

^f Or, scatted. ^g He meaneth not the Iewes which being scatted abroad in diuers countreys were called by this name, but the Grecians, & were Gentiles.

^h The power and vertue.

ⁱ This was the most famous cite of Syria, and bordered vpon Cilicia.

^{Or, continue with the Lord.}

ⁱ Where as before they were called disciples, now they are named Christians.

- 17 In those dayes also came Prophetes frō Ierusalem vnto Antiochia.
- 18 And there stode vp one of them named Agabus, and signified by the ^k Spirit, that there shulde be great famine throughout all the worlde, which also came to passe vnder Claudius Cesar.
- 19 Then the disciples, euerie man according to his habilitie,^l purposed to send succour vnto the brethren which dwelt in Iudea.
- 20 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

^k This prophetic was an occasion to the Antiochians to relieve the necessity of their brethren in Ierusalem.

^l To signifie what it came of a charitable minde towards them.

CHAP. XII.

^a Herode persecuteth the Christians. ² He killeth Iames, ⁴ And putteth Peter in prison. ⁷ Whome the Lord deliuereth by an Angel. ²¹ The horrible death of Herode. ²⁴ The Gospel flourisheth. ²⁵ Barnabas & Saul returning to Antiochia take Iohn Marke with them.

NOW about that time, ^a Herode the King stretched forth his hands to vexee certeine of the Church.

² And he killed Iames the ^b brother of Iohn with the sworde.

³ And when he sawe that it pleased the Iewes, he proceded further, to take Peter also (then were ^y daies of vnleauened bread)

⁴ And whē he had caught him, he put him in prison, and deliuered him to ^d foure quaternions of souldiers to be kept, intending after the Passcouer to bring him forth to the people.

⁵ So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

⁶ And when Herode wolde haue broght him out vnto the people, the same night slept Peter betwene two souldiers, bounde with two chaines, and the keepers before the dore kept the prison.

⁷ *And beholde, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fel of from his hands.

⁸ And the Angel said vnto him, Girde thy self, and binde on thy ^e sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.

⁹ So Peter came out and followed him, & knewe not that it was true, which was done by the Angel, but thought he had sene a vision.

¹⁰ Now when they were past the first and the secōde watche, they came vnto the y^rō gate, that leadeth vnto the citie, which opened to them by it owne accorde, and they went out, and passed through one strette, and by and by the Angel departed from him.

¹¹ ¶ And when Peter was come to him self, he said, Now I know for a trueth, that the

Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the ^f waiting for of the people of the Iewes.

¹² And as he considered the thing, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where manie were gathered together and prayed.

¹³ And when Peter knocked at the entrie dore, a maide came forth to hearken, named Rhode.

¹⁴ But when she knew Peters voyce, she opened not the entrie dore for gladnes, but ran in, and tolde how Peter stode before the entrie.

¹⁵ But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his ^s Angel.

¹⁶ But Peter continued knocking, and whē they had opened it, and sawe him, they were astonied.

¹⁷ And he beckned vnto them with the hand, to holde their peace, and tolde them how the Lord had broght him out of the prison. And he said, Go shewe these things vnto Iames and to the brethren: and he departed and went into ^h another place.

¹⁸ ¶ Now as soone as it was day, there was no smale trouble among the souldiers, what was become of Peter.

¹⁹ And when Herode had fought for him, & founde him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

²⁰ Then Herode intended to makewarre against them of Tyrus and Sidō, but they came all with one accorde vnto him, and ⁱ perswaded Blaſtus the Kings chamberlaine, and they desired peace, because their countrey was nourished by the Kings land.

²¹ And vpon a day appointed, Herode arrayed him self in royal apparel, and sate on the iudgement seat, and made an oration vnto them.

²² And the people gaue a shout, saying, The voyce of God, and not of man.

²³ But immediatly the Angel of the Lord smote him, because he ^k gaue not glorie vnto God, so that he was eatē ^l of wormes, and gaue vp the gost.

²⁴ And the worde of God ^m grewe, and multiplied.

²⁵ So Barnabas and Saul returned from Ierusalem, when they had fulfilled their ⁿ office, and toke with them Iohn, whose surname was Marke.

CHAP. XIII.

¹ Paul and Barnabas are called to preache among the Gentiles. ⁷ Of Sergius Paulus, and Elymas the sorcerer. ¹³ The departure of Marke ¹⁴ Paul preacht at Antiochia. ⁴² The faith of the Gentiles. ⁴⁶ The Iewes reuelled. ⁴⁸ They that are ordeined to life, beleue. ⁵² The frute of faith.

^f For they thought Herode wolde haue put him to death, as he had purposed.

^g For thei did know by Gods worde that Angels were appointed to defende ^y faithful, and also in those dayes thei were accustomed to se suche fights.

^h Which was lesse suspect, by reason of the brethren.

ⁱ Bothe by flattering wordes, & also by briberie.

^k Which he shulde haue done, if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.

^l The vilenes of the punishment declareth how God detesteth pride, and tyrannie: his grande father also was eaten of life.

^m The more that tyrants go about to suppress Gods worde, the more doeth it increas.

ⁿ Which was to distribute ^y almes sent frō Antiochia, Chap. 11. 29.

^a Who was called Agrippa the sone of Aristobolus: he was nephew vnto Herodey Great, and brother of Herodias.

^b There was another so named which was the sone of Alpheus.

^c It came of no zeale nor religion, but onely to flatter the people.

^d The nōber being sixtene was decuded by foures, to kepe diuers wardes.

Chap. 12. 19.

Read Marke 6. 9.

1 There were also in the Church that was at Antiochia, certeine Prophetes and teachers, as Barnabas, & Simeon called Niger, and Lucius of Cyrene, & Manabben (which had bene broght vp with Herode the Tetrarch) and Saul.

2 Now as they ministred to the Lord, & fasted, the holie Gost said, Separate me Barnabas & Saul, for the worke whereunto I haue called them.

3 Then fasted they and praied, and laid their hands on them, and let them go.

4 And they, after they were sent forthe of the holie Gost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And whē thei were at Salamis, thei preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they founde a certeine forcerer, a false prophet, being a Iewe, named Bariefus,

7 Which was with y^e Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God.

8 But Elymas, the forcerer (for so is his name by interpretation) withstode them, & sought to turne away the Deputie frō the faith.

9 Then Saul (which also is called Paul) being ful of the hoie Gost, set his eyes on him,

10 And said, O ful of all subtiltie and all mischief, the childe of the deuil, & enemye of all righteoufnes, wilt y^e not cease to peruert the straight waies of y^e Lord?

11 Now therefore beholde, the hand of the Lord is vpon thee, & thou shalt be blinde, & not se the sunne for a season. And immediatly there fell on him a mite and a darkenes, and he went about, seeking some to lead him by the hand.

12 Then the Deputie when he sawe what was done, beleued, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga a cite of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But when thei departed from Perga, thei came to Antiochia a cite of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the Law & Prophetes, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue anie worde of exhortacion for the people, say on.

16 Then Paul stode vp and beckened with

the hand, and said, 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, & with an high arme broght them out thereof.

18 And about the time of fortie yeres, suffered he their manners in the wilderness.

19 And he destroyed seuen nations in the land of Chanaan, & deuided their land to them by lot.

20 Then afterwarde he gaue vnto them Iudges about foure hundredth and fiftie yeres, vnto the time of Samuel y^e Prophet.

21 So after that they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fortie yeres.

22 And after he had takē him away, he raised vp Dauid to be their King, of whome he witnessed, saying, I haue founde Dauid the sonne of Iesse, a man after mine owne heart, which will do all things that I will.

23 Of this mans sede hathe God accordig to his promes raised vp to Israel, the Sauiour Iesus:

24 When Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his course, he said, Whome ye thinke that I am, I am not he: but beholde, there cometh one after me, whose shoe of his fete I am not worthie to lose.

26 Ye men and brethren, children of the generacion of Abraham, and whosoeuer among you feareth God, to you is the worde of this saluacion sent.

27 For the inhabitants of Ierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophetes, which are red euerie Sabbath daye, they haue fulfilled them in condemning him.

28 And though thei founde no cause of death in him, yet desired thei Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they toke him downe from the tre, and put him in a sepulchre.

30 But God raised him vp from the dead.

31 And he was sene manie dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promes made vnto the fathers,

33 God hathe fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the seconde Psalme, Thou art my Sonne: this day haue I begotē thee.

34 Now as concerning that he raised him vp frō the dead, no more to returne to the graue, he hathe said thus, I wil giue you

Exod. 1. 5. Exod. 13. 14.

Exod. 16. 1.

f Here is declared the great patience & long suffering of God before he punisheth.

Iosh. 14. 1.

Iud. 3. 9.

1. Sam. 8. 1.

1. Sam. 9. 15.

Et 10. 1.

g For these 450 yeres were not fully accōplished, there lacked 3 yerts counting from the birth of Isaac to the distribution of y^e land of Chanaan.

1. Sam. 16. 13.

Psal. 89. 21.

Isa. 11. 1.

Mat. 3. 1.

mar. 1. 2. luk. 3. 2.

Mar. 1. 7.

Ioh. 1. 20.

h Whē his office drew to an end, he sent his disciples to Christ.

i That is, this message & tidings of saluacion.

k He rebuketh them for their ignorance.

l Although they red the Law, yet their hearts are couered that they can not vnderstand.

2. Cor. 3. 14.

Mat. 27. 23.

mar. 15. 13.

luk. 23. 23.

Ioh. 19. 6.

Mat. 28. 3.

mar. 16. 6.

luk. 14. 7.

Iohn 20. 19.

m In Christ all y^e promises are yea, & Amen.

2. Cor. 1. 20.

n In that he was borne and incarnate.

Psal. 27. 13.

1. Cor. 15. 3.

a This declareth that all sortes bothe hie & lowe. b The worde signifieth to execute a publicke charge, as the Apostle shew was: so y^e here is shewed, that they preached, and prophesied. Chap. 14. 26.

c Which are y^e doctrine of the Apostles, y^e onlie leadeth vs to God.

d This was another Antiochia then that which was in Syria.

e This declareth that the Scripture is giue to teache & exhorte vs, & that thei refused none y^e had giftes to set forth Gods glorie & to edifie his people.

Ordeined to saluacion. The Actes. The people deuided.

CHAP. XIII.

Psal. 117. 10.
chap. 2. 31.
 meaning, the
 whole faith-
 full accepti-
 on of the prom-
 ises, which he
 made of his
 free mercie
 to the forefa-
 thers: and he
 sheweth that
 as the grace,
 which God
 hath giuen to
 his sonne,
 is permanent
 for ever, so
 likewise the
 life of his
 sonne is
 eternal.
1. King. 2. 10.
chap. 2. 29.

the holie things of Dauid, which are faithful.

35 Wherefore he saith also in another place, Thou wilt not suffer thine Holie one to se corruption.

36 Howbeit, Dauid after he had serued his time by his counsel of God, he slept, & was laid with his fathers, & sawe corruption.

37 But he whome God raised vp, sawe no corruption.

38 Be it known vnto you therefore, men and brethren, that through this man is preached vnto you his forgiveness of finnes.

39 And from all things, from which ye coulde not be iustified by the Law of Moses, by him euerie one that beleueth, is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophetes,

41 Beholde, ye despisers, & wonder, and vanish away: for I worke a worke in your daies, a worke which ye shall not beleue, if a man wolde declare it you.

42 And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they wolde preache these wordes to them the next Sabbath day.

43 Now when the Congregation was dissolved, manie of the Iewes, and profelytes that feared God, folowed Paul & Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole cite together, to heare his worde of God.

45 But when the Iewes sawe the people, they were full of enuie, & spake against those things, which were spoken of Paul, contrary to them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, It was necessarie that the worde of God shulde first haue bene spoken vnto you: but seeing ye put it fro you, and iudge your selues unworthie of euerlasting life, lo, we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, I haue made thee a light of the Gentiles, that thou shouldest be the saluacion vnto the end of the worlde.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were ordeined vnto eternal life, beleued.

49 Thus the worde of the Lord was published throughout the whole country.

50 But the Iewes stirred certaine deuoute & honorable women, & the chief men of the cite, & raised persecucion against Paul & Barnabas, & expelled the out of their coasts.

51 But they shouke of the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioye, and with the holie Gost,

3 God giueth successe to his worde. 6 Paul and Barnabas preache at Iconium and are persecuted. 13 At Lystra they wolde do sacrifice to Barnabas & Paul, which refuse it, & exhorthe the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience. 23 Appointe ministers. 26 And passing through manie places, make reporte of their diligence at Antiochia.

1 And it came to passe in Iconiu, that they went bothe together into the Synagogue of the Iewes, and so spake, that a great multitude bothe of the Iewes and of the Grecians beleued.

2 But the vnbeleuing Iewes stirred vp, 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 gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

4 But the people of the cite were diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made bothe of the Gentiles, and of the Iewes with their rulers, to do them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, & vnto the region rounde about,

7 And there were preaching the Gospel.

8 ¶ Now there sate a certeine man at Lystra, impotent in his fete, which was a creple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with a loude voyce, Stand vp right on thy fete. And he leaped vp, & walked.

11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speache of Lycaonia, Gods are come downe to vs in the likenes of men.

12 And they called Barnabas, Iupiter, & Paul, Mercurius, because he was chief speaker.

13 Then Iupiter priest, which was before their cite, brought bulles with garlandes vnto the gates, & wolde haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, & ran in among the people, crying,

15 And saying, O men, why do ye these things? We are euen men subiect to the like passions that ye be, and preache vnto you, that ye shulde turne from these vaine idoles vnto the liuing God, which made heauen and earth, and the sea, & all things that in them are.

16 Who in times past suffered all the Gentiles to walke in their owne waies.

a Which wolde not obey his doctrine, neither suffer themselves to be persuaded, to beleue his truth and to embrace Christ.

¶ In so manie che that all the people were moued at the doctrine. So bothe Paul & Barnabas remained at Lystra.

¶ I say to thee in the Name of the Lord Iesus Christ.

b That instrument was flowers & garlandes. c He meaneth before the gates of his house where the Apostle lodged: for the temple was without the towne, & therefore the Priest brought the sacrifice (as he thought) to the gods thither selues.

d In signe of detesting & abhorring it. e That is, notwithstanding our infirmities and finnes, & alio subiect to death.

Gen. 1. 1. psal. 145. 6. reuel. 14. 7. f To liue after their owne fantasies not prescribing vnto them anie religion. psal. 81. 13. rom. 1. 2.

Habak. 1. 1.
 the reprobeth
 them sharply
 because soft-
 enes wolde not
 preuaile.
 q Which is, ve-
 geance vspeak-
 able, for the
 contempt of
 Gods worde.

z The disciples
 of the Gen-
 tiles shulde be
 made equal with
 them.

Mat. 10. 6.

f Which is, to
 knowe one
 onelic God, and
 whome he ha-
 the feat, Iesus
 Christ.

Isa. 49. 6.
luk. 2. 31.

e None can be-
 leue, but they
 whome God
 doeth appoint
 before all be-
 ginings to be
 sau'd.

n He meaneth
 superfluous
 women, & sa-
 che, as were
 led with a blin-
 de zeale, albeit
 they commune
 people esteemed
 the godlie: & the-
 efore Luke
 speaketh as if
 world esteemed
 them.

Mat. 10. 14.
mar. 6. 11.
luk. 9. 5.
chap. 18. 6.

g To take fro
men all excu-
se.

h That being
satisfied they
might reioy-
ce.

|| but that
they shulde
go euerie
man home.
And whiles
they taried
& taught,
there ca-
me. &c.
2. Cor. 11. 22.

|| And dispu
ting boldly
persuaded
the people to
forsake the:
for, said thei,
they say no-
thing true,
but lie in all
things.

i The worde
signifieth to
elect by put-
ting vp y^e h^{ands}
which declar-
eth that mini-
sters were not
made without
the content of
the people.
Chap. 13. 1.

k By their mi-
nistrie.

17 Neuertheless, he left not him self with-
out witness, in that he did good and ga-
ue vs raine from heauen, and fruteful sea-
sons, filling our hearts with foode, and
gladnes;

18 And speaking these things, scarce refrained
they the people, that they had not sac-
rificed vnto them.

19 Then there came certaine Iewes fro An-
tiochia and Iconium, which whē they had
persuaded the people, || stoned Paul, and
drew him out of the citie, supposing he
had bene dead.

20 Howbeit, as the disciples stode rounde
about him, he arose vp, and came into the
citie, and the next day he departed with
Barnabas to Derbe.

21 And after they had preached to that cit-
tie, & had taught manie, they returned to
Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, & ex-
horting them to continue in the faith, affir-
ming y^e we must through manie afflictions
entre into the kingdome of God.

23 And when they had ordeined the Elders
by i^election in euerie Church, and praid,
and fasted, they commended them to the
Lord in whome they beleued.

24 Thus they went through out Pisidia, &
came to Pamphilia.

25 And when they had preached the worde
in Perga, they came downe to Attalia,

26 And thence sailed to Antiochia, * from
whence they had bene commended vnto
the grace of God, to the worke which they
had fulfilled.

27 And when they were come & had gather-
ed y^e Church together, they rehearsed all
the things that God had done^k by them,
and how he had opened the dore of faith
vnto the Gentiles.

28 So there they abode a long time with the
disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send
their determination to the Churches. 35 Paul and
Barnabas preache at Antiochia, 39 And separate
conspire because of Iohn Marke.

WHEN came downe^a certaine from Iu-
dea, and taught the brethren, saying,
* Except ye be circumcised after the maner
of Moses, ye can not be saued.

2 And when there was great dissention, and
disputation by Paul & Barnabas against
them, they ordeined that Paul and Barna-
bas, and certaine other of them, shulde go
vp to Ierusalem vnto the Apostles & El-
ders about this question.

3 Thus being sent forthe by the Church,
they passed through Phenice, and Sama-
ria, declaring the conuersion of the Gen-
tiles: and they brought great ioye vnto all
the brethren.

4 And when they were come to Ierusalem,
they were receiued of the Church, and of
the Apostles and Elders, and they declared
what things God had done by them.

5 But said they, certeine of the secte of the
Pharises, which did beleue, rose vp, say-
ing, that it was nedeful to circumcise the,
and to commande them to kepe the Law
of Moses.

6 Thenthe Apostles & Elders came to-
gether to loke to this matter.

7 And when there had bene great disputa-
tion, Peter rose vp, & said vnto them, * Ye
me^e & brethre, ye knowe that a good while
ago, among vs God chose out me, that
the Gentiles by my mouth shulde heare
the worde of the Gospel, and beleue.

8 And God which knoweth the hearts, ba-
re them witness, in giuing vnto them the
holie Gost, euen as he did vnto vs.

9 And he put no^e difference betwene vs &
them, after that by faith he^d had * purified
their hearts.

10 Now therfore, why^e tempt ye God,
to^lay a yoke on y^e disciples neckes, which
neither our fathers, nor we were able to
beare?

11 But we beleue, through the^e grace of
the Lord Iesus Christ to be saued, euen as
they do.

12 Then all the multitude kept silence, and
heard Barnabas & Paul, which tolde what
signes and wondres God had done among
the Gentiles by them.

13 And when they helde their peace, Iames
answered, saying, Men & brethren, hearken
vnto me.

14 * Simeon hath declared, how God first
did visite the Gentiles, to take of them a peo-
ple vnto his Name.

15 And to this agre the wordes of the Pro-
phetes, as it is written,

16 * After this I wil returne, and wil buylde
again the^e tabernacle of Dauid, which is
fallen downe, and the ruines thereof wil I
buylde againe, and I wil set it vp,

17 That the residue of men might seke af-
ter the Lord, and all the^e Gentiles vpon
whome my Name is called, faith y^e Lord
which doeth all these things.

18 From the beginning of the worlde God
knoweth all his workes.

19 Wherefore my sentence is, that we trou-
ble not them of the Gentiles that are tur-
ned to God,

20 But that we write vnto them, that they
absteine them selues fro^o filthines of ido-
les, and^k fornication, and that that is strā-
gled, and from blood.

21 For^l Moses of olde time hath in euerie
they were not vnlawful of the selues, & therefore were obserued but for a time.
|| And whatsoeuer they wolde not shulde be done to them selues, that they shulde
not do it to others. ¶ Therefore the ceremonies comāded by God coulde not
soe soe be abolished, til the libertie of the Gospel were better known.

b Which wer^e
sacious, & gi-
uen to discen-
sion.

Chap. 10. 20.

c As touching
adoption, and
eternal life.

1. Cor. 1. 2.

chap. 10. 43.
d By faith God
purifieth the
heart.

Mat. 23. 4.

e Thei purpo-
sely reit God
w^o lay greater
charges on
mens consci-
es, then they
are able to
beare.

f And not by
the Law: for it
is a clog to y^e
conscience, and
we can not be
deliuered there-
by.

2. Pet. 1. 7.

Amos. 9. 11.

g That is, the
Church where
of the Temple
was a figure.

h Which are
gathered into
one familie w^o
the Iewes to
the iniet thei
shulde ac-
knowledge all
one God, and
one Saviour
Christ Iesus.

i For some
thought it none
offence to be
present in the
idoles temples,
& there to bā-
ker: w^o S. Paul
faith is to drin-
ke the cup of
the demils, 1.
Cor. 10. 21.

k The heathē
thought this
no vice, but
made it a com-
mune custome.
As touching
a strangled
thing & blood,

a As Cerinth^o &
others: so
writeth Epi-
phanus agāst
y^e Cerinthians:
also the same
of the place
whence they
came, did mu-
che prouaile
to persuade
abrode.

Gal. 3. 1.

citie them that preache him, seing he is red in $\text{\textcircled{y}}$ Synagogues euerie Sabbath day.

23 Then it semed good to the Apostles and Elders with $\text{\textcircled{y}}$ whole Church, to send chosen men of their owne cōpanie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas and Silas, w^{ch} were chief men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, AND $\text{\textcircled{y}}$ Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia, & in Syria, and in Cilicia, send greting.

24 Forasmuche as we haue heard, that certeine which departed from vs, haue troubled you with wordes, and cumbered your mindes, saying, Ye must be circumcised & kepe the Law: to whome we gaue no suche commandement,

25 It semed therefore good to vs, when we were come together with one accorde, to send chosen men vnto you, w^{ch} our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shal also tell you the same things by mouth.

28 For it semed good to the holie Gost, and m to vs, to lay no more burden vpon you, then these necessarie things,

29 That is, that ye absteine from things offered to idoles, and blood, and that that is strangled, and from fornication: $\text{\textcircled{||}}$ from which if ye kepe your selues, ye shal do wel. Fare ye wel.

30 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the epistle.

31 And when they had red it, they reioyced for the consolation.

32 And Iudas and Silas being Prophetes, $\text{\textcircled{||}}$ exhorted the brethren with manie wordes, and strengthened them.

33 And after they had taried there a space, they were let go inⁿ peace of the brethren vnto the Apostles.

34 Notwithstanding $\text{\textcircled{o}}$ Silas thought good to abide there stil $\text{\textcircled{||}}$.

35 Paul also and Barnabas cōtinued in Antiochia, teaching and preaching with manie other the worde of the Lord.

36 ¶ But after certeine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euerie citie, where we haue preached $\text{\textcircled{y}}$ worde of $\text{\textcircled{y}}$ Lord, $\text{\textcircled{c}}$ se how thei do.

37 And Barnabas $\text{\textcircled{||}}$ counseled to take with them Iohn, called Marke.

38 But Paul thought it not mete to take him vnto their companie, which departed frō them from Pamphilia, and went not with them to the worke.

39 Then were they so stirred that they departed a sunder one from the other, so that Barnabas toke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timothee, he toke him with him. 7 The Spirit calleth them from one countrey to another. 24 Lydia is conuerted. 28 Paul and Silas imprisoned conuert the iailer, 37 And are deliuered as Romaines.

1 THEN came he to Derbe & to Lystra: and beholde, a certeine disciple was there named * Timotheus, a womans sonne, which was a Iewesse & beleued, but his father was a Grecian.

2 Of whome the brethren which were at Lystra and Iconium, reported wel.

3 Therefore Paul wolde that he shulde go forthe with him, & toke and a circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to kepe, ordained of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and encreased in nombre dailly.

6 ¶ Now when they had gone through out Phrygia, and the region of Galacia, they were^b forbidden of the holie Gost to preache the worde in^c Asia.

7 Then came they to Mysia, & focht to go into Bithynia: but $\text{\textcircled{y}}$ Spirit $\text{\textcircled{||}}$ suffred theⁿ not.

8 Therefore they passed through Mysia, & came downe to^d T roas,

9 Where a vision appeared to Paul in the night. There stode a man of Macedonia, & prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had sene the vision, immediately we prepared to go into Macedonia, being^e assured that the Lord had called vs to preache the Gospel vnto them.

11 The went we forthe from T roas, & with a straight course came to Samothracia, & the next day to^f Neapolis,

12 ¶ And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certeine dayes.

13 And on the Sabbath day, we went out of the citie, besides a riuer, where they were wont to^h pray: and we sate downe, and spake vnto the women, which were come together.

14 And a certeine woman named Lydia, a seller

^p God suffreth the moste perfite to fall, and yet turneth their infirmities to the setting forthe of his glorie, as this breache of companie caused the worde to be preached in mo places.

^{Rom. 16. 27.}
^{phil. 2. 19.}
^{1. thess. 3. 2.}

^a Left the Iewes shulde disdain him as one that were prophane, and without God.

^b God chuseth not onely me, but also appointeth countreis where his worde shal be preached, and onely as he wil.
^c Meaning Asia the lesse.
^d Called also Antigonina, & Alexandria.

^e We ought not to credit visions, except we be assured thereof by $\text{\textcircled{y}}$ Spirit of God.
^f Which is in the borders of Thracia and Macedonia.
^g In Greke & Latine $\text{\textcircled{y}}$ worde is called Colonia which can not other wise be wel expressed, but by suche circumstance of wordes
^h Where the Christians accustomed to assemble their Church, whē the infidels persecuted the.

^m Whome the holie Gost hath moued & directed to ordeine, & write these things, not as the authors of this doctrine, but as $\text{\textcircled{y}}$ ministers of Gods ordinance, Exod 14. 31. iudg. 7. 20. hag 1. 12
 $\text{\textcircled{||}}$ and what soeuer ye wolde not that men shulde do n^t to you, do not to others.

ⁿ Or, conserued. n Having desired leaue of the Church, $\text{\textcircled{y}}$ brethren prayed God to prosper their iorney.

$\text{\textcircled{||}}$ and onely Iudas went. ^o Who for iust causes, changed his minde.

$\text{\textcircled{||}}$ wolde take Iohn, &c.

The prifoners fing pſalmes. Chap. XVII. The iaylers z eale. 63

ſeller of purple, of the citie of the Thyatirians; which worſhipped God, heard vs: whoſe heart the Lord opened, that ſhe attended vnto the things, which Paul ſpake.

15 And when ſhe was baptized, and her houſholde, ſhe beſoght vs, ſaying, If ye haue iudged me to be faithful to the Lord, come into mine houſe, and abide there: and ſhe conſtrained vs.

16 And it came to paſſe that as we went to prayer, a certeine maide hauing * a ſpirit of diuination, met vs, which gate her maſters muche vantage with diuining.

17 She followed Paul and vs, and cryed, ſaying, Theſe men are the ſeruants of the moſte high God, which ſhewe vnto vs the way of ſaluation.

18 And this did ſhe manie dayes: but Paul being grieued, turned about, and ſaid to the ſpirit, I commande thee in the Name of Ieſus Chriſt, that thou come out of her. And he came out the ſame houre.

19 Now whē her maſters ſawe that the hope of their gaine was gone, they caught Paul & Silas, and drewe thē into the market place vnto the magiſtrates,

20 And broght them to the gouernours, ſaying, Theſe mē which are Iewes, trouble our citie,

21 And preache ordinances, which are not lawful for vs to receiue, nether to obſerue, ſeing we are Romaines.

22 The people alſo roſe vp together againſt them, and the gouernours rent their clothes with roddeſ.

23 And when they had beate them fore, they caſt them into priſon, cōmanding the iailer to kepe them ſurely.

24 Who hauing receiued ſuche commandement, caſt them into the inner priſon, & made their fete faſt in the ſtockes.

25 Now at midnight Paul and Silas prayed, & ſang a pſalme vnto God: and the prifoners heard them.

26 And ſuddēly there was a great earthquake, ſo that the fundacion of the priſon was ſhaken: & by and by all the dores opened, and euerie mans bandes were loſed.

27 Then the keeper of the priſon waked out of his ſlepe, and when he ſawe the priſon dores open, he drewe out his ſworde and wolde haue killed him ſelf, ſuppoſing the prifoners had bene fled.

28 But Paul cryed w a loude voyce, ſaying, Do thy ſelf no harme: for we are all here.

29 Then he called for a light and leaped in and came trembling, and fel downe before Paul and Silas,

30 And broght thē out, and ſaid, Syrs, what muſt I do to be ſaued?

31 And they ſaid, Beleue in the Lord Ieſus Chriſt, & ſhalt be ſaued, and thine houſholde.

32 And they preached vnto him the worde of ſ Lord, & to all that were in his houſe.

33 Afterwarde he toke thē the ſame houre of the night, & waſhed their ſtripes, and was baptized with all that belonged vnto him, ſtraight way.

34 And when he had broght them into his houſe, he ſet meat before them, and reioyced that he with all his houſholde beleued in God.

35 And when it was day, the gouernours ſent the ſergeants, ſaying, Let thoſe men go.

36 Then the keeper of the priſon tolde theſe wordes vnto Paul, ſaying, The gouernours haue ſent to loſe you: now therefore get you hence, and go in peace.

37 Then ſaid Paul vnto them, After that they haue beaten vs openly vncōdemned, which are Romaines, they haue caſt vs into priſon, & now wolde they put vs out priuely: nay verely: but let them come & bring vs out.

38 And the ſergeants tolde theſe wordes vnto the gouernours, who feared when they heard that they were Romaines.

39 Then came they and prayed them, and broght them out, and deſired them to departe out of the citie.

40 And they went out of the priſon, and entred into the houſe of Lydia: and when they had ſene the brethre, they comforted them, and departed.

CHAP. XVII.

1 Paul commeth to Theſſalonica, 4 W here ſome receiue him, and others perſecute him. 21 To ſearche the Scriptures. 27 He diſputeth at Athens, and the fruits of his doctrine.

NOW as they paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, & thre Sabbath dayes diſputed with them by the Scriptures,

3 Opening, and alledging that Chriſt muſt haue ſuffred, and riſen againe from the dead: and this is Ieſus Chriſt, whome, ſaid he, I preache to you.

4 And ſome of them beleued, & ioyned in cōpanie with Paul and Silas: alſo of the Grecians that feared God a great multitude, & of the chief women not a fewe.

5 But the Iewes which beleued not, moued with enuie, toke vnto them certeine vagabondes & wicked felowes, and when they had aſſembled the multitude, they made a tumulte in the citie, & made aſſault againſt the houſe of Iafon, & ſoght to bring them out to the people.

6 But when they founde them not, they drewe Iafon & certeine brethren vnto the heades of the citie, crying, Theſe are they

Leu. 20. 27. deu. 18. 7.

1 ſam. 28. 7. i Which colde geſſe & forede me of things paſt, preſent & to come: w knowledge in manie things God permitte to the deuil.

k Satā although he ſpake the truth, yet was his malicious purpoſe to caule the Apoſtles to be troubled as ſedicious perſones and teachers of ſtrange religion.

1 For Satans ſubtiltie increaſed, & alſo it might ſeme that Satan, & the Spirit of God taught bothe one doctrine, Read Mar. 13. 34.

m To wit, the clothes of Paul & Silas. 2. Cor. 11. 3. 1 theſ. 2. 2.

10r, in the bottom of the priſon, or in a dungeon.

10r, wounded or hurt.

10r, Greke, he ſe the cable.

11 The Gouernours aſſembled together in the market, & remēding the earthquake that was, they feared, and ſent, &c.

n No man had autoritie to beate, or put to death a citizen Romaine, but the Romaines them ſelues by the cōſent of the People. o For the puniſhment was great againſt them that did iniurie to a citizen Romaine

To search the Scriptures. The Actes. Pauls sermon.

which haue subuerted the state of the worlde, and here they are,

7 Whome Iason hath receiued, and these all do against the decrees of Cesar, saying that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them go.

10 And the brethren immediatly sent away Paul & Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which receiued the worde with all readines, and searched the Scriptures daily, whether those things were so.

12 Therefore manie of them beleued, & of honeste women, which were Grecians, and men not a fewe.

13 But when the Iewes of Thessalonica knewe, that the worde of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by & by brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there stil.

15 And they that did conduit Paul, broght him vnto Athenes: and when they had receiued a commandement vnto Silas and Timotheus that they shulde come to him at once, they departed.

16 Now while Paul waited for them at Athenes, his spirit was stirred in him, when he sawe the citie subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with whome soeuer he met.

18 Then certeine philosophers of the Epicures, and of the Stoickes, disputed with him, and some said, What wil this babler say? Others said, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, & the resurrectio.)

19 And they toke him, and broght him into Mars strete, saying, May we not knowe, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certeine strange things vnto our eares: we wolde knowe therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, gaue them selues to nothing els, but ether to tel, or to heare some newes.

22 Then Paul stode in the middes of Mars strete, & said, Ye men of Athenes, I perceiue that in all things ye are to superstitious. I stand here because of desire of people whose eares are tickled to heare newes. ^{Or, had learne.} Which was also called Areopagus.

23 For as I passed by, & behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNOVEN GOD. Whome ye then ignorantly worshipp, him shewe I vnto you.

24 God that made the worlde, & all things that are therein, seing that he is Lord of heauen & earth, dwelleth not in temples made with hands,

25 Nether is worshipped with mens hands, as though he needed any thing, seing he giueth to all life and breath and all things,

26 And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath assigned the times which were ordeined before, and the boundes of their habitation,

27 That they shulde seke the Lord, if so be they might haue groped after him, and founde him, though douteles he be not farre from euerie one of vs.

28 For in him we liue, and moue, and haue our being, as also certeine of your owne Poets haue said, For we are also his generation.

29 Forasmuche then, as we are the generacion of God, we ought not to thinke that the Godhead is like vnto gold, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God regarded not: but now he admonisheth all men euerie where to repent,

31 Because he hath appointed a day in the which he wil iudge the worlde in righteousness, by that man whome he hath appointed, whereof he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrectio from the dead, some mocked, & other said, We wil heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certeine men claue vnto Paul, and beleued: among whome was also Demetrius Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

1 Paul laboureth with his hands, and preacheth at Corinthus. 2 He is detested of the Iewes, 3 Tet receiued of many, 4 And comforted of the Lord. 5 Gallio refuseth to medle with religion. 6 Pauls worde. 7 His faith in the prouidence of God. 8 And care for the brethren. 9 The praise of Apollos.

1 After these things, Paul departed fro Athenes, and came to Corinthus, 2 And founde a certeine Iewe, named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to departe fro Rome) and he came vnto them. 3 And because he was of the same crafte, he abode

k Hereby Paul taketh an occasion to bring them to y true God.

Chap. 7. 48.

Tsal. 50. 8.

l Before man was created, God had appointed his state & condition. This is ment as touching the fondrie changes of the worlde, as when some people do parte out of a countrey, & others come to dwell therein. Men grope in darkenes vntil Christ the true light shine in their hearts.

isa. 40. 23. o As Aratus & others.

p He condemneth the matter and the forme wherewith God is counterfeited.

q But pardoned it, and did not punish it as it is destroyed.

r This is mept of the vniuersal worlde, and not of euery particular man: for whosoever sinneth without the Lawe, shall die without the Lawe.

Or, a iudge of Mars strete.

Rom. 16. 3.

s This was Claudius Cesar who then was Emperour.

a Like quarrelling which is directed against Christ: & these be the weapons wherewith y worlde continually fighteth against the members of Christ, trayson & sedition. Or, a sufficient answer.

b Not more excellent of birth, but more prompt, and courageous in receiuing the worde of God: for he compareth the of Berea with the of Thessalonica who persecuted y Apostles in Berea. Job. 5. 39.

c This was not onely to trie if these things which they had heard, were true, but also to confirme them selues in the same, and to increate their faith.

Or, had the charge to conduite him safely. d That citie was the fountain of all knowledge, was now the sinke of most horrible idolatrie.

e Suche was his seruile zeale towards Gods glorie, that he labored to amplifye the same both in seafon, and out of seafon, as he taught afterwarde to Timotheus.

f Who helde, that pleasure was mas whole felicitie.

g Who taught y vertue was onely mans felicitie, which notwithstanding they neuer attained vnto.

Or, iustice.

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: either because of y reuerence of people whose eares are tickled to heare newes. Or, had learne.

b Thus he vied where euer he came: but principally at Corinthus because of y^e false Apostles which preached with out wages to winne the peoples favour. c Or paullos which the were made of skines. d And boyled with a certeine teale.

Chap. 13, 32. mar. 16, 14. e Because they haue none except he deuoueth the vengeance of God against them through their owne faute.

f God promised him a special protection, whereby he wolde defende him from the violent rage of his enemies.

*Or, Grecia.

g They accused him because he traigrefsed the seruice of God appointed by y^e Law.

h Of whome is spokē 1. Co. 16.

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed. Rom 6, 18. chap. 21, 24.

abode with them and wrought (for their crafte was to make tentes.)

4 And he disputed in the Synagoge euerie Sabbath day, and exhorted the Iewes, & the Grecians.

5 Now when Silas & Timotheus were come from Macedonia, Paul burned in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he shouke his raiment, & said vnto them, Your blood be vpon your owne head: I am cleane: fro hence forth wil I go vnto the Gentiles.

7 So he departed thence, and entred into a certeine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagoge,

8 And Crispus the chief ruler of the Synagoge, beleued in the Lord with all his houholde: and many of the Corinthiās hearing it, beleued & were baptized.

9 Then said the Lord to Paul in the night by a vision, Feare not, but speake, & holde not thy peace.

10 For I am with thee, and no man shal lay hands on thee to hurt thee: for I haue muche people in this citie.

11 So he continued there a yere and six moneths, and taught the worde of God among them.

12 ¶ Now when Gallio was Deputie of Achaia, the Iewes arose with one accorde against Paul, and broght him to the iudgement seat,

13 Saying, This fellow persuadeth men to worship God contrary to the Law.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euil dede, o ye Iewes, I wolde according to reason mainteine you.

15 But if it be a question of wordes, and names, and of your Law, loke ye to it your selues: for I wil be no iudge of those things.

16 And he draue them from the iudgemēt seat.

17 Then toke all the Grecians Sothenes the chief ruler of the Synagoge, and bet him before the iudgement seat: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he toke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had a vowe.

19 Then he came to Ephesus, and left them there: but he entred into the Synagoge and disputed with the Iewes.

20 Who desired him to tary a longer time with them: but he wolde not consent,

21 But bade them fare wel, saying, I must nedes kepe this feast that commeth, in Ierusalē: but I wil returne againe vnto you, if God wil. So he sailed from Ephesus.

22 ¶ And whē he came downe to Cesarea, he went vp to Ierusalem: & when he had saluted the Church, he wēt downe vnto Antiochia.

23 Now when he had taried there a while, he departed, and went through the countrey of Galacia & Phrygia by order, strengthening all the disciples.

24 And a certeine Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent mā, & mighty in the Scriptures.

25 The same was instructed in the way of the Lord, & he spake feruently in the Spirit, and taught diligently the things of the Lord, & knewe but the baptisme of Iohn onely.

26 And he began to speake boldly in the Synagoge. Whome when Aquila & Priscilla had heard, they toke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receaue him: and after he was come thither, he holpe the muche which had beleued through grace.

28 For mightely he confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holie Gost is given by Pauls hands. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashenes, and punishment of the conuersers, & the frute that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Yet God deliuereth his and appeaseth it by the towne Clarke.

1 And it came to passe, while Apollos was at Corinthus, that Paul whē he passed through the vpper coastes, came to Ephesus, and founde certeine disciples,

2 And said vnto the, Haue ye receiued the holie Gost sence ye beleued? And they said vnto him, We haue not so muche as heard whether there be an holie Gost.

3 And he said vnto them, Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

4 Then said Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shulde beleue in him, which shulde come after him, that is, in Christ Iesus.

5 So when they heard it, they were baptized in the Name of the Lord Iesus.

6 And Paul laid his hands vpon them, and

to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one bodie, vnto remission of finnes, is, that sinne by Christs death may be abolished, and dye in vs, & that we may growe in Christ our head, and that our finnes may be washed away by the blood of Christ. * Mar. 3, 11. mar. 1, 8. Luk. 3, 16. Iohn 1, 27. chap. 1, 5. & 2, 2. & 11, 16. c Endewed with the visible graces of the holie Gost.

1 Cor. 4, 19. 1 Tim. 4, 15. k Called Cesarea Stratonias.

l Or, well instructed. l That is, was somewhat educated.

m He had but as yet y^e first principles of Christs religion; and by baptisme is here mee the doctrine.

n This great learned, and eloquent man did dained noe to be taught of a poore craftsman.

o The way to saluation.

a That is, the particular graces of the Spirit: for as yet they knewe not the visible gifts.

b Meaning, what doctrine they did profess by their baptisme: for to be baptized in Iohns baptisme signifieth to profess the doctrine which he taught, & sealed with the signe of baptisme: to be baptized in the Name of the Father, & c. is

the holie Gost came on them, & they spake the tongues, and prophesied.

- 7 And all the men were about twelue.
- 8 ¶ Moreouer he went into the Synagogue, & spake boldly for the space of thre moneths, disputing & exhorting to the things that appertaine to the kingdome of God.
- 9 But when certeine were hardened, and disobeyed, speaking euil of the way of God before the multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one Tyrannus.

^d That is, of a certeine man so called.

^f From siue a clocke vnto ten.

10 And this was done by the space of two yerres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, bothe Iewes and Grecians.

11 And God wrought no smale miracles by the hands of Paul,

12 So that from his bodie were brought vnto the sicke, kerchefts or handkerchefts, and the diseases departed from them, and the euil spirits went out of them.

^e Dr. napkins.

^e This was to authorize the Gospel, and to confirme Pauls ministrie, not to cause men to worship hi or his napkins.

^f They abuse Pauls autoritie, & without any vocation of God, vsurpe that which is not in mans power.

13 Then certeinē of the vagabonde Iewes, exorcistes, toke in hand to name ouer the which had euil spirits, the Name of the Lord Iesus, saying, We fadiure you by Iesus, whome Paul preacheth.

14 (And there were certeinē sonnes of Seua a Iewe, the Priest, about seuen which did this)

15 And the euil spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whome y euil spirit was, ran on them, & ouercame them, & preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowne to all the Iewes & Grecians also, which dwelt at Ephesus, & feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and cōfessed, and shewed their workes.

^g That is, declared by cōfessio of their finnes, and by their good workes y they were faithful.

19 Many also of them which vsed curious artes, brought their bokes, and burned them before all men, and they counted the price of them, & founde it h fiftie thousand piēces of siluer.

20 So the worde of God grewe mightely, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also se Rome.

^h By the motion of the holie Gost, he vnderooke this iorney.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

^k That is, a hour the state of the Christians: for they concerned the Christians because they left the olde religion, & brought in another trade of doctrine.

23 And the same time there arose no smale trouble about that way.

24 For a certeine man named Demetrius a

siluersmith, which made siluer temples of Diana, brought great gaines vnto the craftes men:

^o Dr. Priars. 1 What impetrie doeth not couetousnes driue a man vnto?

25 Whome he called together, with the workemen of like things, and said, Sirs, ye knowe that by this crafte we haue our goods.

ⁿ He was moued with his profit: & the others for their bellies, so that they wolde rather lose bothe their liues, & religion then their filthie gainē.

26 Moreouer ye se and heare, that not alone at Ephesus, but almoste through out all Asia this Paul hath persuaded, & turned away muche people, saying, That they be not gods which are made with hands,

27 So that not onely this thing is dangerous vnto vs, that the state shulde be reproued, but also that the temple of the great goddess Diana shulde be nothing esteemed, and that it wolde come to passe that her magnificence, which all Asia and the worlde worshippeth, shulde be destroyed.

ⁿ Meaning their arte and occupation.

^o Religion is his seconde argument which he lesse esteemeth, then his profit, and therefore putteth it last, which thing is contrary to the doings of the faithful: for they preferre religion aboue all.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of cōfusion, and they rushed into the commune place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, & Pauls companions of his iourney.

^p He grōueth his religio vpon the multitude & autoritie of y worlde, as do the Papistes.

30 And whē Paul wolde haue entred in vnto the people, the disciples suffred him not.

31 Certeinē also of the chief of Asia which were his friēds, sent vnto him, desiring him that he wolde not present him self in the commune place.

32 Some therefore cryed one thing, and some another: for the assēblie was out of order, and the more parte knewe not wherefore they were come together.

33 And some of the companie drewe for the Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and wolde haue excused the matter to the people.

^q And set him in an hie place where the people coulde not come nere him but whēce they might wel heare his voyce.

34 But when they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Then the towne clarke when he had stayed the people, said, Ye me of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddess Diana, and of the image, which came downe from Iupiter?

^r Antiquitie & the couetousnes of the Priests brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer chaged.

36 Seing then that no man can speake against these things, ye ought to be appeased, and to do nothing rashly.

^s He pacifieth the people by worldelie wisdom, & hathe no respect to religion.

37 For ye haue brought hither these men, which haue nether brought sacrifice, neither do blasphemē your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the lawe is open, & there are Deputies: let them accuse one another.

39 But if ye inquire anie thing concerning other matters it maye be determined in a lawful assemblie.
 40 For we are euen in iopardie to be accused of this daies sedicion, forasmuche as there is no cause, whereby we may giue a reason of this concourse of people.
 41 And when he had thus spoken, he let the assemblie departe.

CHAP. XX.

Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Troas he raiseth vp Eutyphus 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods stocke vnto them, warneth them of false teachers, maketh his praiser with them, and departeth by ship towards Ierusalem.

1 Now after the tumulte was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those parties, and had exhorted them with manie wordes, he came into Grecia.

3 And hauing taried there thre moneths, because the Iewes laïd waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, and Trophimus.

5 These wēt before, & taried vs at Troas.

6 And we sailed forthe from^a Philippi, after the daies of vnleauened bread, & came vnto them to Troas in fiue daies, where we abode seuen daies.

7 And^b the first day of the weke, the disciples being come together to^c breake bread, Paul preached vnto the, readie to departe on the morowe, and continued the preaching vnto midnight.

8 And there were manie lightes in an upper chamber, where^d they were gathered together.

9 And there fate in a windowe a certeine yong^e man, named Eutyphus, fallen into a depe slepe: & as Paul was lôg preaching, he ouercome with slepe, fell downe from the third lofte, and was taken vp dead.

10 But Paul went downe, and laid him self vpon him, & embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, & eaten, he commoned a long while til the dawning of the daye, and so he departed.

12 And they broght the boie aliue, and they were not a litle comforted.

13 ¶ Then we went forthe to the ship, & sailed vnto the cite^f d Allos, that we might receiue Paul there: for so had he appointed, and wolde himself go a fore.

14 Now when he was come vnto vs to Afos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next daye we arriued at Samos, and taried at Trogyllium: the next daye we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he wolde not spend the time in Asia: for he halted to be, if he colde possible, at Ierusalem, at the day of^g Pentecoste.

17 ¶ Wherefore from Miletum he sent to Ephesus, & called the Elders of^h Church.

18 Who when they were come to him, he said vnto them, Ye knowe frō the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 & Seruing the Lord with allⁱ modestie, and with manie teares, and tentacions, which came vnto me by the layings awaite of the Iewes,

20 And how I kept & backe nothing that was profitable, but haue shewed you, and taught you openly, & through out euerie houfe,

21 Witnesing bothe to the Iewes, & to the Grecians the^k repentance towarde God, & i^l faith towarde our Lord Iesus Christ.

22 And now beholde, I go^m bounde in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,

23 Saue that the holie Gostⁿ witnesseth in euerie cite, saying, that bandes and afflictions abide me^o.

24 But I passe not at all, nether is my life deare vnto my self, so that I may fulfil my course with ioye, and the ministracion which I haue receiued of the Lord Iesus, to testifie^p y^q Gospel of the grace of God.

25 And now beholde, I knowe that hence forthe ye all, through whome I haue gone preaching the kingdome of God, shal fe my face no more.

26 Wherefore I take you to recorde this day, that I am pure from the^r blood of all men.

27 For I haue kept nothing backe, but haue shewed you^s all the counfel of God.

28 Take hede therefore vnto your selues, and to all the flocke, whereof the holie Gost hathe made you Ouerseers, to fede the Church of God, which he hathe purchased with his^t owne blood.

29 For I knowe this, that after my departig shal grieuous wolues entre in among you, not sparing the flocke.

30 Moreouer of your owne selues shal me arise speaking^u peruerse things, to drawe disciples after them.

31 Therefore watche and remember, that by the space of thre yeres I ceased not to

Or, Wisneside

e In my vocation & ministrerie.

f This vertue is contrarie to boasting & hie minded: w^h vices are detestable in the seruants of Iesus Christ.

g I nether held my tongue for feare, nor dissembled for gaite.

h Which is y^h turning to God by newnes of life.

i Which is the receiuing of yⁱ grace, which Christ doeth offer vs.

k That is, by the impulsion & commandement of the holie Gost, who draweth me as with a band.

l By the Prophets.

m In Ierusalem.

n I am not the occasion of a nie of your destructions.

o Which eoeer nerh your saluacion.

p That w^h apperteneith to y^h humanitie of Christ, is here attributed to his diuinitie, because of the communion of the priesties, & vniō of the two natures in one persone.

q Through their ambitio, w^h is mother of all herefie and wickednes.

a He remained there these daies, because he had better opportunitie to teache: also y^h abolishing of the Law was not yet knowne.

b Which we call soday. Of this place and also of the 1. Cor. 16. 2. we gather that the Christians vsed to haue their solemne assemblies this day.

c Layng aside y^h ceremonie of the Tew with Sab bath.

d To celebrate the Lords Supper, Chap 2. 46

Or, we

Or, boye.

d Which was a cite of Myfia called Aptherwife Apollonia, Plin li. 5. chap 50

warne euerie one, bothe night and daye
with teares.
32 And now brethren, I commend you to
God, and to the worde of his grace, which
is able to buylde further, & to giue you
an inheritance: among all them, which are
sanctified.
33 I haue coueted no mans siluer, nor golde,
nor apparel.
34 Yea, ye knowe, that these hands haue
ministred vnto my necessities, & to them
that were with me.
35 I haue shewed you all things, how that
so laboring, ye ought to supporte the weake,
& to remeber the wordes of the Lord
Iesus, how that he said, It is a blessed
thing to giue, rather then to receiue.
36 And when he had thus spoken, he kneeled
downe, and praied with them all.
37 Then they wept all abundantly, and fel
on Pauls necke, and kissed him,
38 Being chiefly forie for the wordes which
he spake, That they shulde se his face no
more. And thei accompanied him vnto
the ship.

CHAP. XXI.

1 The commune prayers of the faithful. 2 Philipps foure daughters propheteesses. 3 Pauls constancie to beare the crosse, as Agabus & others fore spake, althogh he was otherwise comforted by the brethren. 4 The great danger that he was in, and how he escaped.

1 And as we lauched forthe, and were
departed from them, we came with
a straight course vnto Coos, and the daye
following vnto the Rhodes, & from thence
vnto Patara.
2 And we founde a ship that went ouer vnto
Phenice, and went aboarde, & fet forthe.
3 And when we had discovered Cyprus, we
left it on the left hand, and failed towarde
Syria, and arriued at Tyrus: for there the
ship vnladen the burden.
4 And when we had founde disciples, we
taryed therè seuen dayes. And they tolde
Paul through the Spirit, that he shulde
not go vp to Ierusalem.
5 But whè the daies were ended, we departed,
and went our way, and thei all accompanied
vs with their wiues and children,
euen out of the citie: & we kneeling downe
on the shore, prayed.
6 Then when we had embraced one another,
we toke ship, & thei returned home.
7 And when we had ended the course from
Tyrus, we arriued at Ptolemais, and saluted
the brethren, and abode with them
one daye.

8 And the next day, Paul & thei that were
with him, departed, and came vnto Cesarea:
and we entred into the house of Philippe
the Euangelist, which was one of the
seuen Deacons, and abode with him.

9 Now he had foure daughters virgines,
which did prophecie.
10 And as we taryed there manie dayes,
there came a certeine Prophet fró Iudea,
named Agabus.
11 And when he was come vnto vs, he toke
Pauls girdle, and bounde his owne hands
and fete, and said, Thus saith the holie
Gost, So shal the Iewes at Ierusalẽ binde
the man that oweth this girdle, and shal
deliuer him into the hands of Gentiles.
12 And when we had heard these things,
bothe we and other of the same place
besoght him that he wolde not go vp to
Ierusalem.
13 Then Paul answered, and said, What do
ye weping and breaking mine heart? For
I am readie not to be bounde onely, but
also to dye at Ierusalem for the Name of
the Lord Iesus.
14 So when he wolde not be persuaded, we
ceased, saying, The wil of the Lord be
done.
15 And after those dayes we trusted vp
our fardeles, and went vp to Ierusalem.
16 There went with vs also certeine of
the disciples of Cesarea, & broght with
them one Mnason of Cyprus, an olde
disciple, with whome we shulde lodge.
17 And when we were come to Ierusalem,
the brethren receiued vs gladly.
18 And the next daye Paul went in with
vs vnto Iames: and all the Elders were
there assembled.
19 And when he had embraced them, he
tolde by ordre all things, that God had
wrought among the Gentiles by his
ministration.
20 So when thei heard it, they glorified
the Lord, and said vnto him, Thou seeest,
brother, how manie thousand Iewes there
are which beleue, and they are all zealous
of the Law.
21 Now they are informed of thee, that
thou teacheest all the Iewes, which are
among the Gentiles, to forsake Moses,
and saist, that they ought not to
circumcise their children, nether to liue
after the sculdomes.
22 What is then to be done? the multitude
must nedes come together: for they shal
heare that thou art come.
23 Do therefore this that we saye to thee.
We haue foure men, which haue made
a vowe.
24 Them take, & purifie thy self with
the, and contribute with them, that they
maye shawe their heades: and all shal
knowe, that those things, whereof they
haue bene informed concerning thee, are
nothing, but that thou thy self also
walkest and keepst the Law.
25 For as touching the Gentiles, which
beleue

q To increase you with further graces & to finish his worke in you. r He punisheth to the faithful continual increase of graces, til they enter into y possession of that inheritance, w is prepared for them. s. Cor. 4. 12. 1. thes. 2. 9. 2. thes. 3. 8. f Although this be not orderly so writ in anie one place, yet it is gathered of diuers places of y Scripture in effect.

d God wolde haue his seruants, bandes knownen, to the intent that no man shulde thinke that he cast him self into wilfull danger. e This was not to make Paul afraid, but to encourage him againt y brunt.

f Who was y chief, or superintendent of y Church of Ierusalem.

g That is, according to the maners that y fathers obserued, we were comanded by God.

h Who as yet were not well instructed in Christ. Nomb. 6. 18. chap. 18. 18.

i The end of this ceremonie was thanksgiving, & was instituted by God, and partly of ignorance and infirmitie retained: therefore S. Paul supported therein y weakenes of others & made him self all to all men, not hindering his conscience.

a By the reuelacion of Gods Spirit. b The holie Spirit reuelled vnto them the persecutions y Paul shulde haue made againt him, and the same Spirit also strengthened Paul to susteine them.

Chap. 6. s. c This office of Deaconschip was but for a time, accordg as the Congregation had neede, or otherwise.

Chap. 15, 20.

beleue, we haue written, and determined *that thei obserue no suche thing, but that they kepe them selues from things offred to idoles, and from blood, and fro that that is strangled, and from fornication.

2 Rom. 6, 13. chap. 2, 4, 8.

26 Then Paul toke the men, and the next day was purified with them, and entred into the Temple, * declaring the accõplishment of the daies of the purification, vn-til that an offering shulde be offered for euerie one of them.

k In thinking to appeale the faithfull, and to support the infirme, he falleth into the hands of his enemies. l By bringing in suche as were not circũcised.

27 And when the seuen dayes were almoste ended, the Iewes which were of Asia (whẽ they sawe him in the Temple) moued all the people, and * laid hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euerie where against the people, and the Law, and this place: moreouer, he hath brought Greciãs into the Temple, and hath polluted this holie place.

29 For they had sene before Trophimus an Ephesiã with him in the citie, whome they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, & the people ran together: and they toke Paul, and drewe him out of the Tẽple, & forthewith the dores were shut.

31 But as they went about to kill him, tydings came vnto the chief Captaine of the bãde, that all Ierusalem was on an vp-roare.

m Which were vndercaptains and had charge ouer an hundredth souldiers. n A notable example of Gods prouidẽce for the defence of his.

32 Who immediatly toke souldiers and Centurions, and ran downe vnto them: and when they sawe the chief Captaine & the souldiers, they left beating of Paul.

33 Then the chief Captaine came nere and toke him, & commanded him to be bounde with two chaines, and demãded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he colde not knowe the certeinertie for the tumulte, he cõmanded him to be led into the castle.

35 And whẽ he came vnto the grieces, it was so that he was borne of the souldiers, for y violence of the people.

36 For the multitude of y people followed after, crying, Away with him.

37 And as Paul shulde haue bene led into the castle, he said vnto the chief Captaine, May I speake vnto thee? Who said, Canst thou speake Greke?

Chap. 5, 38. o Iosephus li. Antiq 20 cha. 11. & de bello Iuda. li. 2. cha. 12.

38 Art not thou the * Egyptian, who before these dayes raised a sedition, & led out into the wildernes foure thousand mẽ that were murderers?

Chap. 22, 3.

39 Then Paul said, Douteles I am a man which am a Iewe, & citizen of * Tarsus, a famous citie in Cilicia, & I beseeche thee, suffre me to speake vnto the people.

40 And when he had giuẽ him licence, Paul

stode on the grieces, & beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,

CHAP. XXII.

1 Paul rendreth an account of his life and doctrine. 25 He escapeth the whippe by reason he was a citize of Rome.

Y E men, brethren & fathers, heare my * defence now towards you.

Or, raise, or cause.

2 (And whẽ they heard that he spake in the Hebrue tongue to them, they kept the more silence, and he said)

3 I am verely a man, which am a Iewe, borne in * Tarsus in Cilicia, but broght vp in this citie at the * fete of Gamaliel, and instructed according to the perfe& maner of the Law of the Fathers, and was zealous towarde God, as ye all are this day.

Chap. 21, 39. a Whereby he declareth his modestie, diligence & docilitie.

4 * And I persecuted this way vnto the death, binding and deliuering into prison bothe men and women,

Chap. 9, 3. b Or, this profession of the Christians.

5 As also y chief Priest doeth beare me witness, & all the state of the Elders: of whome also I receiued letters vnto the b brethren, and went to Damascus to bring the which were there, bounde vnto Ierusalem, that they might be punished.

b To y Iewes to whom the letters were directed.

6 ¶ And so it was, as I iourneid and was come nere vnto Damascus about noone, that suddenly there shone from heauen a great light rounde about me.

7 So I fel vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whome thou persecutest.

9 Moreouer they that were with me, sawe in dede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I do, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do.

11 So when I colde not se for the glorie of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godlie man, as pertaining to the Law, hauing good reporte of all the Iewes which dwelt there,

c This may be referred to the eternal coõseil of God, or els to the execution & declaration of y same which seemeth here to be more propre. d Which is Christ, Ioh 3, 1.

13 Came vnto me, and stode, and said vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that y shuldest know his will, and shuldest see that d Iust one, and shuldest heare the voyce of his mouth.

15 For thou shalt be his witness vnto all men

of the things, which thou hast sene and heard.

16 Now therefore why tarieft thou? Arise, and be baptized, and walſhe away thy finnes, in calling on the Name of the Lord.

17 ¶ And it came to paſſe; that when I was come againe to Ieruſalem, and prayed in the Temple, I was in a traunce,

18 And ſawe him ſaying vnto me, Make haſte, & get thee quickly out of Ieruſalem: for they wil not receiue thy witnes cōcerning me.

19 Then I ſaid, Lord, they knowe y I* priſoned, and bet in euerie Synagogue them that beleued in thee.

20 And when the blood of thy martyſt Steuen was ſhed, I alſo *ſtode by, and conſented vnto his death, and kept the clothes of them that ſlew him.

21 Thē he ſaid vnto me, Departe: for I wil ſend thee farre hence vnto the Gentiles.

22 ¶ And they heard vnto this worde, but thē they liſt vp their voyces, and ſaid, Away with ſuche a felowe from the earth: for it is not mete that he ſhulde liue.

23 And as they cryed and caſt of their clothes, and threwe duſt into the aire,

24 The chief captaine cōmanded him to be led into the caſtle; & bade that he ſhulde be ſcourged, and examined, that he might knowe wherefore they cryed ſo on him.

25 And as they bounde him with thongs, Paul ſaid vnto the Cēturion that ſtode by, Is it lawful for you to ſcourge one that is a Romaine, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chief captaine, ſaying, Take hede what thou doeſt: for this man is a Romaine.

27 Then the chief captaine came, and ſaid to him, Tell me, art thou a Romaine? And he ſaid, Yea.

28 And the chief captaine answered, With a great ſumme obtained I thiſ burgeſhip. Then Paul ſaid, But I was ſo borne.

29 Then ſtraight way they departed from him, which ſhulde haue examined him: & the chief captaine alſo was afraid, after he knewe that he was a Romaine, and that he had bounde him.

30 On the next day, becauſe he wolde haue knowne the certeinetic wherefore he was accused of the Iewes, he loſed him from his bondes, & cōmanded the hie Priests and all their Council to come together: and he broght Paul; and ſet him before them.

And Paul behelde earnestly y Coun-
cil, and ſaid, Men and brethren, I haue in all good conſcience ſerued God vntil this day.

2 Then the hie Priest Ananias cōmanded thē that ſtode by, to ſmite him on the mouth.

3 Then ſaid Paul to him, God^a wil ſmite thee, thou whited wall: for thou fitteſt to iudge me according to the Law, and cōmandeſt thou me to be ſmiten contrary to the Law?

4 And thei that ſtode by, ſaid, Reuileſt thou Gods hie Priests?

5 Then ſaid Paul, I^b knewe not, brethren, that he was the hie Priest: for it is written, *Thou ſhalt not ſpeake euil of y Ruler of thy people.

6 But whē Paul perceiued that the one parte were of the Sadduces, and the other of y Pharifes, he cried in the Council, Men and brethren, * I am a Pharise, the ſonne of a Pharise: I am accused of the hope and cōreſurrection of the dead.

7 And when he had ſaid thiſ, there was a diſſenſion betwene the Pharifes and the Sadduces, ſo that the multitude was deuided.

8 *For the Sadduces ſay that there is no reſurrection, nether Angel, nor ſpirit: but y Pharifes confeſſe^d bothe.

9 Then there was a great crye: & the Scribes of the Pharifes parte roſe vp, and ſtrove, ſaying, We finde none euil in thiſ man: but if a ſpirit or an Angel hath ſpoken to him, let vs not fight againſt God.

10 And when there was a great diſſenſion, the chief captaine, fearing leſt Paul ſhulde haue bene pulled in pieces of them, cōmanded the ſouldiers to go downe, and to take him from among them, and to bring him into the caſtel.

11 ¶ Now the night following the Lord ſtode by him, & ſaid, Be of good courage, Paul: for as thou haſt testified of me in Ieruſalem, ſo muſt thou beare witnes alſo at Rome.

12 And when the day was come, certein of the Iewes made an aſſemblic, and bounde them ſelues with an othe, ſaying, that they wolde nether eat nor drinke, til they had killed Paul.

13 And they were more then fourtie, which had made thiſ conſpiracie.

14 And they came to the chief Priests and Elders, and ſaid, We haue bounde our ſelues with a ſolēne othe, that we wil eat nothing, vntil we haue ſlaine Paul.

15 Now therefore, ye and the Council ſignifie to the chief captaine, that he bring him forthe vnto you to morow, as though ye wolde knowe ſome thing more perſitelly of him, and we, or euer he come nere, wil be readie to kil him.

e He ſheweth that finnes cā not be waſhed away, but by Chriſt who is the ſubſtance of Baptiſme: in whom alſo is comprehended the Father & the hollie Goſt.

Chap. 8. 3.

Chap. 7. 58.

f Not becauſe he was borne at Rome, but by reaſon of his citie: for Terſus was inhabited by the Romains, and was their Colonia, whereof read chap. 16. 12.

g This priuiledge was oft times given in recompenſe of ſeruice to them that were farre of Rome, & to their childre, though they were not borne in the citie.

a Paul doeth not curſe the hie Priest, but denounceth ſharpeſly y puniſhment of God y ſhulde light vpo him, who vnder preſence of main-tening y Law doeth tranſgreſſe it.

b He made thiſ excuſe as it were in mockerie, as if he wolde ſay, I knowe nothing in thiſ man worthe y office of the hie Priest.

Phil. 3. 5.

chap. 24. 29.

c He denieth not but there were other points, but he expreſſeth that for the which the Sadduces that were the chief gouerners, had hi moſte for.

Mat. 22. 23.

d Vnderſtanding both kindes, the Angels & the ſpirits, which he concludeth vnder one, & the reſurrection is the other parte.

e The worde ſignifieth curſing, as when a man either ſweareth, voweth or wiſheth himſelf to die, or to be giuen to the deuil, except he bring his purpoſe to paſſe.

CHAP. XXIII.

8 The answer of Paul being smit, and the overthrow of his enemies. 11 The Lord encourageth him. 23 And because the Iewes layd waite for him, he is sent to Caſarea.

f This declar-
eth that God
hathe so many
meanes to de-
liuer his chil-
dren out of da-
ger as there a-
re creatures in
the worlde, so
that the aduer-
saries can not
cōspire so craft-
ely against
them, but he
hathe infinite
meanes to de-
feat their wic-
ked practises.

16 But when Pauls sisters f sonne heard of
their laying await, he went, and entred in-
to the castle, and tolde Paul,
17 And Paul called one of y Cēturiōns vn-
to him, & said, Bring this yong man vnto
the chief captaine: for he hathe a certeine
thing to shewe him.
18 So he toke him, and broght him to the
chief captaine, and said, Paul the priso-
ner called me vnto him, and prayed me to
bring this yong mā vnto thee, which hathe
some thing to say vnto thee.
19 Then the chief captaine toke him by the
hand, and went aparte with him alone,
and asked him, What hast thou to shewe
me?
20 And he said, The Iewes haue conspired
to desire thee, that thou woldest bring for-
the Paul to morow into the Council, as
thogh they wolde inquire somewhat of
him more persitely.
21 But let them not persuaue thee: for the-
re lie in waite for him of them, more then
fourtie men, which haue bounde them
selues with an othe, that they wil nether
eat nor drinke, til they haue killed him:
and now are they readie, and wait for thy
promes.
22 The chief captaine then let the yong
man departe, and charged him to speake it
to no man, that he had shewed him these
things.
23 And he called vnto him two certeine
Centuriōns, saying, Make readie two hun-
dredth souldiers, that they may go to Cesa-
rea, and horsmen thre score and ten, and
two hundredth, with dartes at the thirde
houre of the night.
24 And let them make readie an horse that
Paul being set on, may be broght safe vnto
Felix the Gouvernour.
25 And he wrote an epistle in this maner,
26 Claudius Lyfias vnto the moste noble
Gouvernour Felix sendeth greeting.
27 As this man was taken of the Iewes, and
shulde haue bene killed of them, I came
vpon them with the garison, and rescued
him, h perceiuing that he was a Romaine.
28 And when I wolde haue knowen the cau-
se, wherefore they accused him, I broght
him forthe into their council.
29 There I perceiued that he was accused of
questiōns of their Law, but had no crime
worthie of death, or of bondes.
30 And whē it was shewed me, how that the
Iewes laid wait for the man, I sent him
straight way to thee, and commanded his
accusers to speake before thee the things
that they had against him. Fare wel.
31 Then the souldiers as it was comman-
ded them, toke Paul, and broght him by
night to Antipatris.
32 And the next day, they left the horsmen

Grete, that
thou hast shew-
ed these thinge
to me.

g This letter
was writ par-
tely in the fa-
uour of Paul,
that his aduer-
saries might
not oppresse
him.

h The Captai-
ne dissembleth
eo cōmend his
owne diligen-
ce: for he did
not knowe y
Paul was a Ro-
mai before he
had rescued
him, & given
hit to be fraid-
ly examined.

to go with him, and returned vnto the
castel.
33 Now when they came to Cesarea, they
deliuered the epistle to the Gouvernour, &
presented Paul also vnto him.
34 So when the Gouvernour had red it, he
asked of what i prouince he was: and whē
he vnderstode that he was of Cilicia,
35 I wil heare thee, said he, when thine accu-
sers also are come, & commanded him to
be kept in Herodes iudgement hall.

i By this na-
me the Romain
was called eue-
rie countrey
which they
had subdued.

CHAP. XXIII.

10 Paul being accused, answereth for his life and do-
ctrine against his accusers. 25 Felix gropeth him, thin-
king to haue a bribe, 28 Ad after leaueth him in
prison.

1 N OW after siue dayes, Ananias the
High Priest came downe with the
Elders, and with Tertullus a certeine ora-
tour, which appeared before the Gouver-
nour against Paul.
2 And whē he was called forthe, Tertullus
began to accuse him, saying, Seing that we
haue obtained great quietnes through
thee, and that manie worthie things are
done vnto this nation through thy prouid-
ence,
3 We acknowledge it wholly, and in all pla-
ces, moste noble Felix, with all thanks.
4 But that I be not tedious vnto thee, I pray
thee, that y woldest heare vs of thy cour-
tesie a fewe wordes.
5 Certainely we haue founde this man a pe-
sistent fellowe, and a founde of sedition a-
mōg all the Iewes throughout the worlde
and a chief maintainer of the b secte of the
c Nazarites:
6 And hathe gone about to pollute the Tē-
ple: therefore we toke him, and wolde ha-
ue iudged him according to our Law:
7 But the chief captaine Lyfias came vpō
vs, and with great violence toke him out
of our hands,
8 Cōmāding his accusers to come to thee:
of whome thou maist (if thou wilt inqui-
re) know all these things whereof we accu-
se him.
9 And the Iewes like Ise affirmed, saying
that it was so.
10 Then Paul, after that the governour had
beckened vnto him that he shulde speake,
answered, I do the more gladly answer
for my self, for asmuche as I knowe that
thou hast bene of manie yeres a d iudge
vnto this e nation,
11 Seing that thou maist knowe, that there
are but twelue dayes since I came vp f to
worship in Ierusalem.
12 And thei nether founde me in the Tem-
ple disputing with anie man, nether mak-
ing vproare among the people, nether in

a For Felix
by his dilige-
nce had taken
Eleazarus the
captaine of y
murderers, &
put the Egyp-
tian to flight
which raised
vp tumultes in
Iudea: for the-
se the orator
praifeth him:
otherwise he:
was bothe cru-
el & cōtious,
read Ioseph
li. 20. Antiq.
chap. 11. & 12.
& li. 2. de bello
Iudaico
chap. 12.
b Or herise:
for fo the wic-
ked termed y
true Christian
religion.
c Which
taught the peo-
ple to mainte-
n their liber-
tie against the
Romaines: and
thogh y accu-
sers approued
bothe this fe-
re and their
doctine, y see
to get Paul pu-
nished, thei se-
me to condēne
it.

factions. f Not that his purpose was to worship there, but the Iewes so
founde him by the counsil of others: for he thought to haue wone the simple
brethren, and to stop the enemies mouthes.

the Synagogues, nor in the citie.
 13 Nether can they proue the things, whereof they now accuse me.
 14 But this I confesse vnto thee, that after the way (which they call heretic) so worship I the God of my fathers, beleuing all things which are written in the Law & the Prophetes,
 15 And haue hope towards God, that the resurrection of the dead which they them selues loke for also, shalbe bothe of iust and vniust.
 16 And herein I endeouour my self to haue alway a cleare conscience towarde God, & towarde men.

^g As the Scribes and Pharisees termed the Christians doe brine.

^h Meaning, y^e it was a long time since he had bene at Ierusalem, & was when he broght almes.
 Chap. 11. 29.
 rom. 15. 26.
 2. cor. 9. 2.
 Chap. 21. 27.
 i For his accusers spake but vpon a false report, which these blowes of Satan had blown a broad, and durst not them selues appeare.
 Chap. 23. 7.

^o Or, for.

^k By whose counsel Felix called for Paul

^l The worde of God maketh the verie wicked astonished, and therefore to them it is the fauour of death vnto death.

^o Or, so do a plea sure.

17 Now after ^h many yeres, I came and broght ^a almes to my nacion & offrings.
 18 ^a At what time, certeine Iewes of Asia founde me purified in the Temple,
 19 Nether with multitude, nor with tumult.
 20 Who ought to haue bene present before thee, and accuse me, if they had oght against me.
 21 Or let these them selues say, if they haue founde any vniust thing in me, while I stode in the Council,
 22 Except it be for this one voyce, that I cryed standing among them, ^a Of the resurrection of the dead am I accused of you this day.
 23 Now when Felix heard these things, he differed them, & said, When I shal more perfectly knowe the things which concerne this way, by the coming of Lysias ^y chief Captaine, I wil decide your matter.
 24 Then he comanded a Centurion to kepe Paul, and that he shulde haue care, and that he shulde forbid none of his acquaintance to minister vnto him, or to come vnto him.
 25 ¶ And after certeine dayes, came Felix with his wife Drusilla, which was ^a Iewesse, & he called for the Paul, & heard him of the faith in Christ.
 26 And as he disputed of righteousnes, and temperance, & of the iudgement to come, Felix trembled, & answered, Go thy way for this time, and when I haue conuenient time, I wil call for thee.
 27 He hoped also that money shulde haue bene giuen him of Paul, that he might lose him: wherefore he sent for him the oftener, and communed with him.
 28 When two yeres were expired, Porcius Festus came into Felix roume: and Felix willing to get fauour of the Iewes, left Paul bounde.

1 **W**hen Festus was then come into the prouince, after thre dayes he went vp from Cesarea vnto Ierusalem.
 2 Then the high Priest, and the chief of the Iewes appeared before him against Paul: and they besoght him,
 3 And desired fauour against him, that he wolde send for him to Ierusalem: and they laid wait to kill him by the way.
 4 But Festus answered, that Paul shulde be kept at Cesarea, & y^e he him self wolde shortly departe *thither*.

^a The enuious fure of the Priests against Paul.

5 Let them therefore, said he, which among you are ^b able, come downe with vs: and if there be anie wickednes in the man, let them accuse him.
 6 ¶ Now when he had taried among the no more then ten dayes, he went downe to Cesarea, and the next daye fate in the iudgement seat, & comanded Paul to be broght.
 7 And when he was come, the Iewes which were come from Ierusalem, stode about him and laid manie and grieuous complaints against Paul, which they colde not proue,
 8 Forasmuche as he answered, that he had nether offended anie thing against ^y Law of the Iewes, nether against the Temple, nor against Cesar.

^b Which may moke commonly.

^c Paul defendeth him self in iudgement.

9 Yet Festus willing to get fauour of the Iewes, answered Paul, and said, Wilt thou go vp to Ierusalem, and there be iudged of these things before me?

^o Or, so do please.

10 Then said Paul, I stand at ^d Cefars iudgemēt seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou verie wel knowest.

^d Seing him self betrayed by the ambition of the iudge, he desireth that in consideration of his freedom, he may be sent to Rome.

11 For if I haue done wrong, or committed anie thing worthe of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me to thee: I appeale vnto Cesar.

^e It is lawfull to require the defense of the Magistrate to mainteine our right.

12 Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cesar: vnto Cesar shalt thou go.

^f Without whose consent he colde do nothing.

13 ¶ And after certeine dayes, King Agrippa and ^s Bernice came downe to Cesarea to salute Festus.

^g This was his owne sister whom he entertained.

14 And when they had remained there manie dayes, Festus proposed Pauls cause vnto the King, saying, There is a certeine man left in prison by Felix.
 15 Of whome when I came to Ierusalem, the high Priests & Elders of the Iewes informed me, and desired to haue iudgemēt against him.

16 To whome I answered, that it is not the maner of the Romaines for fauour to deliuer anie man to the death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

17 Therefore when they were come hither, without delay the day following I fate on the

CHAP. XXV.

^a The Iewes accuse Paul before Festus. ^s He answereth for him self. ⁱⁱ And appealeth vnto the Emperour. ¹⁴ His matter is rehearsed before Agrippa. ²³ And he is broght forth.

on the iudgement seat, and cōmanded the man to be broght forthe.

18 Against whome when the accusers stode vp, they broght no crime of suche things as I supposed:

19 But had certeine questions against him of their owne ^h superstition, and of one Iesus which was dead, whome Paul affirmed to be aliue.

20 And because I doutd of suche maner of question, I asked him whether he wolde go to Ierusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, til I might send him to Cesar.

22 Then Agrippa said vnto Festus, I wolde also heare the man my self. To morowe, said he, thou shalt heare him.

23 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the Cōmune hall with the chief captaines and chief men of the citie, at Festus commandement Paul was broght forthe.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whome all the multitude of the Iewes haue called vpō me, bothe at Ierusalem, and here, crying, that he oght not to liue anie longer.

25 Yet haue I founde nothing worthie of death, ȳ he hathē cōmitted: neuertheles, seing that he hathē appealed to Augustus, I haue determined to send him.

26 Of whome I haue no certeine thing to write vnto my Lord: wherefore I haue broght him forthe vnto you, & specially vnto thee, King Agrippa, ȳ after examinatiō had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, and not to shewē the causes which are layed against him.

CHAP. XXVI.

1 The innocencie of Paul is approved by rehearsing his conuersation. 25 His modest answer against the iniurie of Festus.

1 **T**HEN Agrippa said vnto Paul, Thou art permitted to speake for thy self. So Paul stretched forthe the hand, and answered for him self.

2 I thiike my self happie, King Agrippa, because I shal answer this daye before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among ȳ Iewes: wherefore, I beseeche thee, to heare me patiently.

4 As touching my life from my childehode and what it was from the beginning among mine owne nation at Ierusalem,

knowe all the Iewes,

5 Which knewe me heretofore (if they wolde testifie) that after the moste straitest sect of our religion I liued a Pharise.

6 And now I stand and am accused for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for ȳ which hopes sake, o King Agrippa, I am accused of the Iewes.

8 Why shulde it be thoght a thing incredible vnto you, that God shulde raise againe the dead?

9 I also verely thoght in my self, that I oght to do manie contrarie things against the Name of Iesus of Nazaret.

10 *Which thing I also did in Ierusalem: *Chap. 4. 8.* for manie of the Sainctes I shut vp in prison, hauing receiued autoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished the throughout all ȳ Synagogues, and cōpelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to *Damascus with autoritie, & cōmision from the high Priests,

13 At midday, o King, I sawe in the way a light from heauen, passing the brightnes of the sunne, shine rounde about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me: It is hard for thee to kicke against prickes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whome thou persecutest.

16 But rise and stand vp on thy fete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnes, bothe of the things which thou hast sene, & of the things in the which I wil appeare vnto thee,

17 Deliuering thee from the ^d people, & frō the Gētiles, vnto whome now I send thee,

18 To ^e opē their eyes, that they may turne from darkenes to light, and frō the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritāce amōg them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenlie vision,

20 * But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudea, and then to the Gentiles, that they shulde repent, and turne to God, and do workes worthie amendemēt of life.

21 For this cause the Iewes caught me in the * Temple, and went about to kil me. *Chap. 21. 30.*

^h This worde doeth also signifie religion: but he speaketh in contempt of the true doctrine.

^{01, and iustice.}

ⁱ Flatterers first vsed to call Tyrans by this name, and after it to growed into vse, that vertuous princes refused it not, as appeareth by Plinies epistles to Traiane.

^z Forasmuche as he best vnderstode the religion, he ought to be more attentive.

^b Paul speaketh of this sect according to the peoples estimation who preferred it as moste holie about all others: for their doctrine was least corrupt.

^c That is, I approved their cruelty which they vsed against him.

Chap. 9. 3.

Chap. 9. 4. & 22. 7.

^d Of the Iewes.

^e Although this properly apperteyneth vnto God, yet he applyeth this vnto his ministers vnto whome he giueth his holie Spirit.

Chap. 13. 46.

Paul counted mad. The Actes. Pauls counfel.

22 Neuertheles, I obtained helpe of God, and continue vnto this day, witnessig bothe to smal & to great, sayig none other things, then those which the Prophetes & Moses did say shulde come,

23 To wit, that Christ shulde suffer, and that he shulde be the first that shulde rise from the dead, and shulde shewe light vnto the people, and to the Gentiles.

24 And as he thus answered for him self, Festus said with a loude voyce, Paul, thou art besides thy self: muche learning doeth make thee mad.

25 But he said, I am not mad, & noble Festus, but I speake the wordes of tructh and sobernes.

26 For the King knoweth of these things, before whome also I speake boldely: for I am persuaded that none of these things are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophetes: I know that thou beleuest.

28 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christiã.

29 Thẽ Paul said, I wolde to God that not onely thou, but also all that heare me to daye, were bothe almost, & altogether suche as I am, except these bondes.

30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone aparte, they talked betwene them selues, saying, This man doeth nothing worthie of death, nor of bondes.

32 Then said Agrippa vnto Festus, This mā might haue bene losed, if he had not appealed vnto Cesar.

CHAP. XXVII.

Pauls dangerous viage and his companie towards Rome. 44 How, and where they arriue.

Now when it was concluded, that we shulde saile into Italie, they deliuered bothe Paul, & certeine other prisoners vnto a Centurion named Iulius, of the bande of Augustus.

2 And we entred into a ship of Adramyttium purposing to saile by the costes of Asia, and launched forthe, and had Aristarchus of Macedonia, a Theffalonian, w vs.

3 And the next day we arriued at Sidon: & Iulius courteously entreated Paul, & gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we launched, and sailed harde by Cyprus, because the windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia; and came to Myra, a citie in Lycia.

6 And there the Centurion founde a ship of Alexandria, sailing into Italie, and put

vs therein.

7 And when we had sailed slowly manie dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed harde by Candie, nere to Salomone,

8 And with muche a do sailed beyonde it, and came vnto a certeine place called the Faire hauens, nere vnto the which was the citie Lasea.

9 So when muche time was spent, and sailing was now ieoperdous, because also the fast was now passed, Paul exhorted the,

10 And said vnto them, Syrs, I se that this viage wil be with hurt & muche damage, not of the lading & shippe onely, but also of our liues.

11 Neuertheles, y Centurion beleued rather the gouerner & the master of the ship, the those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, manie toke counfel to departe thence, if by anie meanes they might attein to Phenice, there to winter, which is an hauen of Candie, and lieth towarde the Southwest and by West, and Northwest and by West.

13 And when the southern winde blew softly, they supposing to obtaine their purpose, losed nerer, and sailed by Candie.

14 But anone after, there arose by it a stormie winde called Euroclydon.

15 And when the ship was caught, & colde not resist the winde, we let her go, & were caryed away.

16 And we rã vnder a litle yle named Clauda, and had muche a do to get the boat.

17 Which they toke vp and vsed all helpe, vndergirding the ship, fearing lest they shulde haue fallen into Syrtes, and they let downe the vessel, and so were caryed.

18 The next day when we were tossed with an exceeding tempest, they lightened the shippe.

19 And the third day we cast out with our owne hands the takling of the ship.

20 And when nether sunne nor starres in manie dayes appeared, and no smal tẽpest lay vpon vs, all hope that we shulde be sauẽd, was then taken away.

21 But after long abstinence, Paul stode forthe in the middes of the, and said, Syrs, ye shulde haue hearkened to me, and not haue losed from Candie: so shulde ye haue gained this hurt and losse.

22 But now I exhorte you to be of good courage: for there shalbe no losse of anie mans life among you, saue of the shippe onely.

23 For there stode by me this night the Angel of God, whose I am, & whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hathe giuen

^a Or, Stria.

^b Which was an high hill of Candie bowing to the sea wards.

^c This fast the Iewes obserued about the moneth of October in the Feast of their expiatio, Leui. 23:37. So that Paul thought it better to winter there, then to saile in the diepe of winter w was at hand.

^d That is, the Northeast winde, or euerie East winde that is furious and stormie.

^e This yle was West and by South from Candie straight to ward the goulf Syrtis, which were certeine boiling sandes y swallowed vp all that ther they caught.

^f Or, boat. ^g Or, cast out the water.

^f That is, ye shulde haue sauẽd the losse by auoiding the danger.

^g They colde not the reprove him of rashnes, seing that this was the ordinance of God.

^f He knewe y the Law and the Prophetes were of God, but he did not vnderstand the true applying of the same.

3. Cor. 13:25.

^a From Sidon to Myra they shulde haue sailed north, & by west: but y windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia, & Myra plaine West.

giuen

h The graces & blessings, w^{ch} God giueth to his children, profite manie times the enemies, w^{ch} are vnworthie to receiue & frute thereof.
i Faith is grounded vpon y^e worde of God.
k This sea in Strabos time was taken for all that parte, which was about the mountains called Ceraniti, & so decideth Italie fro Dalmaria, & goeth vp to Venice.

I Paul wolde vse suche meanes, as God had ordeined, lest he shulde seme to haue cepted him.

m He meaneth an extraordinarie abstinence, w^{ch} came of the feare of death, & to take away their appetite.
n By this Hebrew phrase is ment y^e they shulde be in all points safe and founde. 1. Sam. 14. 45. 1. King. 17. 2. mat. 10. 30.

giuen vnto ^h thee all that faile with thee.
 25 Wherefore, first, be of good courage: for I beleue God, that it shalbe so as it hath bene tolde me.
 26 Howbeit, we must be cast into a certeine yland.
 27 And when the fourteenth night was come, as we were caryed to & fro in the ^k Adriaticall sea about midnight, the shipmen demed that some countrey approached vnto them,
 28 And founded, and founde it twentie fathoms: & when they had gone a litle further, they founded againe, and founde fiftene fathoms.
 29 Then fearing lest they shulde haue fallen into some rough places, they cast foure ankers out of the sterne, & wished that the day were come.
 30 Now as the mariners were about to flec out of the ship, & had let downe the boate into the sea vnder a colour as thogh they wolde haue cast ankers out of the foreship,
 31 Paul said vnto the Centurion and the souldiers, Except these abide in the ship, I ye can not be safe.
 32 Then the souldiers cut of the ropes of the boat, and let it fall away.
 33 And when it began to be daye, Paul exhorted them all to take meate, saying, This is the fourteenth daye that ye haue caryed, and continued ^m fasting, receiuing nothing.
 34 Wherefore I exhorte you to take meate: for this is for your sauegarde: for there shal not ⁿ an heere fall from the head of anie of you.
 35 And when he had thus spoken, he toke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.
 36 Then were they all of good courage, & they also toke meate.
 37 Now we were in the ship in all two hundred, thre score and sixtenc soules.
 38 And when they had eaten ynough, they lightened the ship, and cast out the wheat into the sea.
 39 And when it was daye, they knewe not the countrey, but they spyed a certeine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.
 40 So when they had taken vp the ankers, they committed the ship vnto the sea, and losed the rudder bondes, and hoysed vp the maine saile to the winde, & drewe to the shore.
 41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore parte stucke fast, and colde not be moued, but the hinder parte was brokē with the violence of the waues.

42 Then the souldiers counsel was ^o to kil the prisoners, lest anie of them, when he had swome out, shulde flec away.
 43 But the Centurion willing to saue Paul, staid them from this counsel, and commanded that they that colde swimme, shulde cast them selues first into the sea, and go out to land:
 44 And the other, some on boardes, & some on certeine pieces of the ship: and so it came to passe, y^e they came all safe to land.

CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 He bealeth Publius father and others, and being furnished by them of things necessarie, he sailed towarde Rome, 15 Where being receiued of the brethren, he declareth his business, 30 And there preacheth two yeres.

AND when they were come safe, then they knewe that the yle was called ^a Melita.
 2 And the Barbarians shewed vs no litle kindenes: for they kindled a fyre, and receiued vs cuerie one, because of the present shoure, and because of the colde.
 3 And when Paul had gathered a number of sticke, and laid them on the fyre, there came a viper out of the heat, and leapt on his hand.
 4 Now when the Barbarians sawe the worme hang on his hand, they said among them selues, This man surely is a ^b murderer, whome, thogh he hath escaped the sea, yet ^c Vengeance hath not suffred to liue.
 5 But he shoke of the worme into the fyre, and felt no harme.
 6 Howbeit they waited when he shulde haue swolne, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a ^d God.
 7 In the same quarters, the chief man of the yle (whose name was Publius) had possessions: the same receiued vs, and lodged vs thre daies courteously.
 8 And so it was, that the father of Publius lay sicke of the feuer, & of a bloodie flix: to whome Paul entred in, & when he prayed, he laid his hands on him, and healed him.
 9 When this then was done, other also in the yle, which had diseases, came to him and were healed,
 10 Which also did vs great honour: and when we departed, they laded vs wth things necessarie.
 11 ¶ Now after thre moneths we departed in a ship of Alexandria, which had wintred in the yle, whose badge was ^e Castor and Pollux.
 12 And when we arriued at Syracuse, we ta

o This declareth the great and barbarous ingratitude of the wicked, w^{ch} can not be w^{ch} by no benefites.

a Now called Malta.

Or, heape.

b Suche is the powers judgement of men, that they conuincie such as they se in anie affliction.
c Whome they made a Goddesse & called her Dice, or Nemelis.

d Beholde the extremitie of the seruile, & how muche they are bent to superstition: for after one rage & error they fell into another.

e These y^e Pyrnims faimed to be Jupiters childre, & gods of the sea.

h The graces & blessings, w^{ch} God giveth to his children, profite manie times the enemies, w^{ch} are vnworthie to receive **ſ** frute thereof. **i** Faith is grounded vpon **ſ** worde of God. **k** This ſea in Strabos time was taken for all that parte, which was about the mountains called Ceraunii, & fouleth Italie fro Dalmatia, & goeth vp to Venice.

giuen vnto **h** thee all that faile with thee. **25** Wherefore, ſirs, be of good courage: for **I** beleue God, that it ſhalbe ſo as it hath bene tolde me. **26** Howbeit, we muſt be caſt into a certeine yland. **27** And when the fourteenth night was come, as we were caryed to & fro in the **k** Adriaticall ſea about midnight, the ſhipmen demed that ſome countrey approached vnto them, **28** And founded, and founde it twentie fathoms: & when they had gone a litle further, they founded againe, and founde fiſtene fathoms. **29** Then fearing leſt they ſhulde haue fallen into ſome rough places, they caſt foure ankers out of the ſterne, & wiſhed that the day were come. **30** Now as the mariners were about to flee out of the ſhip, & had let downe the boate into the ſea vnder a colour as though they wolde haue caſt ankers out of the foreſhip, **31** Paul ſaid vnto the Centurion and the ſouldiers, Except theſe abide in the ſhip, **l** ye can not be ſafe. **32** Then the ſouldiers cut of the ropes of the boat, and let it fall away. **33** And when it began to be daye, Paul exhorted them all to take meat, ſaying, This is the fourteenth daye that ye haue ſarried, and continued **m** faſting, receiuing nothing. **34** Wherefore I exhorte you to take meat: for this is for your ſauegarde: for there ſhal not **n** in heere fall from the head of anie of you. **35** And when he had thus ſpoken, he toke bread, and gaue thanks to God, in preſence of them all, and brake it, and began to eat. **36** Then were they all of good courage, & they alſo toke meat. **37** Now we were in the ſhip in all two hundred, three ſcore and ſixtene ſoules. **38** And when they had eaten ynough, they lightened the ſhip, and caſt out the wheat into the ſea. **39** And when it was daye, they knewe not the countrey, but they ſpyed a certeine creeke with a banke, into the which they were minded (if it were poſſible) to thruſt in the ſhip. **40** So when they had taken vp the ankers, they committed *the ſhip* vnto the ſea, and loſed the rudder bondes, and hoyſed vp the maine ſaile to the winde, & drewe to the ſhore. **41** And when they fell into a place, where two ſeas met, they thruſt in the ſhip: and the fore parte ſtucke faſt, and colde not be moued, but the hinder parte was brokē with the violence of the waues.

42 Then the ſouldiers counſel was **o** to kill the priſoners, leſt anie of them, when he had ſwome out, ſhulde flee away. **43** But the Centurion willing to ſaue Paul, ſtaied them from *this* counſel, and commanded that they that colde ſwime, ſhulde caſt them ſelues firſt into the ſea, and go out to land: **44** And the other, ſome on boardes, & ſome on certeine *pieces* of the ſhip: and ſo it came to paſſe, **ſ** thei came all ſafe to land.

o This declarerh the great and barbarous ingratitude of the wicked, w^{ch} can not be wonne by no benefices.

CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. **ſ** The viper hurteth him not. **8** He healeth Publius father and others, and being furniſhed by them of things neceſſarie, he ſaied towards Rome. **15** *W^{ch} here being receiued of the brethren, he declarerh his buſines, 39 And there preacheth two yeres.*

1 **A**ND when they were come ſafe, then they knewe that the yle was called **a** Melita. **2** And the Barbarians ſhewed vs no litle kindenes: for they kindled a fyre, and receiued vs euerie one, becauſe of the preſent ſhowre, and becauſe of the colde. **3** And when Paul had gathered a number of ſticks, and laid them on the fyre, there came a viper out of the heat, and leapt on his hand. **4** Now when the Barbarians ſawe the worme hang on his hand, they ſaid among them ſelues, This man ſurely is **a** **b** murderer, whome, though he hath eſcaped the ſea, yet **c** Vengeance hath not ſuffred to liue. **5** But he ſpoke of the worme into the fyre, and felt no harme. **6** Howbeit thei waited when he ſhulde haue ſwolne, or fallen downe dead ſuddenly: but after they had loked a great while, and ſawe no inconuenience come to him, thei changed their mindes, and ſaid, That he was a **d** God. **7** In the ſame quarters, the chief man of the yle (whoſe name was Publius) had poſſeſſions: the ſame receiued vs, and lodged vs thre daies courteouſly. **8** And ſo it was, that the father of Publius lay ſicke of the feuer, & of a bloodie flixe: to whome Paul entred in, & when he prayed, he laid *his* hands on him, and healed him. **9** When this then was done, other alſo in the yle, which had diſeaſes, came to him and were healed, **10** Which alſo did vs great honour: and when we departed, they laded vs wth things neceſſarie. **11** ¶ Now after thre moneths we departed in a ſhip of Alexandria, which had wintered in the yle, whoſe badge was **e** Caſtor and Pollux. **12** And when we arriued at Syracuſe, we ta

a Now called Malta.

o Or, heape.

b Suche is the powers judgement of men, that they condemne ſuche as thei ſee in anie abuſion. **c** Whome thei made a Goddeſſe & called her Dice, or Nemeliſ.

d Beholde the extremite of the ſinfullnes, & how muche they are bent to ſuperſtition: for after one rage & errorr thei fell into another.

e Theſe **ſ** Paynimis ſained to be Jupiters childre, & god of the ſea.

I Paul wolde vie ſuche meanes, as God had ordeined, leſt he ſhulde ſeme to haue repented him.

m He meanth an extraordinarie abſtinence, w^{ch} came of the feare of death, & ſo toke away their appetite. **n** By this Hebrew ephraſe is ment **ſ** they ſhulde be in all points ſafe and founde. **1. Sam. 14. 45** **1. King. 15. 2. mat. 10. 30.**

ryed there three dayes.

13 And from thence we fet a compasse, and came to Rhegium: and after one daye, the South winde blew, & we came the secōde daie to Putioli,

14 Where we founde brethren, and were desired to tarie with them seuen dayes, & so we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the Thre^r rauernes, whome when Paul sawe, he thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the general Captaine: but Paul was s^r suffred to dwel by him self with a souldier that kept him.

17 And the third day after, Paul called the chief of the Iewes together: & when they were come, he said vnto them, Men & brethren, thogh I haue committed nothing agaiſt the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalē into the hands of the Romaines.

18 Who when they had examined me, wolde haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to se you, and to speake with you: for the hope^h of Israels sake, I am bounde with this chaine.

21 Then they said vnto him, We nether receiued letters out of Iudea concerning thee, nether came anie of the brethrē that shewed or spake anie euil of thee.

22 But we wil heare of thee what thou thin-

kest: for as cōcerning this secte, we knowe that euerie where it is spoken agaiſt.

23 And when they had appointed him a daye, there came manie vnto him into his lodging, to whome he expounded and testified the kingdome of God, and preached vnto them concerning Iesus bothe out of the Law of Moses and out of the Prophetes, from morning to night.

24 And some were perswaded with the things, which were spoken, and some beleued not.

25 Therefore when they agreed not among them selues, they departed, after that Paul had spoken one worde, to wit, Wel spake y^e holie Gost by Esaias the Prophet vnto our fathers,

26 Saying, *^k Go vnto this people, and say, By hearing ye shal heare, and shal not vnderstand, and seing ye shal se, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they shulde se with their eyes, & heare with their eares, & vnderstand with their hearts, and shulde returne that I might^l heale them.

28 Be it knowen therefore vnto you, that this saluacion of God is sent to the Gentiles, and they shal heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remained two yeres ful in an house hired for him self, and receiued all that came in vnto him,

31 Preaching the kingdome of God, & teaching those things, which concerne the Lord Iesus Christ, with all boldenes of speache, without let.

ⁱ That this kingdome, w^h was spoken of by the Prophetes, was offered vnto them by the coming of Christ.

^o Or, stoppes. f These places were distant from Rome a daies iourney, or there about

g No doute the Captaine vnderstode bothe by Festus letters, & also by the reporte of the vnder captaine y^e Paul had committed no faute.

^h That is, for Iesus Christs cause, whome they had long looked for as he that shulde be y^e redemer of y^e worlde.

ⁱsa. 6. 9. mat. 13. 14. mar. 4. 12. luk. 8. 10. ioh. 12. 40.

^{rom. 11. 8.} k Hereby the hearts of the infidels ought to be mollified, & y^e weakelings confirmed that they be not offended by the stubbernes of the wicked. l The worde of God health when the vertue of the Spirit is ioyned w^{it}: & it is preached generally, y^e all might be inexcusable.

THE DESCRIPTION OF THE

COVNTREIS AND PLACES MENCIONED IN THE Actes of the Apostles frō Italie on the West parte, vnto the Medes & Persians towards the East, conteining about 2200 mile in length. The which description serueth for the peregrination of S. Paul, & other of the Apostles, and for the vnderstanding of manie things contained in this boke.

The names of the yles and countreis mencioned in this mappe.

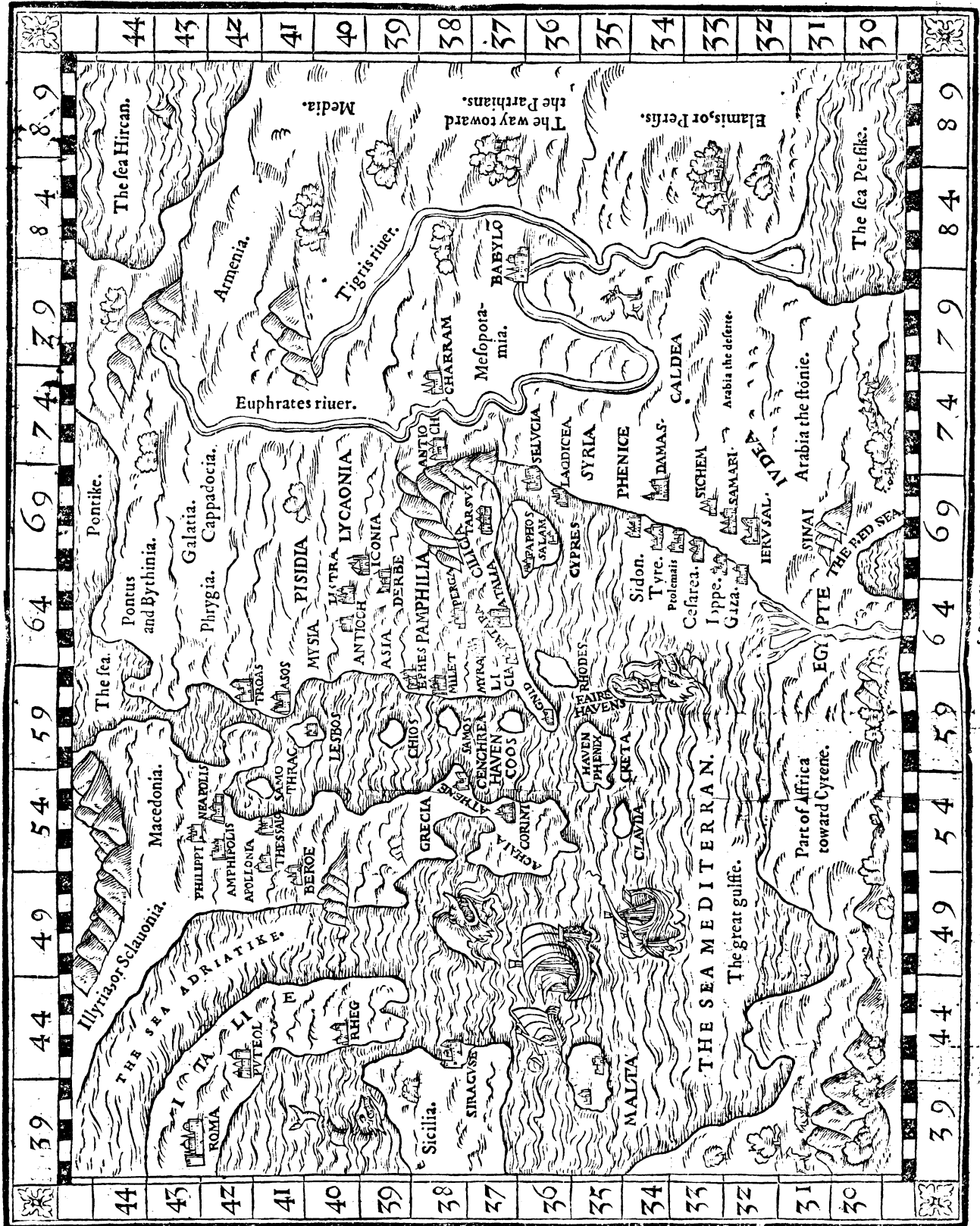
Achaia.	Clauda yle.	Lesbos yle.	Pontus.
Arabia the deserte.	Coos yle.	Lycaonia.	Phenicia.
Arabia the stonie.	Creta or Candia yle.	Lycia.	Pisidia.
Armenia.	Cyprus.	Malta yle.	Phrygia.
Asia the lesse.	Galatia.	Macedonia.	Rhodes yle.
Bythinia.	Grecia.	Myfia.	Samos yle.
Cappadocia.	Italie.	Media.	Samothracia yle. ⁊
Chios yle.	Illyria, or Sclauonie.	Pamphilia.	Sicilia yle.
Cilicia.	Iudea.	Persia.	Syria.
Chaldea.			

The Townes specified in this mappe and their situation with the obseruation of the length and breadth

Amphipolis	50,0:41,30.	Lystri	64,0:39,0.
Antiochia of Syria	70,15:37,20.	Miletum	58,0:37,0.
Antiochia of Pisidia	62,30:39,0.	Myra	61,36:40,0.
Apollonia	49,30:40,30.	Mytilene	55,0:35,0.
Alfos	56,0:40,15.	Neapolis	53,15:41,40.
Athenes	52,45:37,15.	Paphos in Cyprus	65,0:36,0.
Attalia	62,15:36,30.	Parara	60,30:36,0.
Babylon	79,0:35,0.	Perge	62,15:36,56.
Beroe	48,45:39,50.	Phenix an hauen	51,45:34,20.
Cenchrea haren	51,20:37,0.	Philippi	50,45:41,46.
Cesarea Straxon.	66,16:32,25.	Prolemais	66,50:32,58.
Charram	73,55:37,10.	Puteoli	39,50:41,0.
Corinthus	51,15:36,55.	Rhegium	40,0:39,0.
Damascus	68,55:33,0.	Rome	56,40:41,40.
Derbe	64,20:38,15.	Salamine yle of Cyprus	66,40:35,30.
Ephesus	57,49:37,40.	Samaria	66,20:32,19.
Fayre hauem	56,46:35,10.	Seleucia	68,35:25,40.
Gaza	65,10:31,40.	Sidon	67,15:33,30.
Gnidum	57,10:35,30.	Syracuse	39,30:37,15.
Iconium	64,30:38,45.	Tarsus	67,40:36,50.
Ierusalem	66,0:31,55.	Theffalonica.	49,50:40,30.
Ioppe	66,40:31,55.	Troas	55,0:41,0.
Laodicea.	68,30:35,5.	Tyrus	67,33:33,20.

EAST.

NORTH.



WEST.

SOUTH.

THE EPISTLE OF the Apoflle Paul to the Romaines.

THE ARGUMENT.

THe great mercie of God is declared towarde man in Christ Iefus, whose righteousnes is made ours through faith. For when man by reason of his owne corruption colde not fulfil the Law, yea, committed moſte abominably, bothe againſt the Law of God and nature, the infinite boundtie of God, mindeſul of his promes made to his ſervant Abraham, the father of all beleuers, ordeined that mans ſalvation ſhoulde onely ſtand in the perfect obedience of his Sonne Ieſus Chriſt: ſo that not onely the circumciſed Iewes, but alſo the uncircumciſed Gentiles ſhoulde be ſaued by faith in him: euen as Abraham before he was circumciſed, was counted iuſte onely through faith, and yet afterwarde receiued circumciſion, as a ſeale or badge of the ſame righteousnes by faith. And to the intent, that none ſhoulde thinke that the covenant which God made to him, and his poſteritie, was not performed: ether becauſe the Iewes receiued not Chriſt (which was the bleſſed ſide) or els beleued not that he was the true redemer, becauſe he did not onely, or at leaſt more notably preſerue the Iewes, the examples of Iſmael and Eſau declare, that all are not Abrahams poſteritie, which come of Abraham according to the fleſh: but alſo the verie ſtrangers and Gentiles graſied in by faith, are made hires of the promes. The cauſe whereof is the onelie wil of God: for ſomuche as of his free mercie he electeth ſome to be ſaued, and of his iuſte iudgement reiecteth others to be damned, as appeareth by the teſtimonies of the Scriptures. Tet to the intent that the Iewes ſhoulde not be muche beaten downe, nor the Gentiles to muche puffed up, the example of Eliuſ proueth, that God haue yet his elect euen of the natural poſteritie of Abraham, though it appeareth not ſo to mans eye: and for that preſerment that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length wil ſtretch towarde the Iewes againe, and ſo gather the whole Iſrael (which is his Church) of them bothe. This grounde worke of faith and doctrine layed, inſtructions of Chriſtian manners followe: teaching euerie man to walke in roundenes of conſcience in his vocation, with all patience and humblenes, reuerencing, and obeying the magiſtrate, exerciſing charitie, putting of the olde man, and putting on Chriſt, bearing with the weake, and loſing one another according to Chriſts example. Finally S. Paul after his commendacions to the brethren exhorteth them to vniue, and to flee falſe preachers and flatterers, and ſo concludeth with a prayer.

CHAP. I.

¹ Paul ſheweth by whome, and to what purpoſe he is called. ¹³ His ready wil. ¹⁶ What the Goſpel is. ²⁰ The uſe of creatures and wherefore they were made. ^{21. 24} The ingratitude, peruerſitie and puniſhment of all mankind.

¹ Cr. miniſter.

^a Through Gods mercie, and alſo appointed by commandement to this Apoſtleſhip.

¹ Act. 13. 2.

² Deu. 18. 15.

³ Act. 3. 22.

^b Or choſen by the eternal couſel of God, or by the declaration of the ſame couſel.

^c The Scriptures onely ſet forth the great benefite of God promiſed and performed to the worlde in Ieſus Chriſt.

^d Meaning of the poſteritie and of ſ. Beth of the virgine Marie.

^e By the Spirit he declareth that Chriſt is God whoſe power did ſo ſanctifie his humanitie, that it colde not fele corruption, nor yet remaine in death. ^f Which was that moſte liberal benefite to preache the vnfearcheable riches of Chriſt. ^g That is, by the mercie of God are adopted in Ieſus Chriſt.

PAULA ſeruāt of I E S V S
C H R I S T, ^a called to be
an Apoſtle, ^b * put aſparte
to preache the Goſpel of
God,
(Which he had promiſed
afore by his * Prophe
tes in the ^c holie Scriptures)
² Concerning his Sonne Ieſus Chriſt our
Lord (which was made of the ^d ſede of Da
uid according to the fleſh,
⁴ And declared mightely to be the Sonne
of God, touching the Spirit of ^e ſancti
fication by the reſurrection fro the dead)
⁵ By whome we haue receiued ^f grace and
Apoſtleſhip (that obedience might be gi
uen vnto the faith) in his Name among all
the Gentiles,
⁶ Among whome ye be alſo the ^g called
of Ieſus Chriſt:
⁷ T e all you that be at Rome beloued of

God, called to be Saints: * ^h Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

⁸ Firſt I thanke my God through Ieſus Chriſt for you all, becauſe your faith is publiſhed throughout ⁱ the whole worlde.
⁹ For God is my witnes (whome I ſerue in my ^k ſpirit in ^l yⁱ Goſpel of his Sonne) that without ceaſing I make mencion of you
¹⁰ Alwayes in my prayers, beſeching, that by ſome meanes one time or other I might haue a prosperous iourney by the wil of God, to come vnto you.
¹¹ * For I long to ſe you, that I might beſtowe among you ſome ſpiritual giſts, to ſtrengthen you,
¹² That is, that I might be comforted together with you, through ^m our mutual faith, bothe yours and mine.
¹³ Now my brethren, I wolde that ye ſhulde not be ignorant, how that I haue often times purpoſed to come vnto you (but haue bene ⁿ let hitherto) that I might haue ſome ^o frute alſo among you, as I haue among the other Gentiles.
¹⁴ I am detter bothe to the Grecians, and to the Barbarians, bothe to the wiſemen & vnto the vnwiſe.
¹⁵ Therefore, aſmuch as in me is, I am ready

¹ Cor. 1. 2.
^{gal. 1. 3.}
² Tim. 1. 6.
^h The free mercie of God & prosperous ſuccell in all things
ⁱ That is, through all Chriſtian Churches.
^k Eractly, and from the heart.
^l In preaching the Sonne of God, that is, reconciliation and peace through Chriſt
^{Chap. 15. 23.}
^m Echer by Satan 1. Theſſ. 2. 18. or by the holie Goſt;
ⁿ Act. 16. 6. or called to ſome other place to preache the Goſpel, Chap. 15. 20.
^o Whereof is ſpoken Iohn. 15. 16.

The rewarde of ingratitude. To the Romaines. All are finners.

o He paffeth not for the mocking of y^e wicked.

1. Cor. 1. 18.

p Or, effectual instrument.

Or, Gentle.

Habak. 2. 4.

gal. 3. 11.

abr. 10. 37.

q The perfection, & integrity of wholeouer hate, appeareth before God holie, blameles, & can be accused of no faute: and this iustice is contrary to mans iustice, or y^e iustice of men, & only is apprehended by faith which daily increaseth, Psal. 84. 7.

r Which God approueth.

Ephe. 4. 18.

s He denied the law of nature corrupt into vngodlines, & vnrightheadnes, vngodlines contemne the false worshipping of God: vnrightheadnes breache of loue toward man.

t In that they neither worship God, as nature partly teacheth the, nor loue one another.

u They worshipped him not as he prescribed, but after their good intentions.

x Or deliuered them as a iuste iudge.

y Seing men wolde not according to the knowledge of God gaue the, worship him a right, he smote their hearts with blindness that they shuld not knowe them selues, but do iniurie one to another and commit the horrible vilenie.

z Or, above the Creator.

Or, appesite.

2 That is, suche one as was detritute of all iudgement.

to preache the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluatiō to euerie one that beleueth, to the Iewe first, and also to the Grecian.

17 For by it the righteousnes of God is reueiled, from faith to faith: as it is writte, *The iuste shal liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlines, and vnrightheadnes of men, which withholde the trueth in vnrightheadnes,

19 Forasmuche as y^e, which may be knowne of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intēt that they shulde be without excuse:

21 * Because that when they knewe God, they glorified him not as God, nether were thankful, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, & of birdes, and foure footed beastes, & of creeping things.

24 Wherefore also God gaue them vp to their hearts lustes, vnto vnclenes, to defile their owne bodies betwene the selues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the men left the natural vse of the woman, and burned in their luste one toward another, and man with man wrought filthines, & receiued in them selues such recompense of their error, as was mete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto reprobat mīde, to do those things which are not conuenient,

29 Being full of all vnrightheadnes, fornication, wickednes, coueteousnes, malicioufnes, full of enuie, of murder, of debate, of disceite, taking all things in the euil parte, whisperers,

30 Backebiters, haters of God, doers of wrōg, proude, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, couenant breakers, without natural affection, suche as can neuer be ap-

peased, merciles.

31 Which mē, though they knewe the Law of God, how that they which commit suche things, are worthe of death, yet not onely do the same, but also fauour them that do them.

CHAP. II.

1 He seareth the hypocrites with Gods iudgement, 7 And conforteth the faithfull. 12 To beat downe all vaine pretence of ignorance, holines, and of alliance with God. he proueth all men to be finners, 15 The Gentiles by their conscience, 17 The Lewes by the Law written.

1 Therefore thou art inexcusable, o mā, whosoever thou art that iudgeth: *for in that that thou iudget another, thou condemnest thy self: for thou that iudget, doest the same things.

2 But we knowe that the iudgement of God is according to the trueth, against the which commit suche things.

3 And thinkest thou this, o thou man, that iudget them which do suche things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnes, and *pacience, and long sufferance, not knowing that the bountifulnes of God leade thee to repentance?

5 But thou, after thine hardnes and heart that can not repent, *heapest vnto thy self wrath against the day of wrath and of the declaration of the iuste iudgement of God,

6 *Who wil rewarde euerie mā according to his workes:

7 That is, to them which by continuance in wel doing seke glorie, and honour, & immortalitye, eternal life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrightheadnes, shalbe indignation and wrath.

9 Tribulation and anguish shalbe vpon the soule of euerie man that doeth euil: of the Iewe first, and also of the Grecian.

10 But to euerie man that doeth good, shalbe glorie, and honour, and peace, to the Iewe first, and also to the Grecian.

11 For there is no respect of persones with God.

12 For as manie as haue sinned without the Law, shal perish also without the Law: & as manie as haue sinned in the Law, shalbe iudged by the Law

13 (*For the hearers of the Law are not righteous before God: but y^e doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, do by nature the things contained in the Law, they hauing not the Law, are a Law vnto them selues,

15 Which shewe y^e effect of the Law written

a Which Law God writ in their consciences, and y^e Philosophers called it the Law of nature: the lawers, y^e law of nations, whereof Moyses Law is a plaine exposition. Or, righteousnes b Or consent to the ful measure of all iniquitie.

Or, blamefull. a Nether thel which do approue euil doers, nor they which reprove them, are excusable before God. Mat. 7. 1.

1 cor. 4. 5.

b For ether thou art gillie of the same fautes, or like. For he iudgeth the heart and regardeth not the outward performance. 2. Pet. 3. 13.

Iam. 5. 3.

d The wicked shalbe condemned, and y^e faithful deliuered.

Psal. 62. 13.

reuel. 22. 2.

mat. 16. 7.

e The communitie sorte of mē are moste vnable to be iustified by their workes, seing Abraham the father of beleeuers hath nothing to glorie of before God, & therefore all mens workes shal condemne them, & they onely shalbe saued, which apprehende Iesus Christ by faith to be their onelie iustice, & sanctification.

Deu. 10. 17.

2. chro. 19. 7.

job. 37. 19.

act. 10. 34.

Mat. 7. 21.

Iam. 1. 22.

f By the Grecian he vnderstandeth the Gentle, & euerie one that is not a Iewe. g As touching an outward qualitie, but as the poiter before he make his vessels, he doeth appoint some to glorie, and others to ignominie.

h That is, without the knowledge of the Law written, which was giuen by Moyses.

i For mans cōscience sheweth him when he doeth good or euil.

in their hearts, their conscience also bearing witness, & their thoughts accusing one another, or excusing.)

16 At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

k He awaketh the Iewes, & were a slepe through a certaine leuitic & conference in the Law.

17 Beholde, thou art called a Iewe, and reitest in the Law, and gloriest in God,

Chap. 9. 4. Or, triffle the things that disferu from is.

18 And knowest his wil, and allowest the things that are excellent, in that thou art instructed by the Law:

19 And persuadest thy self that thou art a guide of the blinde, a light of them which are in darkenes.

l The way to teache others in the knowledge of the vruth.

20 An instructor of them which lacke discretion, a teacher of the vnlearned, which halt the forme of knowledge, and of the vruth in the Law.

21 Thou therefore, which teachest another, teachest thou not thy self? which preachest, A man shulde not steale, doest thou steale?

isa. 52. 5. 62. 36. 20.

22 Thou that saist, A man shulde not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committedst thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law dishonorest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, as it is written.

m The end of circumcision was keeping of the Law, & the Sacramēt separated from his end is of none effect.

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

26 Therefore if the vncircumcision kepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

n Or, condemne.

27 And shall not vncircumcision which is by nature (if it kepe the Law) iudge thee, which by the letter and circumcision art a transgressor of the Law?

o When the Law is called the letter, or that it prouoketh death in vs, or that it killeth, or is ministerie of death, or if it is strength of sinne, it is met as we consider the Law of it selfe without Christ.

28 For he is not a Iewe, which is one outward: nether is that circumcision, which is outward in the flesh:

Col. 2. 11. o In the inward man & heart.

29 But he is a Iewe which is one within, & the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 Hauiug granted some prerogative to the Iewes, because of Gods fre and stable promes, 10 He proueth by the Scriptures, bothe Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, & not by workes, 31 And so the Law to be established.

10r, wordes. isa 46. 13. chap. 9. 5. 1 tim. 2. 12. 10r, promes.

What is then the preferment of the Iewe? or what is the profite of circumcision?

2 Muche euerie maner of way: for chiefly, because vnto them were committed the oracles of God.

3 For what, though some did not beleue? shall their vnbelief make the faith of God

without effect?

4 God forbid: yea, let God be true, and euerie man a liar, as it is writtē, That thou mightest be iustified in thy wordes, and ouercome, when thou art iudged.

Iohn 3. 34. Psal. 116. 11. Psal. 51. 6.

5 Now if our vnrighteousnes commendeth the righteousnes of God, what shall we say? Is God vnrighteous which punisheth? (I speake as a man.)

a That thou maist be declared iuste, and thy goodnes and trueny in promysing thy promysies may appeare, when man either of curiositie or arrogancie wolde iudge thy workes.

6 God forbid: els how shall God iudge the worlde?

b He sheweth how y wicked do reason against God.

7 For if the veritie of God hath more aboundeth through my lie vnto his glorie, why am I yet condemned as a sinner?

c Whose carnal wil some wil not obey the wil of God

8 And (as we are blamed, and as some affirme that we say) why do we not euil, that good may come thereof? whose damnation is iust.

d Left the Iewes shulde be puffd vp in that he preferred them to the Gētiles, he sheweth that this their preferment standeth onely in the mercie of God, for as muche as bothe the Iewe and Gētil through some are subiect to Gods wrath, that they might bothe be made equal in Christ.

9 What then? are we more excellent? No, in no wise: for we haue already proued, that all, bothe Iewes and Gentiles are vnder sinne.

10 As it is writtē, There is none righteous, no not one.

Gal. 3. 21.

11 There is none that vnderstandeth: there is none that seeketh God.

Psal. 14. 1.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

Gal. 5. 4.

13 Their throte is an open sepulchre: they haue vsed their tōgues to deceit: the poison of aspes is vnder their lippes.

Psal. 5. 10.

14 Whose mouth is ful of cursing and bitterness.

Psal. 140. 4.

15 Their fete are swift to sheade blood.

Psal. 10. 7.

16 Destruction and calamitie are in their wayes,

Isa. 59. 7.

17 And the way of peace they haue not known.

prou. 1. 16.

18 The feare of God is not before their eyes.

e A peaceable & innocēt life.

19 Now we knowe that whatsoeuer the Law saith, it saith it to them which are vnder the Law, that euerie mouth may be stopped, and all the worlde be culpable before God.

Psal. 36. 1.

20 Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.

Gal. 2. 17.

21 But now is the righteousnes of God made manifest without the Law, hauiug witnessnes of the Law and of the Prophetes,

f That is, the olde testament

22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

g The Law doeth not make vs righteous, but doeth declare that we are guilty before God, & deserue condemnation.

23 For there is no difference: for all haue sinned, and are deprived of the glorie of God,

h He meaneth the Law either written or vnwritten which commandeth or forbiddeh any thing, who se workes can not iustifie because we can not performe them.

24 And are iustified frely by his grace, through the redemption that is in Christ Iesus,

i The worde signifieth them which are left behinde in the race and are not able to runne to the marke, y is to euerlasting life, which here is called the glorie of God.

25 Whome God hath set forth to be a re-

Chap. 2. 17.

Justificacion by faith. To the Romaines. The nature of faith.

k Or fidelitie in performing his promes.

l The Law of faith is the Gospel which offereth saluation (if thou belieueſt) & condition (if thou shalt) also Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the vⁿ only Christ hath fulfilled for vs.

m Meaning, that they are all justified by one meane, & if they will haue anie difference, onely standeth in wordes: for in effect there is none.

n The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his death hath satisfied the Law: so that the Law which colde not bring vs to saluation by reason of our owne corruption, is now made effectual to vs by Christ Iesus.

conciliation through faith in his blood to declare his ^k righteousness, by the forgiveness of the sinnes that are passed through the pacience of God,

16 To shewe at this time his righteousness, that he might be iuste, and a justifier of him which is of the faith of Iesus.

17 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the ^l Law of faith.

18 Therefore we conclude that a man is justified by faith without the workes of the Law.

19 God, is he the God of the Iewes onely, & not of the Gentiles also? Yes, euen of the Gentiles also.

20 For it is one God who shal iustifie circumcision ^m of faith, and vncircumcision through faith.

21 Do we then make the Law of none effect through faith? God forbid: yea ⁿ we establish the Law.

cised, that he shulde be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the ^s steppes of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promes that he shulde be the heire of the worlde, was not giuen to Abraham, or to his seed, through the ^h Law, but through the righteousness of faith.

14 For if they which ^l are of the Law, be ^h heires, faith is made voyde, & the promes is made of none effect.

15 For the Law causeth ^l wrath: for where no Law is, there is no ^m transgression.

16 Therefore it is by faith, that it might come by grace, and the promes might be sure to ⁿ all the fede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, *I haue made thee a father of many nacions) euen ^o before God whome he beleued, who quickeneth the ^p dead, and calleth those things which be not, as thogh they were.

18 Which Abraham aboue hope, beleued vnder hope, that he shulde be the father of many nacions: according to that which was spoken to him, *So shal thy sede be.

19 And he ^q not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundred yere olde, nether ^r the deadnes of Saras wombe.

20 Nether did he doute of the promes of God through vnbeliefe, but was strengthened in ^s faith, & gaue ^t glorie to God, ^u Being fully assured that he which had promised, was also able to do it.

21 And therefore it was imputed to him for righteousness.

22 Now it is not written for him onely, that it was imputed to him for righteousness,

23 But also ^v for vs, to whome it shalbe imputed for ^w righteousness, which beleue in him that raised vp Iesus our Lord from the dead.

24 Who was deliuered to death for our sinnes, & ^x is risen againe for our iustification.

CHAP. V.

1 He declareth the frutes of faith, 7 And by comparison setteth forthe the loue of God and obedience of Christ, which is the fundacion and grounde of the same.

1 Then being iustified by faith, we haue ^a peace toward God through our Lord Iesus Christ,

2 *By whome also we haue accesse through when we are deliuered from all terror of conscience, & fully the fauour of God: and this peace is the frute of faith. *Eph. 2, 13.

g This may not be vnderstande of the frutes of faith: (for thereof ^y Apostle doeth hereafter expressly treat) but of ^y faith it selfe.

h In fulfilling the workes the reof.

i And thinke to performe ^y same by workes.

k If it be requisite to fulfil the Law for him that shalbe of Abrahams inheritance, then it is in vaine to beleue ^y promes: for it serueth to no vse.

l Through our default, and not of it selfe.

m That is no breache of ^o mandement: nWhich beleue.

o By a spiritual kindred which God chiefly accepteth.

p Abraham begate the circumsised (ue by ^y vertue of faith and not by ^y power of nature, which was extinguished: so the Gentils which were nothigare called by the power of God to be of the number of ^y faithful.

q But moſte strong & constant.

r In that he was past child bearing.

s For his merite and truth.

t For our instructions: for we shalbe iustified by the same meanes. v To accomplish & make perfect our iustification.

u By peace here is met that moſte constant ioye of minde persuaded of

CHAP. IIIII.

1. 17 He declareth that iustification is a fre gift euen by them them selues, of whome the Iewes moſte boasted as of Abraham and of Dauid, 15 And also by the office of the Law & faith.

1 **W**Hat shal we say then, that Abraham our father hath foude ^a cōcerning the flesh?

2 For if Abraham were iustified by workes, he hath where in to ^b reioyce, but not with God.

3 For what faith the Scripture? *Abraham beleued God, and it was counted to him for righteousness.

4 Now to him that ^c worketh, the wages is not counted by fauour, but by dette,

5 But to him that ^d worketh not, but beleueth in him that ^e iustifieth the vngodlie, his faith is counted for righteousness.

6 Euen as Dauid declareth the blessednes of the mā, vnto whome God imputeth righteousness without workes, saying,

7 *Blessed are they, whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed is the mā, to whome the Lord imputeth not sinne.

9 Came this blessednes then vpon the ^f circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 *After he receiued the signe of circumcision, as ^y seale of the righteousness of the faith which he had, when he was vncircu-

a That is, by workes.

b He might pretende some merite or worke worthe to be recompensed.

Gen. 15, 6.

Gal. 3, 6.

Iam. 2, 23.

c Meriteth by his workes.

d That dependeth not on his workes, nether thinketh to merit by them.

e Which maketh him that is wicked in him selfe, iuste in Christ.

Psal. 32, 1.

f Vnder this excellent sacrament he comprehendeth the whole Law.

Gen. 17, 10.

Justification by faith. To the Romaines. The nature of faith.

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l The Law of faith is the Gospel which offereth saluation with condition (if thou beleuest) & condition also. Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the w^o onely Christ hath fulfilled for vs.

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Gen. 17. 4.
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u To accomplish & make perfect our iustification.

2 By peace here is met that incredible and mosse constant ioye of minde persuaded of faith.

faith vnto this grace, wherein we stand, & reioyce vnder y hope of the glorie of God.

Lam. 1. 9.

3 Nether do we so onely, but also we reioyce in tribulatioⁿs, knowing that tribulation bringeth forth the patience,

4 And patience experience, and experience hope,

b For it hathe euer good successe. c He meaneth that loue wherewith God loveth vs.

5 And hope maketh not b ashamed, because the loue of God is shed abroad in our hearts by the holie Gost, which is giue vnto vs.

Ebr. 9. 15.

6 For Christ, when we were yet of no strength, at his time, dyed for the * vn-godlie.

d By this comparison he amplifieth the greatnes of Christ. e That is, for suche one of whome he hath receiued good.

7 Douteles one wil scarce dye for a d righteous man: but yet for a s good ma it may be that one dare dye.

8 But God setteth out his loue toward vs, seing y while we were yet sinners, Christ dyed for vs.

9 Muche more then, being now iustified by his blood, we shal be saued from wrath through him.

f Because of sinne: yet friden by the grace of Christ.

10 For if when we were f enemies, we were recociled to God by the death of his Sonne, muche more being recociled, we shal be saued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whome we haue now receiued y atonemet.

12 Wherefore, as by one man sinne entred into the worlde, and death by sinne, and so death w^olt ouer all men: for as muche as all men haue sinned.

g From Adam to Moses.

13 For vnto the s time of the Law was sinne in the worlde, but sinne is not imputed, while there is no Law.

h He meaneth yong babes, which nether had the knowledge of the Law of nature, nor any motio of concupiscence, muche lesse comitted any adual sinne: & this may also comprehend y Gentiles.

14 But death reigned from Adam to Moses euen ouer them also that sinned not b after the like maner of the transgression of A-dam, which was y figure of k him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, muche more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Nether is the gift so, as that which entred in by one that sinned: for the faute came of one offence vnto condenacion: but the gift is l of many offences to iustification.

i For by Christ we are not onely deliuered from y finnes of Adam, but also from all sinne as we haue added thereunto.

17 For if by y offence of one, death reigned through one, muche more shal they which receiue the abundance of grace, and of the gift of m righteousness, reigne in life through one, that is Iesus Christ.

18 Likewise the s by the offence of one the faute came on all men to condemnation, so by the iustifying of one the benefite alunded toward n all men to y iustification of life.

m The iustice of Iesus Christ which is imputed to y faithful. n Which beleeue to be saued in Iesus Christ.

19 For as by one mans disobedience many were made sinners, so by the obedience of one shal many also be made righteous.

20 Moreover the Law entred thereupon that the offence shulde p abunde: neuer theles where sinne abounded, there grace abounded muche more:

o The Lawe of Moses. p That it might be more manifestly knowne, & see before all mens eyes.

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnes vnto eternal life, through Iesus Christ our Lord.

CHAP. VI.

Because no man shulde glorie in the flesh, but rather seeke to subdue it to the Spirit, 3 He sheweth by the ver-tue & end of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to godlie life, 21 Setting before mens eyes the rewarde of sinne and righteousness.

1 What shal we say then? Shal we con-tinue stil in sinne, that grace may abunde? God forbid.

2 How shal we, that are a dead to sinne, liue yet therein?

a He dyeth to sinne in whome the strenght of sinne is broken by y vertue of Christ, and is now liueth to God.

3 Knowe ye not, that * all we which haue bene baptized into b Iesus Christ, haue bene baptized into his death?

Gal. 3. 27. Col. 2. 12.

4 * We are buryed then with him by bap-tisme into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also shulde * walke in newnes of life.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man.

5 * For if we be grafted with him d to the similitude of his death, euen so shal we be to the similitude of his resurrection,

c The Greke worde meaneth, that we growe vp together with Christ, as we see in moss, yuie, mistletoe, or suche like growe vp by a tree and are nourished with the ioye thereof.

6 Knowing this, that our olde man is crucified with him, that the e bodie of sinne might be destroyed, that henceforthe we shulde not serue sinne.

d ebr. 12. k. 2. pet. 2. 1. 1. Cor. 6. 14. 2. tim. 2. 11.

7 For he that is dead, is f freed from sinne.

e The Greke worde meaneth, that we growe vp together with Christ, as we see in moss, yuie, mistletoe, or suche like growe vp by a tree and are nourished with the ioye thereof.

8 Wherefore, if we be dead with Christ, we beleue that we shal liue also with him,

9 Knowing that Christ being raised from y dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he dyed, he dyed once s to sinne: but in that he liueth, he liueth to h God.

11 Likewise thinke ye also, that ye are i dead to sinne, but are aliuie k to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the lustes thereof.

f Because that being dead we can not sinne.

13 Nether giue ye your membres as weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliuie from the dead, and giue your membres as weapons of righteousness vnto God.

g That he might destroy sinne in our flesh.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the m Law, but vnder n grace.

h And sitreth at the right hand of the Father.

by the participation of Christs death, by whom a^o being quickened we liue to God, that is, to righteousness. k In that ye are led with the Spirit of God. l The minde first: right fresh euil motions, whereby mans will is enticed to chauce burst forth the lustes, by them y bodie is prouoked, and the bodie by his a-tions doeth solite the minde: therefore he commandeth, at the least that we rule our bodies. m Which is the declaration of sinne. n Indewcd with the Spirit of Christ.

faith vnto this grace, wherein we stand, & reioyce vnder y hope of the glorie of God.

Iam. 1. 3.

3 Nether do we so onely, but also we reioyce in tribulatiōs, knowing that tribulation bringeth forth the patience,

4 And patience experience, and experience hope,

b For it hath euer good successe.

5 And hope maketh not b ashamed, because the loue of God is shed abroade in our hearts by the holie Ghost, which is giue vnto vs.

c He meaneth that loue wherewith God lo ueth vs.

6 For Christ, when we were yet of no strength, at his time, dyed for the vngodlie.

Ebr. 9. 15.

7 Douteles one wil feare dye for a righteous man: but yet for a good mā it may be that one dare dye.

1. pet. 3. 18.

8 But God setteth out his loue towarde vs, seing y while we were yet sinners, Christ dyed for vs.

d By this comparison he amplifieth the death of Christ.

9 Muche more then, being now iustified by his blood, we shal be saued from wrath through him.

e That is, for suche one of whome he hath receiued good.

10 For if when we were enemies, we were recōciled to God by the death of his Sonne, muche more being recōciled, we shal be saued by his life.

f Because of sinners yet friendes by the grace of Christ.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whome we haue now receiued y atonemēt.

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i Yet all mankind, as iwere sinned whe they were as yet inclosed in Adams loynes.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, muche more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

k Which was Christ.

16 Nether is the gift so, as that which entred in by one that sinned: for the faute came of one offence vnto condēnacion: but the gift is l of many offences to iustification.

l For by Christ we are not onely deliuered from y sinnes of Adam, but also from all suche as we haue added thereunto.

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m The iustice of Iesus Christ which is imputed to y faithful

18 Likewise thē as by the offence of one the faute came on all men to condemnation, so by the iustifying of one the benefite atunded toward n all men to y iustification of life.

n Which belieue in Iesus Christ.

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20 Moreouer the Law entred thereupon that the offence shulde p abunde: neuertheles where sinne abounded, there grace abounded muche more:

o The Lawe of Moses. p That it might be more manifestly knowne, & see before all mens eyes.

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnes vnto eternal life, through Iesus Christ our Lord.

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2 How shal we, that are a dead to sinne, liue yet therein?

a He dyeth to sinne in whome the strength of sinne is broken by y vertue of Christ, and so now li ueth to God. Gal. 3. 27. Col. 2. 12.

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4 We are buried then with him by baptism into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also shulde * walke in newnes of life.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man. Ephes. 4. 23. Col. 3. 8.

5 For if we be c grafted with him d to the similitude of his death, euen so shal we be to the similitude of his resurrection,

c The Greke worde meaneth, that we growe vp together with Christ, as we se moss, yuie, mistletoe, or suche like growe vp by a tre and are nourished with the ioyse thereof.

6 Knowing this, that our olde man is crucified with him, that the e bodie of sinne might be destroyed, that henceforth we shulde not serue sinne.

d If we by his vertue dye to sinne.

7 For he that is dead, is f freed from sinne.

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8 Wherefore, if we be dead with Christ, we beleue that we shal liue also with him,

f Because that being dead we can not sinne.

9 Knowing that Christ being raised from y dead, dyeth no more: death hath no more dominion ouer him.

g That he might destroy sinne in our flesh.

10 For in that he dyed, he dyed once g to sinne: but in that he liueth, he liueth to h God.

h And stireth at the right hand of the Father.

11 Likewise thinke ye also, that ye are i dead to sinne, but are aliuē k to God in Iesus Christ our Lord.

i We may gather y we are dead to sinne, when sinne be ginneth to dye in vs: which is by the participation of Christs death, by whome also being quickened we liue to God, that is, to righteousness.

12 Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the lustes thereof.

k In that ye are led with the Spirit of God. I The minde first minisreth euil motions, whereby mans will is enticed: hence burst forth the lustes, by them y bodie is prouoked, and the bodie by his actions doeth sollicite the minde: therefore he commandeth, at the least that we rule our bodies.

13 Nether giue ye your membres as o weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliuē from the dead, and giue your membres as weapons of righteousness vnto God.

m Which is the declaration of sinne.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the m Law, but vnder n grace.

n Indewed with the Spirit of Christ.

We must be holie. To the Romaines. Mans imperfection.

John 3.34.
a. pet. 2. 19.

o shewig that none can be iust which doeth not obey God.

p To conforme your selues vnto it.

q It is a most vile thing for him that is deliuered fro y schlaerie of sinne, to returne againe to the same.

r Leauing to speake of heauenlie things, according to your capacite, I vlt these similitudes of seruitude & fredome, that ye might the better vnderstand.

s Or, § rewarde and recompense.

t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

15 What then? shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 *Knowe ye not, that to whomefoeuer ye giue your selues as seruants to obey, his seruants ye are to whome ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were deliuered.

18 Being then made fre from sinne, ye are made the seruants of righteousness.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousness in holines.

20 For when ye were the seruants of sinne, ye were freed from righteousness.

21 What frute had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your frute in holines, and the end, euerlasting life.

23 For the wages of sinne is death; but the gifte of God is eternal life through Iesus Christ our Lord.

CHAP. VII.

1.7.12 The use of the Law. 6.24 And how Christ hath deliuered vs from it. 16 The infirmitie of the faithful. 23 The dangerous fight betwene the flesh & the Spirit.

1 Knowe ye not, brethren, (for I speake to them that knowe the Lawe) that the Law hath dominion ouer a man as long as he liueth?

2 *For the woman which is in subiection to a man, is bounde by the law to the man, while he liueth: but if the man be dead, she is deliuered from the law of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an adulteresse: but if the man be dead, she is free fro the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethre, are dead also to y Law by the bodie of Christ, that ye shulde be vnto another, euen vnto him that is raised vp fro the dead, that we shulde bring forth the frute vnto God.

5 For when we were in the flesh, the motions of sinnes, which were by the Law, had force in our membres, to bring forth the frute vnto death.

6 But now we are deliuered from the Law, being dead vnto it, wherein we were holden, that we shulde serue in newnes of Spirit, and not in the oldenes of the letter.

a Meaning, § moral Lawe.

2 Cor. 7. 39.

b Bothe in this first marriage & in the seconde, the husband & the wife must be considered within our selues: the first husband was Sinne, and our flesh was the wife: their children were the frutes of the flesh, Gal 5. 19. In the seconde marriage y Spirit is the husband, the new creature is the wife, & their children are the frutes of the Spirit, Gal 5. 22.

c Which is y Spirit or the seconde husband.

d When we were destitute of the Spirit of God.

e Or, afflictions. e Meaning to sinne, our first husband.

7 What shal we say then? Is the Law sinne? God forbid. Nay, I knewe not sinne, but by the Law: for I had not knowne lust, except the Law had said, * Thou shalt not lust.

8 But sinne toke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the Law sinne is dead.

9 For I once was a liue, without the Law: but when the commandement came, sinne reuiued,

10 But I dyed: and the same commandement which was ordeined vnto life, was founde to be vnto me vnto death.

11 For sinne toke occasion by the commandement, and diseiued me, and thereby slew me.

12 Wherefore the Law is holie, and the commandement is holie, and iust, & good.

13 Was that the which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commandement.

14 For we knowe that the Lawe is spiritual, but I am carnal, solde vnder sinne.

15 For I alowe not that which I do: for what I wolde, that do I not: but what I hate, that do I.

16 If I do then that which I wolde not, I consent to the Law, that it is good.

17 Now then, it is no more I, that do mit, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to wil is present with me: but I finde no meanes to performe that which is good.

19 For I do not the good thing, which I wolde, but the euil, which I wolde not, that do I.

20 Now if I do that I wolde not, it is no more I that do it, but the sinne that dwelleth in me.

21 I finde then by the Law, that when I wolde do good, euil is present with me.

22 For I delite in the Law of God, concerning the inner man:

23 But I see another law in my membres, rebelling against the law of my minde, & leading me captiue vnto the law of sinne, which is in my membres.

24 O wretched ma that I am, who shal deliue me from the bodie of this death!

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CHAP. VIII.

The assurance of the faithful and of the frutes of the holie Ghost in them. 3 The weakenes of the Lawe & who accomplish'edit. 4 And wherefore. 5 Of what sorte

f There is nothing more enemie to sinne the Law: if so be therefore that sinne rage more by reason thereof then before, why shulde it be imputed to the Lawe & discioleth the fleighes of sinne her enemie?

Exod. 20. 17.

dent. 5. 21.

g Which is an inward vice not openly knowne.

h He thought him self to be a liue, when he knewe not the Lawe.

i. Tim. 1. 8.

i Sinne being discioled by the Lawe, is so muche more detestable, because it turneth the goodnes of y Lawe to our detraction.

k So that it can iudge the affections of the heart.

l He is not able to do that which he desireth to do, & therefore is farre from the true perfection.

m He doeth not excuse himself, but sheweth that he is not able to accomplish y good desire which is in him.

n Or, in my nature.

o That is, in my Spirit.

p Or, commandements.

q Euen the corruption which yet remaineth.

r The flesh stayeth euen y moste perfect to runne forward as the spirit witheth.

s That is, in my Spirit.

t Or, commandements.

u Euen the corruption which yet remaineth.

v This is the lump of sinne and death.

w In that parte which is regenerate.

x Which is the parte corrupted.

We must be holie. To the Romaines. Mans imperfektion.

15 What then shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

*John 8.34.
1. pet. 2.19.*

o Shewig that none can be iust which doeth not obey God.

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4 So ye, my brethren, are dead also to y Law by the bodie of Christ, that ye shulde be vnto another, euen vnto him that is raised vp fro the dead, that we shulde bring forth the frute vnto God.

5 For when we were in the flesh, the motions of finnes, which were by the Law, had force in our membres, to bring forth the frute vnto death.

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1 The assurance of the faithfull and of the frutes of the holie Ghost in them. 3 The weakenes of the Lawe & who accomplish it. 4 And wherefore. 5 Of what sorte

f There is no this more enemy to sinne, the Lawe, if lo be there fore that sinne rage more by reason thereof then before, why shulde it be imputed to the Lawe & disceiteth the sightes of sinne her enemy? *Exod. 20.17. deut. 5.21.*

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p Euen the corruption which yet remaineth.

q This fleshlie lump of sinne and death.

r In that parte which is regenerate.

s Which is the parte corrupted.

t Or, commandement.

u Meaning, our first houband.

The flesh & the Spirit. Chap. VIII. Saued by hope. 73

sorte the faithful ought to be. 6 The frute of the Spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutual loue betwixt God and his children. 29 Of his forknowledge.

waiteth when the sonnes of God shalbe reueiled.

20 Because the creature is subiect to vauentic, not of it owne wil, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of y^e sonnes of God.

22 For we knowe that euerie creature groweth with vs also, and trauaileth in paine together vnto this present.

23 And not onely the creature, but we also which haue the first frutes of the Spirit, euen we do sigh in our selues, waiting for the adopcion, euen the redemption of our bodie.

24 For we are saued by hope: but hope that is sene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we se not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we knowe not what to praie as we ought: but the Spirit it self maketh request for vs, with sighs, which can not be expressed.

27 But he that searcheth y^e hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Sainctes, according to the wil of God.

28 Also we knowe that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren.

30 Moreouer whome he predestinate, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.

31 What shal we then say to these things? If God be on our side, who shall be against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shal he not with him giue vs all things also?

33 Who shal lay anie thing to the charge of Gods chosen? it is God that iustifieth,

34 Who shal condemne? it is 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 vs.

35 Who shal separate vs from the loue of y^e Christ? shal tribulation or anguish, or persecution, or famine, or nakednes, or peril, or sward?

36 As it is writtē, *For thy sake are we killed all day long: we are counted as shepe for the slaughter.

37 Neuertheles, in all these things we are more then conquerers through him that loued vs.

n The creature shal not be restored before that Gods children be brought to their perfection: in the meane season they wait.

o That is, to destruction, because of mans sinne.

p He meaneth not the Angels, neither deulls nor men.

q And they are farre from the perfection.

r Which shal be in the reuercion when we shalbe made conformable to our head Christ.

s By hope is meant y^e thing, which we hope for.

t In y^e he stirreth their hearts to pray, & sheweth bothe whome to aske, and how.

u He sheweth by the ordie of our election that afflictions are meanes to make vs like the Sonne of God.

v Isa. 50. 5.

x Who pronounceth his iust in his Sonne Christ.

y Wherewith he loued vs, or God in Christ: y^e loue is grounded vpon his determinate purpose, and Christ is the pledge thereof.

z Psal. 44. 23.

z Which is to signifie the cōdicio of Christs Church.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.

b He annexeth the condicion left we shulde abuse y^e libertie.

c The power & auctoritie of the Spirit, that is, the grace of regeneration.

d Whose sanctification is made ours.

e Or, if no strenght.

f Or, by sinne.

g Christ did take flesh, w^{ch} of nature was subiect to sinne, w^{ch} notwithstanding he sanctified euen in the vterine infant of his conceiption, & so did appropriate it vnto him, that he might destroy sinne in us, 2. Cor. 5. 21.

h That which the Law requieth.

i The worde comprehendeth all y^e which is moſte excellent in man, as wil, vnderstanding, reason, wit, &c.

k Or, if he be.

l Or, if he be.

m The Spirit of regeneration w^{ch} abolisheth sinne in our flesh, not all at once, but by degrees: wherefore we must in y^e meane time call to God through patience.

n But to liue after the Spirit.

o So he nameth the holie Ghost of the effect, w^{ch} he causeth in vs, when he proposeth vs saluacion by y^e Law with an impossible cōdicio, w^{ch} so doeth seale our saluacion in our hearts by Christs reueiled adopcion, that we consider not God now as a rigorous Lord, but as a moſte merciful Father.

p Gal. 4. 5.

q So y^e we haue two witnesses, Gods Spirit & ours, who is certified by y^e Spirit of God. m Frely made partakers of the Fathers treasures.

r Or, if like

s Gal. 4. 5.

t Or, if like

u Gal. 4. 5.

1 Now then there is no cōdemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

2 For the Law of the Spirit of life which is in Christ Iesus, hath freed me from the law of sinne and of death.

3 For (that that was impossible to the Law, in as muche as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of sinful flesh, and for sinne, condemned sinne in the flesh,

4 That the righteousness of y^e Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, sauour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the Spirit is life & peace,

7 Because the wisdom of the flesh is enimic against God: for it is not subiect to the Law of God, nether in dede can be.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if anie man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the bodie is dead, because of sinne: but the Spirit is liue for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shal also quicken your mortal bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, we are debtors not to the flesh, to liue after the flesh:

13 For if ye liue after the flesh, ye shal dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shal liue.

14 For as manie as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the Spirit of bondage to feare againe: but ye haue receiued the Spirit of adopcion, whereby we crye Abba, Father.

16 The same Spirit beareth witness with our Spirit, that we are the childre of God.

17 If we be children, we are also heires, euen the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we maye also be glorified with him.

18 For I counte that the afflictions of this present time are not worthie of the glorie, which shalbe shewed vnto vs.

19 For the feruent desire of the creature

Christ is verie God. To the Romaines. Predestinacion.

38 For I am persuaded that nether death, nor life, nor Angels, nor^a principalities, nor powers, nor things present, nor things to come,
 39 Nor height, nor depth, nor anie other creature shalbe able to separate vs from the^b loue of God, which is in Christ Iesus our Lord.

^a Paul setteth forth by these wordes the wonderful nature of the spirits, aswel the good. Eph 1, 21 col. 1. 1. as the euill spirits, Ephes 6, 12. col. 2, 15.
^b That is, wherewith God loueth vs in his Sonne Christ Iesus.

^a As becometh him that reuerenceth Christ, or whose tongue Christ tu- teth & so ca- keth Christ for his witness.
 Act 9, 2.

^b He wolde re- deme the reic- tion of y Iew- es whis owne damnacion, & declareth his zeale towarde Gods glorie, read Exod. 32, 32.

^c The Arke of the couenant, because it was a signe of Gods pre- sence, was called Gods glorie, 1. Sam. 4, 21. ps. 126, 8.

^d The two ta- bles of the cou- enant, Deut. 10, 9.

^e Christ is ve- rie God.
 Gal 4, 28.

^f That is, of Iacob whose name was also Israel.

^g The Israel- ites must not be esteemed by their kindred, but by the fe- cer election of God, which is aboue the ex- ternal vocacio- h As, Ismael, Gen. 25, 23.

ⁱ As the onelie wil & purpose of God is the chief cause of election & re- probation: so his fre mercie in Christ is an inferior cause of saluacion, & the hardening of the heart, an inferior cause of damnacion.

CHAP. IX.

¹ Having testified his great loue towardes his nacion, & the signes thereof, ¹¹ He entreateth of the election and reprobacion. ²⁴ Of the vocacion of the Gentiles, ³⁰ And reuocacion of the Iewes.

I Say the trueth^a in Christ, I lye not, my conscience bearing me witness in the holie Gost,
 That I haue great heauines and continu- al sorowe in mine heart.

* For I wolde wish my self to be^b sepa- rate from Christ, for my brethre that are my kinsmen according to the flesh,
 Which are the Israelites, to whome per- teineth the adoption, and the^c glorie, and the^d Couenantes, and the giuing of the Law, and the seruice of God, and the prom- ises.

Of whome are the fathers, and of whome concerning the flesh, Christ came, who is^e God ouer all blessed for cuer, Amen.

* Notwithstanding it can not be that the worde of God shulde^f take none effect: for all they are not^g Israel, which are of Israel:

Nether^h are thei all children, because thei are the seds of Abraham: * but, Inⁱ s Isaac shal thy seds be called:

That is, they which are the children of the^h flesh, are not the children of God: but theⁱ children of the promes are coun- tered for the seds.

For this is a worde of promes, * In this same time wil I come, and Sara shal haue a sonne.

Nether^h he onelie felt this, but also * Re-becca when she had conceived by one, e-uen by our father Isaac.

For yerⁱ the children were borne, & when they had nether done good, nor euil (that the purpose of God might remaine accord- ing to electioⁿ not by workes, but by him that calleth)

It was said vnto her, * The elder shal serue the yonger.

As it is written, * I haue loued Iacob, & haue hated Esau.

What shal we say then? Is there vnrighteousnes with God? God forbid.

For he saithⁱ to Moses, * I wil haue mercie on him, to whome I wil shewe mercie: and wil haue compafsion on him, on whome I wil haue compafsion.

So thenⁱ it is not in him that willeth, nor in him that runeth, but in God that shew-

eth mercie.
 17 For the^k Scripture saith vnto Pharao, ^k That is, God in y Scripture. Exod. 9, 16.
 * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared through out all the earth.

Therefore he hathe mercie on whome he wil, & whome he wil, he hardeneth.

Thou wilt say then vnto me, Why doeth he yet complaine? for who hathe resisted his wil?

But, o man, who art thou which^l pleadest against God? shal the^m thing formed say to him that formed it, Why hast thou made me thus?

Hathe not the potter power of the claie to make of the same lompe one vessel to "honour, and another vnto dishonour?"

What and if God wolde, to shewe his wrath, and to make his power knowne, suf- fre with log pacience the vessels of wrath, prepared to destruction?

And that he might declare the riches of his glorie vpon y vessels of mercie, which he hathe prepared vnto glorie?

Euen vs, whome he hathe called, not of the Iewes onely, but also of the Gentiles,

As he saith also in Osee, * I wil call them, My people, which were not my people: & her, Beloued, which was not beloued.

And it shalbe in the place where it was said vnto them, * Ye are not my people, that there they shalbe called, The childre of the liuing God.

Also Esaias cryeth concerning Israel, * Thogh the number of the children of Israel were as the sand of the sea, yet shal but a remnant be saued.

For he wil make his account, & gather it into a short sime with righteousnes: for the Lord wil make a short count in the earth.

* And as Esaias said before, Except the Lord of holtes had left vs a seds, we had bene made asⁿ Sodom, and had bene like to Gomorrha.

What shal we say then? That the Gen- tiles which folowed not righteousnes, haue attained vnto righteousnes, euen the righ- teousnes which is of faith.

But Israel which folowed the Law of righteousnes, colde not atteine vnto the Law of righteousnes.

Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stombled at the stom- bling stone,

As it is written, * Beholde, I lay in Sion aⁿ stumbling stone, and a rocke to make men fall: and euerie one that beleueth in him, shal not be ashamed.

^k That is, God in y Scripture. Exod. 9, 16.
^l Or shearest a gainst.
 Isa. 45, 9.
 Ierem. 28, 6.
 Wisd. 15, 7.

^m Or, vnto honore y/c.

Hose. 2, 23.
 1. pet. 2, 10.

Isa. 10, 21.

I God wil make iuche worke of that people that the fewe, y shal remaine, shalbe a worke of his iustice, & shal ser forth his glorie in his Church.
 Isa. 1, 9.
ⁿ That is, ve- rily lost.

CHAP. X.

After that he had declared his zeale towardes them, he

3 *He sheweth the cause of the ruine of the Iewes.*
4 *The end of the Lawe.* 5 *The difference betweene the iustice of the Lawe, and of faith.* 17 *Whereof faith cometh, and to whome it belongeth.* 19 *The reuersion of the Lawes, and calling of the Gentiles.*

1 **B**to God for Israel is, that they might be sau'd.

2 For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

3 For they, being ignorat of the righteousness of God, & goig about to stablish their owne righteousness, haue not submitted them selues to the righteousness of God.

4 * For Christ is the bend of the Law for righteousness vnto euerie one y beleueth.

5 For Moses thus describeth the righteousness which is of the Lawe, * That the man which doeth these things, shal liue thereby.

6 But the righthousnes which is of faith, speaketh on this wise, * Say not in thine heart, Who shal ascende into heauē? (that is to bring Christ from aboue)

7 Or, Who shal descende into the depe? (y is to bring Christ againe from the dead)

8 But what saith it? * The worde is nere thee, euen yn thy mouth, and in thine heart. This is y^d worde of faith which we preache.

9 For if thou shalt cōfesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be sau'd.

10 For with the heart man beleueth vnto righteousness, and with^e the mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoeuer beleueth in him, shal not be ashamed.

12 For there is no difference betweene the Iewe & the Grecian: for he y is Lord our all, is riche vnto all, that call on him.

13 * For whosoeuer shal call vpō the Name of the Lord, shal be sau'd.

14. But how shal thei call on him, in whome they haue not beleued? and how shal they beleue in him, of whome they haue not heard? and how shal they heare without a preacher?

15 And how shal they preache, except they be sent? as it is written, * How beautiful are the fete of them which bring glad tydings of peace, and bring glad tydings of good things!

16 But they not all obeyed the Gospel: for Esaias saith, * Lord, who hath beleued our^r report?

17 Then saith it by hearing, & hearing s by the worde of God.

18 But I demāde, Hauē^h thei not heard? * No doute their^r sounde went out through all

the earth, & their wordes into the ends of the^k worlde.

19 But I demāde, Did not Israel knowe God? First Moses saith, * I wil prouoke you to eniue by a nation that is not my nation, & by a foolish nation I wil anger you.

20 * And Esaias is bolde, and saith, I was founde of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched forth the mine hand vnto a disobedient, and gainesaying people.

CHAP. XI.

4 *God hathe bin Church although it be not sene to māns eye.* 5 *The grace shewed to the elect.* 7 *The iudgements of the reprobate.* 8 *God hathe blinded the Iewes for a time, and reueiled himself to the Gentiles.* 18 *Whome he warneth to humble the selues.* 29 *The giftes of God without repentāce.* 33 *The depth of Gods iudgement.*

1 **I** Demāde then, Hathe God call away this people? God forbid: for I also am an Israelite, of the sede of Abraham, of the tribe of Beniamin.

2 God hathe not cast away his people which he^a knewe before. Knowe ye not what the Scripture saith of Elias, how he maketh request vnto God^b against Israel, saying,

3 * Lord, they haue killed thy Prophetes, & digged downe thine altars: and I am iest alone, and they seke my life?

4 But what saith y^d answer of God to him? * I haue reserued vnto my self^c fewe thousand men, which haue not bowed the knee to Baal.

5 Euē so then at this present time is there a remnant through the^e election of grace.

6 And if it be of grace, it is no more of worke: or els were grace no more grace: but if it be of worke, it is no more grace: or els were worke no more worke.

7 What then? Israel hathe not obtained y^d he sought: but the electioⁿ hathe obtained it, and the rest haue bene hardened,

8 According as it is written, * God hathe giuen the^d the spirit of^o slomber: eyes that they shulde not se, & eares that they shulde not heare vnto this day.

9 And Dauid faith, * Let their^d table be made a snare, & a net, & a stumbling blocke, euen for a recompense vnto them.

10 Let their eyes be daikened that they se not, & bowe downe their backe alwayes.

11 I demāde then, Hauē they stombled, that they^f shulde fall? God forbid: but through their fall saluation commeth vnto the Gentiles, to^g prouoke them to follow them.

12 Wherefore if the fall of them be the riches of the worlde, & the diminishing of the^h the^r riches of the Gētiles, how muche more shal their abundance be?

k Then seing all the worlde knewe God by his creature, the Iewes colde not be ignorant, and so lined of mallice.

Deut 32.22. I fa. 65.1.

I fa. 65.2.

102. yn b i l e x i. g.

a And elected before all beginning
1. King 19.10. b H. talked with God not that he shulde punish Iste-el, but y^d iamen ted their talshode & fo his wordes made against them.

1. King 19.18 c Meaning an infinit number
102. sic e i r d i i a

I fa. 6.29.

10. 10. 10.

mat. 13.14.

iohn 12.40.

alt. 28.26.

I psal 69.22.

102. sic e i r d i i a

d Christ by y^d mouth of the Prophet

witheth that which came vpon y^d Iewes, that is, that as barates are taken where as they thinke to finde fode, so y^d Law which the Iewes of a blinde zeale preferred to the Gospel thinking to haue saluation by it, shulde turne to their destruction.

e Take fro the^d thy grace and strength.

f Without hope to be restored.

g The Iewes to followe the Gentiles.

h In that the Gentiles haue the knowledge of the Gospel.

a That is a certeine affection, but not a true knowledge

b The end of the Lawe is to iustifie the which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, satisfi cation, &c.

Gal 3.24.

Leu. 18.5.

ezek 20.11.

gal. 3.12.

Deut. 30.12.

Deut. 30.14.

c Because we cannot performe the Lawe, it maketh vs to doubt, who shal go to heauen & to say, Who shal go downe to the depe to deliuer vs thence: but faith teacheth vs y^d Christ is ascended vp to take vs with him & hathe descended into the depth of death, & deliuer vs.

I fa. 28.16.

d That is, the promes & the Gospel which agreeth with the Lawe.

Iol. 2.32.

alt. 2.21.

e That is, the way to be sau'd is to beleue with heart that we are sau'd onely by Christ, and to confesse the same before the worlde.

I fa. 32.7.

naum 1.15.

102. sic e i r d i i a

f Meaning the Gospel & the good tydings of saluation which he preached.

I fa 53.8.

iohn 12.38.

g That is, by Gods commandment, of whom we they are sent that preach the Gospel. It may be also taken for the very preaching it self.

I psal 119.5.

h Both the Iewes & Gentiles.

i The Hebrew worde signifieth the line or proportion of the heauens, whose moeste excellent frame, besides the rest of Gods creatures, preacheth vnto the whole worlde and setteth forthe the worthines of the Creator.

Prou. 3. 7. *ifa. 5. 11.* k That is, in your owne conceit. Prou. 20. 22. *mat. 5. 39.* 1. pet. 3. 9. 2. cor. 8. 17. l Liue so honestly & godly that no man can finde fault with you. *Ebr. 12. 14.* *Eccle. 28. 1.* *mat. 5. 39.* *Deu. 32. 35.* *abr. 10. 39.* Prou. 25. 21. m For ether thou shalt wounde him with thy benefit, or els his conscience shall beare him witness Gods burning wrath hegeth ouer him. *W. i. 6. 4.* *tit. 3. 1.* 1. pet. 2. 13.

a Not onely the punishment of the Iudges, but also the vengeance of God.

Greke, a veneger with wrath

b For no private man can condemne that gouernemēt w^{ch} God hath appointed without \bar{y} breache of his conscience: and here he speaketh of ciuill magistrates: so that Antichrist and his can not waite this place to establish their tyrannie ouer the conscience. *Ma. 22. 17.* c That is, to defende \bar{y} good and to punish the euill. d He meaneth onely the seccō table. *Exod. 20. 14.* *dent. 5. 18.* *Leuit. 19. 18.* *mat. 22. 39.* *gal. 5. 14.* *1. tim. 2. 8.* *1. tim. 1. 5.*

- 16 Be of like affection one towards another: *be not lie minded: but make your selues equal to them of the lower sorte: be not wife in ^k your selues.
- 17 *Recōpense to no mā euil for euil: procure things honest in the fight of all men.
- 18 *If it be possible, as much as in you is, haue peace with all men.
- 19 Dearly beloued, *aunge not your selues, but giue place vnto wrath: for it is written, *Vengeāce is mine: I wil repaye, saith the Lord.
- 20 *Therefore, if thine enemy hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape ^m coles of fyre on his head.
- 21 Be not ouercome of euil, but ouercome euil with goodnes.

CHAP. XIII.

- 1 *The obedience to the Rulers. 4 Why they haue the sworde. 2 Charitie ought to measure all our doings. 11 An exhortation to innocencie & puritie of life.*
- 1 **L**et ^a euerie soule be subiect vnto the higher powers: for there is no power but of God: & the powers that be, are ordeined of God.
- 2 Who soeuer therefore resisteth \bar{y} power, resisteth the ordinance of God: and they that resist, shall receiue to them selues iudgement.
- 3 For princes are not to be feared for good workes, but for euill. Wilt \bar{y} then be without feare of the power: do wel: so shalt thou haue praise of the fame.
- 4 For he is the minister of God for thy wealth: but if thou do euil, feare: for he beareth not the sworde for nought: for he is the minister of God ^m to take vengeāce on him that doeth euil.
- 5 Wherefore ye must be subiect, not because of wrath onely, but also for ^b conscience sake.
- 6 For, for this cause ye paye also tribute: for they are Gods ministers, applying them selues for the same ⁿ thing.
- 7 *Giue to all men therefore their due: tribute, to whome ye owe tribute: custome, to whome custome: feare, to whome feare: honour, to whome ye owe honour.
- 8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the ^d Law.
- 9 For this, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet: and if there be any other commandement, it is briefly comprehēded in this saying, ^e in this, *Thou shalt loue thy neighbour as thy self.
- 10 Loue doeth not euil to his neighbour: therefore is loue \bar{y} ^f fulfilling of the Law.
- 11 And that, cōsidering the season, that it is now time that we shulde arise from slepe:

- for now is our saluation ^e nerer, then when we beleued it.
- 12 The night is past, & the day is at hand: let vs therefore cast away the workes of darkenes, and let vs put on the ^f armour of light,
- 13 So that we walke honestly, as in the day: not in ^g glotonie, and dronkennes, nether in chambering and wantonnes, nor in strife and enuying:
- 14 *But put ye on the Lord ^h IESVS CHRIST, and take no thought for the flesh, to fulfill the lustes of it.

CHAP. XIII.

- 1 *The weake ought not to be despised. 10 No man shoulde offende anothers conscience, 15 But one to supporte another in charitie and faith.*
- 1 **H**im that is weake in the ^a faith, receiue vnto you, but not ^b for controuersies of disputations.
- 2 One beleueth \bar{y} he may eat of all things: & another, which is weake, eateth herbes.
- 3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hathe receiued him.
- 4 *Who art thou that condemnest another mans seruant? he standeth or faileth to his owne ^c master: yea, he shall be established: for God is able to make him stande.
- 5 This mā esteemeth one day aboute another day, & another man counteth euerie daye a like: let euerie man be ^d fully persuaded in his minde.
- 6 He that ^e obserueth the day, obserueth it to the ^f Lord: and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to the Lord: for he giueth God thākes: and he \bar{y} ^g eateth not, ^h eateth not to the Lord, and giueth God thākes.
- 7 For none of vs liueth ⁱ to him self, neither doeth anye dye to him self.
- 8 For whether we liue, we liue vnto the Lord: or whether we dye, we dye vnto the Lord: whether we liue therefore, or dye, we are the Lords.
- 9 For Christ therefore dyed and rose againe, and reuiued, that he might be Lord bothe of the dead and the quicke.
- 10 But why doest thou iudge thy brother? or why doest thou despise thy brother? *for we shall all appeare before the iudgement seat of Christ.
- 11 For it is written, *I k liue, saith the Lord, and euerie knee shall bowe to me, and all tongues shall confesse vnto God.
- 12 So then euerie one of vs shall giue accounts of him self to God.
- 13 Let vs not therefore iudge one another anye more: but vse ^j your iudgement rather

e Before we beleued, it had bene in vaine to rel vs these things: but now seeing our saluation is nere, let vs take hede that we neglect not this occasion. *Luk. 21. 34.* f That is, honest maners & godlie. *Oris. i.* *Gal. 3. 16.* 1. pet. 2. 11.

a That is, the doctrine of \bar{y} Gospel. b Let he shulde departe rather more ignorant then he greater, or els \bar{y} a greater scum pule of conscience. *1. tim. 4. 12.* c It is the Lords matter & not thine. d We must be assured in our conscience by Gods worde: all things that we do: \bar{y} if we be strōg, we may know what is our liberie: and if we be weake, we may learne to profite daily. e That counteth one day more holie then another. f Who iudgeth whether he doth wel or no. g Because he thinketh the meate is vncleane by \bar{y} Law. h Here we must note three things: first, \bar{y} he speaketh of things which of them selues are indifferēt, albeit in the Law they were not next, that he reprobeth not the condemning of the \bar{y} & but of the persons: thirdly that he meaneth not the stubburne and malicious, who me he calleth dogges & con cision, but the weake and infirme to whome as yet God had not reueiled the perfitte liberie. i Borhe our life and death ought to profite our brother. *2. Cor. 5. 10.* *1. Ia. 45. 23. pbl. 2. 10.* k This othe particularly apperteneith to God who is the true life of him self, & gueth it to all others. l And acknowledge me for thy God.

Christian libertie. To the Romaines. Brotherlie loue.

in this, that no man putte an occasion to fall, or a stombing blocke before his brother.

m He preuenteth the objection which the Christians might vie.

14 *m* I knowe, & am perswaded through the Lord Iesus, that there is nothig vnclane of it self: but vnto him that iudgeth any thing to be vnclane, to hi it is vnclane.

15 But if thy brother be grieved for the meat, now walkest thou not charitably: *destroy not him with thy meat, for whom Christ dyed.

2 Cor. 13. 11.

16 Cause not your^a commoditie to be euil spoken of.

n Which is the benefite of Christian libertie by abusing whereof ye cause y^e weakligs to blasphem the Gospel which might seme to them contrarie to Gods wil, and the doctrine of the Lawe.

17 For the^o kingdome of God is not meat nor drinke, but righteousnes, and peace, & ioye in the holie Gost.

18 For whosoeuer^p in these things serueth Christ, is acceptable vnto God, and is approved of men.

o God wil not reigne ouer his by suche obseruations.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

p In peace & rightconfaes.

20 Destroy not y^e worke of God for meats sake: * all things in dede are pure: but it is euil for the man which eateth with offence.

2 Cor. 8. 13.

21 *It is good nether to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stombeth, or is offended, or made weak.

q Faith here is taken for a full persuasion of the Christian libertie in things indifferent as the Apostle interpreteth it in the 14. verfe.

22 Hast thou^r faith? haue it with thy self before God: blessed is he y^r condemneth not him self in y^e thing which he alloweth.

r Which hath the none euil remorie of conscience in his doing.

23 For he that doutheth, is condemned if he eat, because he eateth not of faith: & whosoeuer is not of^t faith, is sinne.

s Meaning, of a right conckie.

CHAP. XV.

3 Paul exhorteth the^s to support & loue one another by the example of Christ. 9 And by the onelic mercie of God which is the cause of saluation bothe of the one & the other. 14 He sheweth his sale to warde v. em. & the Church, 30 And requirerth the same of them.

s The minister offereth vp the people to God by the Gospel

4 **W**E which are strong, ought to beare the infirmities of the weak, and not to please our selues.

t God gaue him suche ample occasions to see furthe his excellent workes y^e he had done by him, that the Apostle nede not to seke anie other thing to boast vpon.

5 Therefore let euerie ma please his neighbour in that that is good to^a edification.

u To edifie, signifieth to do all manner duties to our neighbour, either to bring him to Christ, or if he be wone, that he may growe from faith to faith: for y^e faithful are called the temple of God wherein he is resident by his holie Spirit: & these faithful are the stones of y^e newe Ierusalem: that is, the vniuersal Church, wher stone, Eph and not to my

6 For Christ also wolde not please him self, but as it is written, *The rebukes of them which rebuke thee, sel^b on me.

v Ifa. 54. reuel. 21. of the which buylding Christ is the chief corner stone, Eph 2. 20. b I did lo beare them, as if they had bene done to me Father. c Which is y^e autor of pacifce. 1. Cor. 13. 10. philip 2. 16.

7 For whosoeuer things are written afore time, are written for our learning, that we through pacience, & coforte of the Scriptures might haue hope.

8 Now the God of^c pacience and consolation giue you that ye be *like minded one towards another, according to Christ Iesus,

9 That ye with one minde, and with one mouth may praise God euē the Father of

our Lord Iesus Christ. 7 Wherefore receiue ye one another, as Christ also receiued vs to the^d glorie of God.

8 Now I say, that Iesus Christ was a^e minister of the circumcision, for the^f truech of God, to cofirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercie, as it is writtē, * For this cause I wil confesse thee amōg the Gentiles, and sing vnto thy Name.

10 And againe he saith, *Reioyce, ye Gentiles with his people.

11 And againe, *Praise the Lord, all ye Gentiles, & laude ye him, all people together.

12 And againe Esaias saith, * There shalbe a roote of Iesse, and s he that shal rise to reigne ouer^h the Gentiles, in him shal the Gentiles trust.

13 Now the God of hope fil you with all ioye, and peace in beleuing, that ye may abunde in hope through the power of the holie Gost.

14 And I my self also am perswaded of you, my brethren, that ye also are ful of goodnes, and filled with all knowledge, and are able to admonish one another.

15 Neuertheles brethré, I haue somewhat boldly after a fort writtē vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I shulde be the minister of Iesus Christ towards the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable: being sanctified by the holie Gost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not^k speake of anie thing, which Christ hath not wrought by me, to make the Gentiles obedient in worde and dede,

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abunde the Gospel of Christ.

20 Yea, so I enforced my self to preache the Gospel, not where Christ was named, lest I shuide haue buylt on another mans fundation.

21 But as it is written, * To whome he was not spoken of, they shal se him, & they that heard not, shal vnderstand him.

22 Therefore also I haue bene^{*oft} let to come vnto you.

23 But now seing I haue no more place in these quarters, and also haue^{*bene} desirous manie yeres agone to come vnto you,

24 When I shal take my journey into Spaine, I wil come to you: for I trust to se you in my

d To makers partakers of Gods glorie. *e* First to gather y^e Iewes, and then the Gentiles that bothe might be made one flocke. *f* That God might be knowne true. *g* Which is Christ who did spring as a yong budde out of y^e drye and dead rothe. *h* Then seing he toke bothe the Iewes and Gētiles to his Fathers glorie, they ought by his example to be together. *i* The minister offereth vp the people to God by the Gospel *k* God gaue him suche ample occasions to see furthe his excellent workes y^e he had done by him, that the Apostle nede not to seke anie other thing to boast vpon. *l* Ifa. 54. 13. *m* Chap. 1. 13. 1. thes. 2. 17. *n* Chap. 1. 1. *o* Chap. 1. 1.

Psal. 69. 10.

14. 54. reuel. 21. of the which buylding Christ is the chief corner stone, Eph 2. 20. b I did lo beare them, as if they had bene done to me Father. c Which is y^e autor of pacifce. 1. Cor. 13. 10. philip 2. 16.

in my iorney, & to be broght on my way thitherwarde by you, after that I haue bene somewhat filled with your *companie*.

1 Which was to carie the almes.

25 But now go I to Ierusalem, to minister vnto the Saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certeine distributio vnto the poore Saintes which are at Ierusalem.

1. Cor. 9. 11.

27 For it hath pleased them, and their detters are they: *for if the Gentiles be made partakers of their spiritual things, their duetie is also to minister vnto them in carnal things.

m) shal faithfully leaue it with them, & as it were sealed moste surely.

28 When I haue therefore performed this, and haue sealed them this frute, I will passe by you into Spaine.

29 *And I knowe when I come, that I shal come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethré I beseeche you for our Lord Iesus Christs sake, and for the loue of the Spirit, that ye wolde striue with me by prayers to God for me.

31 That I may be deliuered frō them which are disobediet in Iudea, & that my seruice which I haue to do at Ierusalem, may be accepted of the Saintes,

32 That I may come vnto you with ioy by the wil of God, & may w you be refreshed.

33 Thus the *God of peace be with you all. Amen.

CHAP. XVI.

1 After manie recommendations, 17 He admonisheth them to beware false brethren and to be circumspect. 20 He prayeth for them, and giueth thanks to God.

1 Commende vnto you Phebe our sister which is a seruant of the Church of Cēchrea,

2 That ye receiue her in the Lord, as it becometh Saintes, and that ye assist her in whatsoeuer busines she nedeth of your aide: for she hath giuen hospitalitie vnto manie, and to me also.

Aff. 16. 3.

3 Grete *Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life laid downe their owne necke. Vnto whome not I onely giue thanks, but also all the Churches of the Gentiles)

5 Likewise grete the Church that is in their house. Salute my beloued Epenetus, which is the first frutes of Achaia in Christ.

6 Grete Marie which bestowed muche labour on vs.

a The first w was cōsecrate to the Lord by embracing the Gospel
Or. Afu.
b They were grafted in Christ by faith afore I was called, and were wel esteemed of the Apostles, and of the Churches.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Grete Amplias my beloued in the Lord.

9 Salute Vrbanus our felowe helper in

Christ, and Stachys my beloued.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Grete the which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which womens labour in the Lord. Salute the beloued Perfis, which woman hath laboured muche in the Lord.

13 Salute Rufus chosen in the Lord, & his mother and mine.

14 Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethré which are with them.

15 Salute Philologus and Iulias, Nereas, & his sister, and Olympas, & all the Saintes which are with them.

16 Salute one another with an holie kisse. The Churches of Christ salute you.

1. Cor. 16. 20.
2. Cor. 13. 12.

17 ¶ Now I beseeche you brethren, marke them diligently which cause diuision and offences, contrarie to the doctrine which ye haue learned, and auoide them.

1. Pet. 5. 14.
c This was a signe of amitie among the Iewes, which he willeth to beholie, that is, that it come from a minde full of godlie charitie.

18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speache & flattering deceiue the hearts of the simple.

2. Iohn 10.
d These be markes to knowe the false Apostles by.

19 For your obediēce is come abrode amōg all: I am glad therefore of you: but yet I wolde haue you wise, vnto that which is good, and simple concerning euil.

e The worde signifieth him that promisseth muche & performeth nothing, who seemeth also to speake for thy profite, but doeth nothing lesse.

20 The God of peace shal treade Satan vnder your fete shortly. The grace of our Lord Iesus Christ be with you.

21 *Timotheus my companion, and Lucius and Iason, and Sosipater my kinsmen, salute you.

Aff. 16. 1
phil. 2. 19

22 I Tertius, which wrote out this epistle, salute you in the Lord.

23 *Gaius mine hoste, & of y whole Church saluteth you. Erastus the chamberlaine of the cite saluteth you, and Quartus a brother.

1. Cor. 1. 14.
Or. recicker.
f Corinthus.

24 The grace of our Lord Iesus Christ be with you all. Amen.

25 *To him now that is of power to establiſhe you according to my Gospel, and preaching of Iesus Christ, *by the reuelation of the mysterie, which was kept secret since the worlde began:

Eph. 3. 19.

26 (But now is opened, & published amōg all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God for the obediēce of faith)

Eph. 3. 9.
col. 1. 26.
2. tim. 1. 10.
tit 1. 2.

27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

1. Pet. 1. 10
g Bothe as touching the doctrine of y Gospel, and also the calling of the Gentiles.

Written to the Romaines from Corinthus and sent by Phebe, seruant of the Church, which is at Cenchrea.

THE FIRST EPISTLE of Paul to the Corinthians.

THE ARGUMENT.

After that S. Paul had preached at Corinthus a yere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false Apostles entred into the Church, who being puffed vp with vaine glorie, and affected eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such f. Etions & schismes sprung vp in the Church, that frō opinions in pollicies & ceremonies they set to false doctrine and heresies, calling into doute the resurrection frō the dead, one of the chiefest points of Christian religio. Against these euils the Apostle procedeth, preparing the Corinthians hearts, & eares with gentle salutations: but soon after he reponeth their contentions and debates, their arrogancie & pride, and exhorteth the to cōcorde & humilitie, setting before their eyes the spiritual vertue, & heauenlie wisdom of the Gospel, which cā not be persuaded by worldlie wit and eloquent reasons, but is reueiled by Gods Spirit, and sealed in mens hearts. Therefore this salutation may not be attribute to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued him self skilfully, buylding according to the fundation (which is Christ) and exhorting others to make the end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glorie, nether yet how he might liue, but onely the glorie of Christ: which thing at his coming he wolde declare more amply, to the shame of those vaine glorious braggers, who sought them selues onely, & therefore suffered most horrible Vices vnreproved & unpunished, as incest, contentions, pleadings before infideles, fornication, & such like, to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, duetie of marriage, of discorde & dissension among the married, of virginity, & seconde marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weak brethren, whose faith by that dissembling was hindered, & their consciences wounded, which thing rather the he wolde do, he wolde neuer vsē that libertie which God had giuen him. But forasmuche as pride, & self wil was the cause of those great euils, he admonisheth them by the example of the Iewes not to glorie in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behaviour of men, and women in the assemblies: of the Lords Supper, the abuse of the spiritual gifte, which God hath giuen to mainteine lone and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vsē. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and wel doing, sending his commendations, and wishing them peace.

CHAP. I.

- 2 He praiseth the great graces of God shewed towards them. 10 Exhorting them to concorde and humilitie. 19 He beateth downe all pride, and wisdom which is not grounded on God. 26 Shewing whome God hath chosen to confounde the wisdom of the world.

PAUL called to be an Apostle of IESVS CHRIST, through the wil of God, and our brother Softenes, vnto y^e Church of God which is at Corinthus, to them that are * a sanctified in Christ Iesus, * b Santes by calling, * with all that c call on the Name of our Lord Iesus Christ in cuerie place, bothe their Lord, and ours:

- 3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.
4 I thanke my God alwayes on your behalfe for the d grace of God, which is giuen you in Iesus Christ,
5 * That in all things ye are made riche e in him, in f all kinde of speache, and in all knowledge:
6 As the testimonie of Iesus Christ hath bene confirmed in you.
7 So that ye are not destitute of anie gift: * wayting for the appearing of our Lord Iesus Christ.
8 Who shal also confirme you vnto y^e end, that ye may be s blamelesse in the day of our Lord Iesus Christ.
9 * God is faithful, by whome ye are called vnto y^e fellowship of his Sōne Iesus Christ our Lord.

d For all the benefites w^{ch} ye haue receiued by the Gospel Colos. 1. 10. & 2. 7.

philip. 3. 20. Tit. 2. 11.

e As members of the same bodie which communicate with their head.

1. Thes. 3. 12. & 5. 23.

f He commendeth those giftes in them, whose abute after he doeth reprove, as eloquence, philosophie.

and their knowledge of Gods worde. g For there is no condemnation to them that are graited in Christ Iesus. * Psal. 138. 8 1 thes. 5. 24.

Act. 15. 9.
3. thes. 4. 7.
Rom. 1. 7.
eph. 1. 1.
col. 1. 22.
2. Tim. 1. 9.
Tit. 2. 1.

a Whome God hath separate from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. b Made holie by the fre mercie & calling of God. c Which is to acknowledge him to be verie God, to worship him, and seke vnto him for helpe.

The worldelie wifdome. Chap. II. The wifdome of God. 77

Rom. 15. 5.
philip. 3. 16.
 h Disagreeing in wordes ingē dret h diffentiō of minde, whereof proceedeth repugnancie of iudgement, w^h is the mother of schisme and herefie.
 i Which was a virtuous woman & zealous of Gods glorie and sought the quietnes of the Church.
Act. 18. 24.
 k Read the annotation, Act. 3. 16.

Act. 18. 8.
 l This Gaius was Pauls house, in whose house also the Church was at Corinthus, Rom. 16. 23: there was yet another so called, & was of Derbe, & followed Paul, Act. 20. 4.
Chap. 2. 19.
galat. 1. 4.
2 pet. 1. 16.
 m That is, chiefly & peculiarly.

Rom. 1. 16.
1sa. 29. 14.
 n As rhetoricke, or arte oratorie.
 o When men shulde attribute that vnto eloquence, w^h onely belonged to the power of God.
 p That is, the interpreter of the Law.

Mat. 12. 38.
 q He that is so subtil in discussing questions? & herein Paul reprocheth euen the best learned, as though not one of them could perceiue by his owne wifdome this myfterie of Christ reueiled in the Gospel.
 r He speaketh in the persone of the wicked, who contrarie to their conscience rather attribute these things to God, then acknowledge their owne follie & weakenes.
 s According as the worlder termeth wifdome,

10 Now I beseeche you, brethren, by the Name of our Lord Iesus Christ, * that ye all
 h speake one thing, and that there be no
 diffentions among you: but be ye knit together in one minde, and in one iudgement.
 11 For it hath bene declared vnto me, my brethren, of you by them that are of the house of i Cloe, that there are contentions among you.
 12 Now this I say, that euerie one of you faith, I am Pauls, and I am * Apollos, and I am Cephas, and I am Christs.
 13 Is Christ deuicid? was Paul crucified for you? ether were ye baptized ^k into the name of Paul?
 14 I thanke God, that I baptized none of you, but * Crispus, and ^l Gaius,
 15 Left anie shulde say, that I had baptized into mine owne name.
 16 I baptized also the householde of Stephanas: furthermore knowe I not, whether I baptized anie other.
 17 For Christ sent me not to ^m baptize, but to preache the Gospel, not with ⁿ a wifdome of wordes, ^o lest the crosse of Christ shulde be made of none effect.
 18 For the preaching of the crosse is to the that perish, foolishnes: but vnto vs, which are saved, it is the * power of God.
 19 For it is written, I ^p wil destroy the wifdome of the wise, and wil cast away the vnderstanding of the prudent.
 20 Where is the wise? where is the ^r Scribe? where is the ^s disputer of this worlde? hath the not God made the wifdome of this worlde foolishnes?
 21 For seing the worlde by wifdome knowe not God in the wifdome of God, it pleased God by the foolishnes of preaching to saue them that beleue:
 22 Seing also that the Iewes require a * signe, and the Grecians seke after wifdome.
 23 But we preache Christ crucified: vnto the Iewes, euen a stumbling blocke, & vnto the Grecians, foolishnes:
 24 But vnto them which are called, bothe of the Iewes & Grecians we preache Christ, the power of God, and the wifdome of God.
 25 For the ^r foolishnes of God is wiser then men, and the weakenes of God is stronger then men.
 26 For brethren, you se your calling, how that not manie wise men ^t after the flesh, not manie mightie, not manie noble ^{are called}.
 27 But God hath chosen the foolish things of the worlde to confounde the wise, and God hath chosen the weake things of the worlde, to confounde the mightie things.
 28 And vile things of the worlde & things which are despised, hath God chosen, &

things ^u which are not, to bring to nought things ^v that are,
 29 That no * flesh shulde reioyce in his presence.
 30 But ye are of him in Christ Iesus, who of God is made vnto vs * wifdome and righteousnes, and sanctificacion, and redemption,
 31 That, according as it is written, * He that reioyceth, ^y let him reioyce in the Lord.

CHAP. II.

1 He putteth for example his maner of preaching, which was according to the tenor of the Gospel. & Which Gospel was contemptible & hid to the carnal, 10 And againe honorable and manifest to the Spiritual.

1 **A**ND I, brethren, when I came to you, came not with * excellencie of wordes, or of wifdome, shewing vnto you the ^a testimonie of God.
 2 For I esteemed not to ^b knowe anie thing among you, saue Iesus Christ, and him crucified.
 3 * And I was among you in ^b weakenes, and in feare, & in muche trembling.
 4 Nether ^c stode my worde, & my preaching in the * entising speache of mans wifdome, but in plaine euidence of ^c the Spirit and of power,
 5 That your faith shulde not be in the wifdome of men, but in the power of God.
 6 And we speake wifdome among them that are ^e perfit: not the wifdome of this worlde, nether of the ^d princes of this worlde, which come to nought.
 7 But we speake the wifdome of God in a mysterie, euen the hid wifdome, which God had determined before the worlde, vnto our glorie.
 8 Which ^e none of the princes of this worlde hath known: for had they knowe it, they wolde not haue crucified ^f y^e Lord of glorie.
 9 But as it is written, * The things which eye hath not sene, nether care hath heard, nether came into mans heart, ^{are}, which God hath prepared for them that loue him.
 10 But God hath reueiled ^g them vnto vs by his Spirit: for the Spirit ^h searcheth all things, yea, the deepe things of God.
 11 For what man knoweth the things of a man, saue the spirit ⁱ of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.
 12 Now we haue ^k receiued not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the ^l things that are giuen to vs of God.
 13 Which things also we speake, not in the * wordes which mans wifdome teacheth,

* Which are in mans iudgement almost nothing, but taken for abjects & carnalities.
 u Esteemed & in reputation.
1erem. 23. 5.
 x Thus he calleth man in contempt & to beate downe his arrogance.
1erem. 9. 24.
2 cor. 10. 17.
 y That is, attribute all things to God with thankesgiuing

Chap. 1. 17.
 z That is, the Gospel, whereby God doth manifest himself to y^e worlde, or whereof God is the author & witness.
 aa I shew nothing verily to be knowne.

Act. 18. 1.
Chap. 1. 17.
2 pet. 1. 16.
 b Herein appeareth his great modestie, who was not glorious, but abiect & humble, not full of vaineboastings & arrogancie, but ^c feare & trembling for the power of God.
 c They whose vnderstandings are illuminate by faith, acknowledge this wifdome, w^h the worlde calleth follie.
 d The worlde is here taken for the whomen ether for wifdome, riches or power men moſte este me:
1sa. 64. 4.
 e That is, very fewe.
 f He calleth Iesus y^e mightie God, full of strae glorie & maiestie, whome Dauid also calleth y^e King of glorie, Psal. 24. 7. and Steuen nameth him the God of glorie, Act. 7. 2: & heareby appeareth the diuinitie of Christ & coniunctiō of two natures in one persone.

Chap. 1. 17.
2 pet. 1. 16.
 g Man is not able to thinke Gods providence towards his one God with the Father and the Sonne.
 h Mans minde, which vnderstandeth and iudgeth.
 i We are not moued with that Spirit, which teacheth things wherewith the worlde is delited, and which men vnderstand by nature.
 l All the benefices of God in Iesus Christ.

As that which teacheth is spiritual, so is the kind of teaching must be spiritual, that is, words may agree with the matter. Who know ledge & judgement is not cleared by Gods Spirit. *1. Cor. 2. 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.*

but which the holie Goff teacheth, comparing spiritual things with spiritual things.

- 14 But the natural man perceiueh not the things of the Spirit of God: for they are foolishnes vnto him: nether can he knowe them, because they are spiritually discerned.
- 15 But he that is spiritual, discerneth all things: yet he him self is iudged of no man.
- 16 For who hathe knowen the minde of the Lord, that he might instruct him? But we haue the minde of Christ.

CHAP. III.

Paul rebuketh the sciles and autours thereof. 7 No man ought to attribute his saluacion to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the fundacion of his Church. 15 The dignitie and office bothe of the ministers and also of all the faithful.

And I colde not speake vnto you, brethren, as vnto spiritual me, but as vnto carnal, euen as vnto babes in Christ.

I gaue you milke to drinke, & not meat: for ye were not yet able to beare it, nether yet now are ye able.

For ye are yet carnal: for where as there is among you enuying, and strife, and diuisions, are ye not carnal, and walke as men?

For when one saith, I am Pauls, and another, I am Apollos, are ye not carnal?

Who is Paul then? and who is Apollos, but the ministers by whome ye beleued, & as the Lord gaue to euerie man?

I haue planted, Apollos watred, but God gaue the increafe.

So then, nether is he that planteth, anie thing, nether he that watreth, but God that giueth the increafe.

And he that planteth, & he that watreth, are one, and euerie man shal receiue his wages, according to his labour.

For we together are Gods laborers: ye are Gods housbandrie, and Gods buylding.

According to the grace of God giuen to me, as a skilful master buylder, I haue laid the fundacion, and another buyldeth thereon: but let euerie man take hede how he buyldeth vpon it.

For other fundacion can no man lay, then that which is laid, which is Iesus Christ.

And if anie man buylde on this fundacion, golde, siluer, precious stones, tymbber, haye, or stubble,

Euerie mans worke shalbe made manifest: for the daye shal declare it, because it shalbe reueiled by the fyre: & the fyre shal trye euerie mans worke of what sorte it is.

If anie mans worke, that he hathe buylt vpon, abide, he shal receiue wages.

If anie mans worke burne, he shal lose, but he shalbe safe him self: neuertheless yet as it were by the fyre.

Knowe ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

If anie man destroy the Temple of God, him shal God destroy: for the Temple of God is holie, which ye are.

Let no man deceiue him self. If anie man among you seme to be wise in this worlde, let him be a foole, that he may be wise.

For the wisdom of this worlde is foolishnes with God: for it is written, He catcheth the wise in their owne craftines.

And againe, The Lord knoweth that the thoughts of the wise be vaine.

Therefore let no man reioyce in men: for all things are yours.

Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death: whether they be things present, or things to come, euen all are yours,

And ye Christ, and Christ Gods.

CHAP. IIII.

After that he had described the office of a true Apostle. 3 Seing they did not acknowledge him suche one.

4 He appealeth to Gods iudgement, 7 Beating downe their glorie which hindered them to praise that, which they dispraised in him. 16 He sheweth what he requirereth of their parte, & what they ought to loke for of him at his returne.

Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God.

And as for the rest, it is required of the disposers, y euerie man be founde faithful.

As touching me, I passe verie litle, to be iudged of you, or of mans iudgement: no, I iudge not mine owne self.

For I knowe nothing by my self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

Therefore iudge nothing before the time, vntil the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the heart manifest: and then shal euerie man haue praise of God.

Now these things, brethren, I haue figuratiuely applied vnto mine owne self & Apollos, for your sakes, that ye might learne by vs, that no man presume about that which is written, that one swel not against another for anie mans cause.

For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadest not receiued it?

Now ye are full: now ye are made riche: ye reigne as Kings without vs, and wolde to God ye did reigne, that we also might reigne with you.

For I thinke that God hathe set forth

Bothe his labour & reward.

Chapter 6. 19.

2 cor. 6. 16.

He reprobeth the not as false apostles, but as curious teachers of humane sciences, as they which lothing at the simplicitie of Gods worde, preache philosophical speculations.

As touching his life, if he holde fast the fundacion.

Job. 5. 13.

When they them selues are entangled in the same snares, which they laid for others.

Tal. 94. 11.

I but in God who worketh by his ministers to his owne glorie & the colort of his Church.

As it is a thing intolerable to counte the true ministers of God, so it is greatly reprehensible to attribute more vnto them than is mete.

Mat. 7. 1.

Gre. 13. man. 43.

Mat. 7. 1.

Rom. 2. 1.

Whether I haue great gifts or litle, few or manie, c For as I do not knowe, when by I shal de take anie occasion of glorie: so I am certeine y euerie God another maner of iustice is required.

d Concerning mine office.

e By our example.

f To wit, from other men and persons?

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g To diminish his auctoritie they obeyed, that he was not made an Apostle by Christ, but afterwards. h By this bitter taunting in abusing him self and exalting the Corinthians, he maketh them ashamed of their vaine glorie. Act 20, 34. 1 thess. 2, 9. 2 thess. 3, 6. Mar. 5, 44. luk 23, 34. act 7, 60. *vs. 30 gentle wordes.*

Or, pedagogue & siculogoe.

i Forasmuche as they had to some forgotte.

All. 19, 21. iam. 4, 15.

k That is, whatsoever gites we haue receiued of God to this end, y he may reigne among vs. l Of the holie Goſt.

a Who wolde thinke that you wolde suffer that mischief unpunished, which y more barbarous nations abhorre to speake of. Lev. 18, 5. Col. 2, 5.

b Having now receiued the Gospel. c My wil and content. d With innocencio of Gods Name, as becometh them v procure the Lords busines and not their owne. 1. Tim. 1, 20. e Which as to be

vs s the laste Apostles, as men appointed to death: for we are made a gasing stocke vnto the worlde, and to the Angels, and to men.

10 We are h foolcs for Christs sake, and ye are wise in Christ: we are weake, and ye strong: ye are honorable, and we are despised.

11 Vnto this houre we bothe hōger, & thirst, and are naked, and are buffeted, and haue no certeine dwelling place,

12 *And labour, working w our owne hands: we are reuiled, & yet we bleſſe: we are persecuted, and suffer it.

13 *We are euil spoken of, and we pray: we are made as the filthe of the worlde, the ofskowring of all things, vnto this time.

14 I write not these things to shame you, but asmy beloued childre I admonish you,

15 For though ye haue ten thousand instrētours in Christ, yet haue ye not manie fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timothy, which is my beloued sonne, and faithful in the Lord, w shal put you in remembrance of my wayes in Christ: as I teache euerie where in euerie Church.

18 Some are puffed vp as though I wolde not come to you.

19 But I wil come to you shortly, * if the Lord wil, and wil knowe, not the speache of them which are puffed vp, but the power.

20 For the k kingdome of God is not in worde, but in l power.

21 What wil ye? shal I come vnto you with a rod, or in loue, and in the spirit of mekenes?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed inceste. 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And see wickednes.

1 It is heard certainly that there is fornication amōg you, and suche fornicatio as is not once named among the a Gentils, * that one shulde haue his fathers wife.

2 And ye are puffed vp & haue not rather sorowed, that he which hathe done this dede, might be put from among you.

3 *For I verely as absent in bodie, but present in spirit, haue determined already as though I were present, that he that hathe thus done this thing,

4 When ye are gathered together, and my c spirit, d in the Name of our Lord Iesus Christ, that suche one, I say, by the power of our Lord Iesus Christ,

5 * Be deliuered vnto e Satan, for the

f destructio of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not g good: * know ye not that a litle leauē, leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a newe lumpe, h as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs kepe the feast, not with olde leauē, nether in the leauen of maliciofnes and wickednes: but with the vnleauened bread of sinceritie and truethe.

9 I wrote vnto you in an epistle, * that ye shulde not cōpanie together w fornicators,

10 And i not all together with the fornicators of this worlde, or with the couetous, or with extortioners, or with idolaters: for then ye muste go out of the worlde.

11 But now I haue written vnto you, that ye companie not together: if anie that is called a brother, be a fornicator, or couetous, or k an idolater, or a railar, or a drunkard, or an extortioner, with suche one eat not.

12 For what haue I to do, to iudge them also, which are l without? do ye not iudge the that are m within?

13 But God iudgeth them that are without. Put away therefore frō among your felues that wicked man.

present at idole seruice, & yet professe the Gospel. 1 Vnto whom the Eccle siastical discipline doeth not stretch. m Which are iudicā to Gods worde, & to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for going to law together before the Heathen. 7 Christians ought rather to suffer.

12 He reproveth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely bothe in bodie, and in soule.

1 Are anie of you, hauing busines against another, be iudged vnder the a vniust, and not vnder the Saintes?

2 *Do ye not knowe, that the Saintes shal iudge the worlde? If the worlde then shal be iudged by you, are ye vnworthie to iudge the smalleſt matters?

3 Knowe ye not y we shal iudge the b Angels? how muche more things that pertaine to this life?

4 If then ye haue iudgemēt of things pertaining to this life, set vp them which are d least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, y can iudge betwene his brethre?

6 But a brother goeth to lawe with a brother, and that vnder the infideles.

7 Now therefore there is vterely "a faute among you, because ye go to law one with another: * why rather suffer ye not wrong? why rather suiteine ye not harme?

8 * Nay, ye your felues e do wrong, and do harme, and that to your brethren.

not reprove y godlie, which with a good conscience vsesh y magistrat to defende his right, but condemmeth hated, grudges & desires of reuengence.

f For being wounded with shame & sorrow, his flesh or olde man shal dye: and the spirit or newe man shal remaine alieue & enioye the victorie in y day when the Lord shal iudge the quicke and dead. 2. Cor 4, 18. 1 per 4, 6.

g Seeing you suffer suche mōtrous vices among you.

h As euerie mā particularly is pure, so y whole Church in general may be pure.

i But he meāt of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching straggers they ought by all meanes godly to winne the to Christ.

k Who to please bothe partes wolde be

Or, iudges & magistrat which are iustitiales

Wis. 3, 2.

a He calleth them vniust, whoſeuer are not sanctified in Christ.

b Who are now apostates & deuil, Mat. 25, 41.

c That is, make them iudges.

d If ye so burne with desire to please, kepe a court among your felues, and make the least esteemed your iudges: for it is moſte easie to iudge betwene brethren.

Or, impotentis of made.

Mat. 5, 39. luk. 6, 29.

rom. 12, 19. 1. Theſ. 5, 6.

e He doeth

Ephes. 5. 3. s. sim. 1. 9.

Eph 2. 12. tit. 3. 3.

1. pet. 4. 3. Chap. 10. 23. eccle. 37. 31.

f Here he spea keth of things indifferent of their nature, & first as touchig carnal libertie g For we are subiect to those things which we can not want. h They abused meates, bothe in that they offended others thereby, & also pro uoked their owne lusts to vnclennes.

Rom. 6. 8. i God wil be Lord bothe of the soule and bodie. k Whereby he signifieth, that bothe we shal se the glorie of the resurrection of the iuste, and also that dignitie, and pri uiledge where by we be made the members of Christ.

Gen. 2. 24. mar. 10. 5. mar. 10. 7.

eph 5. 31. Chap. 3. 17. 2. cor. 6. 16.

Chap. 7. 23. 1. pet. 1. 10.

l That is, he more pollute th his owne bodie, then he that commit teth another s. same.

a Or, expedite because maria ge, through mans corrup tion, and not by Gods insti tution bring eth cares and troubles.

1. Pet. 3. 7. b Speaking to all men in general.

c Which containeth all due ties pertaining so marriage.

9 Knowe ye not that the vnrigh teous shal not inherite the kingdome of God? Be not deceiued: * nether fornicatours, nor idolaters, nor adulterers, nor wãtons, nor bougerers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extorcioners shal inherite the kingdome of God.

11 And such were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ All f things are lawful vnto me: but all things are not profitable. I may do all things, but I will not be broght vnder s the power of anie thing.

13 Meates are ordeined for the bellie, and the bellie for y meates: but God shal destroe boe it, and them. Now the bodie is not for h fornication, but for the i Lord, & the Lord for the bodie.

14 And God hath also raised vp y Lord, and * shal raise vs vp by his power.

15 Knowe ye not, that your bodies are the members of Christ? shal I then take the mebers of Christ, and make them the mebers of an k harlot? God forbid.

16 Do ye not knowe, that he which coupleth him self with an harlot, is one bodie? * for two, saith he, shal be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euerie sinne that a man doeth, is without the bodie: but he y cõmit teth fornicatiõ, sinneth against his l owne bodie.

19 Know ye not, that * your bodie is y tẽp le of the holie Ghost, which is in you, whome ye haue of God? and ye are not your owne.

20 * For ye are boght for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

CHAP. VII.

1 The Apostle answereth to certeine questions, which the Corinthians desired to knowe. 2 As of single life, 3 Of the duetie of marriage, 11 Of disorders & dissenion in marriage, 13 Of marriage betwene the faithfull & vnfaithfull. 18 Of vncircumcising the circumcised. 21 Of seruitude. 25 Of virginitee, 39 And seconde marriage.

1 N OW concerning the things whereof a man wrote vnto me, It were a good for a man not to touche a woman.

2 Neuertheles, to auoide fornication, let b euerie man haue his wife, and let euerie woman haue her owne housband.

3 * Let the housbãd giue vnto the wife c due beneuolence, and likewise also the wife vnto the housband.

4 The wife hath not y power of her owne bodie, but the housband: and likewise also of his owne bodie, but the wife.

5 Defraude not one another, except it be with

consent for a time, that ye may giue your selues to fasting and prayer, & againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, d not by commandement.

7 For I wolde that all men were euen as I my self am: but euerie man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I do.

9 But if they can not absteyne, let the marrie: for it is better to marie the to eburne.

10 And vnto the married I cõmande, not I, but the Lord, Let not the wife * departe from her housband.

11 But and if she f departe, let her remaine vnmarried, or be recõciled vnto her housband, and let not the housband put e a way his wife.

12 But to the remnant I speake, & not h the Lord, If anie brother haue a wife, that beleueth not, if she be content to dwell with him, let him not forsake her.

13 And the womã which hath an housbãd that beleueth not, if he be content to dwell with her, let her not forsake him.

14 For the vnbeleuing housband is i sanctified by the wife, & the vnbeleuing wife is sanctified by the housband, els were your childre vnclane: but now are they k holie.

15 But if the vnbeleuing departe, let him departe: a brother or a suster is not in subiection in l such things: but God hath called vs in peace.

16 For what knowest thou, o wife, whether thou shalt saue thine housband? Or what knowest thou, o mã, whether thou shalt saue thy wife?

17 But as God hath distribute to euerie mã, as the Lord hath m called euerie one, so let him walke: and so ordeine I, in all Churches.

18 Is anie man called being circumcised? let him not g ather his vncircumcision: is anie called vncircumcised? let him not be circumcised.

19 o Circumcision is nothing, & vncircumcision is nothing, but the keeping of the cõmandements of God.

20 * Let euerie man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? p ca're not for it: but if yet thou maist be free, vse it rather.

22 For he that is called in the q Lord being a seruant, is the Lords freman: likewise also

d He sheweth that he commandeth not precisely all men to marie, but that God hath granted this remedie vnto them w can not liue chaste.

e With the frõ of concupiscence, that is when man wil goe such place to the lust that tempteth, that he can not call vps God with a quiet conscience.

Mat. 1. 32. & 19. 9.

mar. 10. 11. luk. 16. 18.

f For hatred, dissenion, angers, &c.

g Saue for whordome, as Mat. 5. 32.

h In amiche as there was nothing expressly spoken hereof in the Law, or Prophetes, or els he spake by the moued by the Spirit of God as he testifieth in the 23. ver. i Meaning, that the faith of y beleuer hath more power to sanctifie marriage then the wickednes of the other to pollute it.

k They that are borne of ether of the parents faithfull, are also counted members of Christs Church, because of s. promises, A. 2. 39.

l When such things come to pass, that the faithfull & vnfaithfull be married together, and the one forsake y other without cause.

m The lawful vocation in ourwarde things must not lightly be neglected.

n Which is when the surgeon by arte draweth out the skinned to cure the part, Celsus lib. 7. ca 25. Epiph.

phan lib de ponderib & mensur 1. Maccab 1. 16 o It is all one whether thou be Iewe or Gentil. * Eph 4. 1. tim 6. 1. p Although God hath called thee to seue in this life, yet thinke not thy condition vnworthie for a Christian: but reioyce, that thou art deliuered by Christ from the miserable seruerie of sinne and death. q Being seruant by condition is made partaker of Christ. he that

Chap. 6. 20.

1. pet. 1. 20.

Or, deary.

7. Sincerely.

24. In the presence of God.

Or, the state of virginite.

f. He bindeth no man to that

God hath left free: but sheweth what is moste agreeable to Gods wil, according to the circumstance of the time, place & persons.

Or, belov'd.

t. To be single.

u. In these afflictions and persecutions.

x. As worldlie cares of their children & familie.

y. He doeth not preferre singleness as a thing more holie then marriage, but by reason of incommodities, w^{ch} the one hath more then the other.

z. In wishing that you colde live without wines.

Or, it remaineth that.

a. Which be in adversitee.

b. Which be in prosperitee.

c. In this worlde there is no thing but mere vanitie.

d. Which onely appertene to this present life.

And he is divided, meaning into divers cares.

e. She may attaine vnto it sooner then the other, because she is without cares.

f. Seeing s. Paul colde binde no mans conscience to single life, what presumption is it that anie other shulde do it.

g. That is, that she shulde make vnto avoidance of fornication.

h. Meaning, he that is fully persuaded that he hath no neede.

i. For the fathers wil dependeth on his childrens in this point: in so much as he is bounde to haue respect to their infirmities, neither can he iustly require of the singleness, if they have not that gift of God so to live.

k. And more comodious for his children in preferring them from cares.

l. Of matrimonie. * Rom. 7. 1.

he that is called being free, is Christs seruāt.

23 *Ye are bought with a price: be not the seruants of men.

24 Brethren, let euerie man, wherein he was called, therein abide with God.

25 Now concerning virgines, I haue no commandement of the Lord: but I giue mine aduise, as one that hath obtained mercie of the Lord to be faithful.

26 I suppose then this to be good for the present necessity: I meane that it is good for a man so to be.

27 Art thou bounde vnto a wife? seke not to be losed: art thou losed from a wife? seke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marie, the sinnest not: neuertheles, suche shal haue y^e trouble in the flesh: but I spare you.

29 And this I say, brethré, because the time is short, here after that bothe they which haue wiues, be as thogh they had none:

30 And they that wepe, as thogh they wept not: and they that reioyce, as thogh they reioyced not: & they that bie, as thogh they possessed not:

31 And they that vse this worlde, as thogh they vsed it not: for the facion of this worlde goeth away.

32 And I wolde haue you without care. The vnmaried careth for the things of y^e Lord, how he may please the Lord.

33 But he that is married, careth for the things of the worlde, how he maie please his wife.

34 There is differēce also betwene a virgine & a wife: the vnmaried woman careth for the things of the Lord, that she may be holie, bothe in bodie and in spirit: but she that is married, careth for the things of the worlde, how she may please her houband.

35 And this I speake for your owne comoditie, not to tangle you in a snare, but that ye followe that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if anie man thinke that it is vncomlie for his virgine, if she passe the flowre of her age, & s^e neede so require, let him do what he wil, he sinnest not: let them be married.

37 Neuertheles he that standeth firme in his heart, that he hath no neede, but hath power ouer his owne wil, & hath so decreed in his heart, that he wil kepe his virgine, he doeth wel.

38 So then he that giueth her to marriage, doeth wel, but he that giueth her not to marriage, doeth better.

39 The wife is bounde by the law, as long as her houband liueth: but if her houband

band be dead, she is at libertie to mary w^{ch} whom she wil, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: and I thinke that I haue also the Spirit of God.

CHAP. VIII.

He rebuketh those that vse their libertie to the slander of other, in going to the idolatrous sacrifices, and sheweth how men ought to behaue them towards suche as be weake.

1 And as touching things sacrificed vnto idoles, we knowe that we all haue knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is knowne of him.

4 Concerning therefore meat sacrificed vnto idoles, we knowe that an idol is nothing in the worlde, & that there is none other God but one.

5 For thogh there be that are called gods, whether in heauē, or in earth, (as there be many gods, and many lords)

6 Yet vnto vs there is but one God, which is the Father, of whose are all things, & we in him: & one Lord Iesus Christ, by whom we are all things, and we by him.

7 But euerie man hath not knowledge: for some hauing conscience of the idole, vntil this houre, eat as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meat maketh not vs acceptable to God: for nether if we eat, haue we more: nether if we eat not, haue we the lesse.

9 But take hede lest by any meanes this power of yours be an occasion of falling to them that are weake.

10 For if any man se thee which hath knowledge, sit at table in the idoles temple, shal not the conscience of him which is weake, be boldened to eat those things which are sacrificed to idoles?

11 And through thy knowledge shal the weake brother perish, for whom Christ dyed.

12 Now when ye sinne so against the brethren, and wounde their weake conscience, ye sinne against Christ.

13 Wherefore if meat offend my brother, I wil eat no flesh while the worlde standeth, that I may not offend my brother.

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. To runne on forthe in the course that they haue begonne.

1 AM I not an Apostle: am I not free? haue I not sene Iesus Christ our Lord: are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet

a. Of the libertie that God hathe giuen vs touchig our wardes charge.

Or, saughe.

b. This he speakech in their persone which bragged to muche of their libertie, saying that an image amōgsall things that are made, is of no force. c. Which being idoles, yet are esteemed of me as Lords and Seignours.

Iohn 13. 23.

chap. 12. 3.

d. In that they thoght y^e meat offered vp to the image, not to be pure, and therefore colde not eat it with agood conscience.

e. This abundance and wāe is referred to spiritual things Rom 14. 17.

Or, libertie in things indifferēt.

Grege, buylded y^e.

f. By thine example without any ground of doctrine.

Rom. 14. 15.

g. Which earthen against his conscience, or in doute.

Rom. 14. 21.

The true ministers.

I. Corinthians. Olde examples.

a I nedē no fur
ther declaratiō
but the wor-
kes that I ha-
ue wrought a-
mong you.
b And call
into doute mi-
ne office.
c On ſ Church
charges.
d The Apo-
ſtles led their
wines about
with them
e A faithfull
& Chriſtiā wife.
f Or, cauſe?
g Whether
thei might not
as lawfully li-
ue without la-
bouring for
their liuing
h their owne
hāds, as other
Apoſtles.
Deu. 25. 4.
3. tim. 2. 18.

g Had God
ſpoken proper-
ly to the oxe
them ſelues
when he made
this Law, and
not rather vnto
men?

Rom. 15. 27.

h To liue on
other mens
charges?
i Or, is he
worthie.

Deu. 18. 7.

i For ſ parre
ſ was burnt
was denoted
of the altar, &
the other was
due vnto the
Priests by the
Law.

k For now you
haue no iuſt
cauſe againſt
me, ſeing that
I preached the
Gospel freely
vnto you.

l ſeing he
charged to
preache, he
muſt willingly
and earnestly
followe it: for
if he do it by
conſtrainte, he
doeth not his
dutie.
m That I be
not charge-
able to the vnto
whome I
preache, ſeing
that they thin-
ke that I pre-
che for gaines.
Mat. 10. 3.
Gal. 2. 3.

douteles I am vnto you: for ye are the ſca-
le of mine Apoſtleſhip in the Lord.
My defence to the b y examine me, is this,
4 Hauē we not power to eat & to drinke?
5 Or haue we not power to d lead about a
wife being a e ſiſter, as wel as the reſt of
the Apoſtles, and as the b brethren of the
Lord, and Cephas?
6 Or I onely and Barnabas, haue not we
power f not to worke?
7 Who goeth a warfare anie time at his
owne coſt? who planteth a vineyard, and
eareth not of the frute thereof? or who fe-
deth a ſlocke, and eareth not of the milke
of the ſlocke?
8 Say I theſe things according to man?
ſaith not the Law the ſame alſo?
9 For it is writtē in ſ Law of Moſes, * Thou
ſhalt not muſſel the mouth of the oxe that
treadeth out the corne: doeth God take
ſ care for oxen?
10 Ether ſaith he it not all together for our
ſakes? For our ſakes no doute it is written,
that he which eareth, ſhulde eare in hope:
and that he that theſheth in hope, ſhulde
be partaker of his hope.
11 * If we haue ſowen vnto you ſpiritual
things, is it a great thing if we reape your
carnal things?
12 If others with you be partakers of this
h power, are not we rather? neuertheles, we
haue not vſed this power: but i ſuffre all
things, that we ſhulde not hinder the Gof-
pel of Chriſt.
13 Do ye not knowe, that they which mini-
ſter about the *holie things, eat of ſ things
of the Temple? and they which wait at the
altar, are partakers i with the altar?
14 So alſo hathe the Lord ordeined, that
they which preache the Gofpel, ſhulde li-
ue of the Gofpel.
15 But I haue vſed none of theſe things:
nether wrote I theſe things, that it ſhulde
be ſo done vnto me: for it were better for
me to dye, than that anie man ſhulde ma-
ke my k reioycing vaine.
16 For though I preache the Gofpel, I haue
nothing to reioyce of: for neceſſitie is laid
vpon me, and wo is vnto me, if I preache
not the Gofpel.
17 For if I do it willingly, I haue a rewar-
de: but if I do it againſt my wil, l not with-
ſtanding the diſpenſation is committed vnto
me.
18 What is my rewarde then? verely that
whē I preache the Gofpel, I make the Gof-
pel of Chriſt m fre that I abuſe not mine
autoritie in the Gofpel.
19 For though I be fre frō all men, yet haue
I made my ſelf ſeruant vnto all men, that
I might winne the mo.
20 * And vnto ſ Iewes I become as a Iewe,
that I may winne the Iewes: to them that

are vnder the Lawe, as though I were vnder
the n Law, that I may winne thē that are
vnder the Law:
21 To them that are without lawe, as though
I were without lawe (whē I am not without
Law as pertaining to God, but am in the
Law through Chriſt) that I may winne
them that are without Law.
22 To the weake I become as weake, that I
may winne ſ weake: I am made o all things
to all men, that I might by all meanes ſa-
ue ſome.
23 And this I do for the Gofpels ſake, that
I might be partaker thereof with you.
24 Knowe ye not, that they which runne in
a race, runne all, yet one receiueth the pri-
ce? ſo runne, that ye may obtaine.
25 And euerie man that proueth maſteries,
p abſtineſt from all things: and they do it
to obtaine a corruptible crowne: but we
for an vncorruptible.
26 I therefore ſo runne, not as vncertain-
ly: ſo fight I, not as one that beateth the
ayre.
27 But I beat downe my q bodie, & bring
it into ſubiection, leſt by any meanes after
that I haue preached to other, I my ſelf
ſhulde be r reprovēd.

He ſearcheth them with the examples of the Iewes, that
they put not their truſt carnally in the graces of God,
14 Exhorting them to ſlee all idolatrie. 25 And of-
fence of their neighbour.

1 M Oreouer, brethre, I wolde not that
Mye ſhulde be ignorāt, that all our fa-
thers were vnder * the cloude, and all paſ-
fed through the * ſea,
2 And were all * baptized vnto a Moſes, in
the cloude, and in the ſea,
3 And did all eat ſ ſame b c ſpiritual meate,
4 * And did all drinke the ſame ſpiritual
drinke (for they dranke of the ſpiritual
Rocke that followed them: and the Roc-
ke d was Chriſt)
5 But with many of thē God was not plea-
ſed: for they were * ouerthrowen in the
wildernes.
6 Now theſe are enſamples to vs, to the in-
tent ſ we ſhulde not luſt after cuil things
* as they alſo luitēd.
7 Nether be ye idolaters as were ſome of
them, as it is written, * The people ſate
downe to e eat and drinke, and roſe vp to
playe.
8 Nether let vs commit fornication, as ſome
of them committed fornication, and
fel in one * f daye thre & twētie thouſand.
9 Nether let vs tempt g Chriſt, as ſome of
them alſo tēpted him, & were * deſtroyed
of ſerpents.

e Becauſe hereby occaſion was taken to forget God, & comit
for theſe indifferent things are counted idolatrie. f Moſes
and twētie thouſand, which declarē an infinite number.
g Who was
their leader and was called the Angel of God.

n As touching
ceremonies.

o In things in-
different, as ea-
ting of meats,
obſervation of
feaſts & daies
and ſuche like,
he ſacioned
him ſelfe to
men in ſuche
forte as he
might beſt gai-
ne them to
Chriſt.

p That is, ke-
peth a ſtraict
dye & refrai-
neth from ſu-
che things as
might diſtēp
his bodie.
q Or, olde mā
which rebel-
lith againſt
the Spirit;
r Leſt he ſhulde
be reprovēd of
men when they
ſhulde be him
do contrarie,
or contēme ſ
thing which he
taught other
to do.

CHAP. X.

Exod. 15. 27,
nom. 9. 18.
Exod. 14. 22
Exod. 16. 15,
a Moſes being
their guide, or
miniſter, or as
ſome read, they
were baptized
vnto Moſes
Lawe, others,
by Moſes.
Exod. 17. 9,
nom. 20. 10.
b That is, Man-
na which was
the outward
ſigne or Sacra-
ment of ſ Spi-
ritual grace.
Exod. 26. 6.
Rom. 11. 2.
Or 26. 4.
Pſal. 106. 34.
c They ate ſ
ſame meate that
we do, becauſe
the ſubſtance
of theirs and
our Sacramētis
is all one.
d That is, ſig-
nified Chriſt
as all Sacra-
ments do.
Exod. 32. 6.
Rom. 11. 9.
Nom. 21. 6.
Pſal. 106. 34.
e Becauſe hereby
occaſion was
taken to forget
God, & comit
for theſe in-
different things
are counted
idolatrie. f
Moſes and
twētie thouſand,
which declarē
an infinite
number. g
Who was
their leader
and was called
the Angel of
God.

Nom. 14, 37.
 h Meaning e-
 ther the good
 or euil Angel
 whose ministe-
 rie God vsfeth
 to execute his
 iudgement to
 y vter destru-
 tion of the
 wicked.
 i How God
 wil plague vs
 if we be sub-
 ied to the like
 vices.
 k Or, later
 daies of Christs
 coming.
 l He that led
 you into this
 tentatio which
 commeth vnto
 you eher in
 prosperitie or
 aduersitie, or
 for your finnes
 past, wil turne
 it to your com-
 moditie & de-
 iuery you.
 m Or, shalke
 giuing.
 n Or, prepare
 to this holie v-
 se with praise
 and thanks gi-
 uing
 o The effectual
 badge of our
 conuision and
 incorporation
 with Christs
 p If we that
 are many in
 number, are but
 one bodie in ef-
 fect, joyued
 with our head
 Christ, as ma-
 ny cornes ma-
 ke but one loa-
 fe, let vs reno-
 uice idolatrie
 which doeth
 separate our
 vnitie.
 q Which is go-
 uerned accord-
 ing to the ce-
 remonies of y
 Law.
 r Which is to
 assemblen in y
 companie whe-
 re idoles are
 called vpon.

10 Nether murmure ye, as some of them
 *also murmured, and were destroyed of the
 h destroyer.
 11 Now all these things came vnto them
 for ensamples, and were written to admon-
 ishⁱ vs, vpo^o whom y^k ends of the worl-
 de are come.
 12 Wherefore, let him y^l thinketh he stan-
 deth, take hede lest he fall.
 13 There hath no tentation taken you, but
 suche as apperteineth to man: and God is
 faithful, which wil not suffer you to be
 tempted about that you be able, but^l wil
 euen giue the yssue with the tétation, that
 ye may be able to beare it.
 14 Wherefore my beloved, flee from ido-
 latrie.
 15 I speake as vnto them which haue vnder-
 standing: iudge ye what I say.
 16 The cuppe of blessing which we^m blese-
 fe, is it not the communion of the blood
 of Christ? The bread which weⁿ breake, is
 it not the communion of the bodie of
 Christ?
 17 For we that are many, are^o one bread &
 one bodie, because we all are partakers of
 one bread.
 18 Beholde Israel which is after the^p flesh:
 are not they which eat of the sacrifices,
 partakers of the altar?
 19 What say I then? that the idole is any
 thing? or that that which is sacrificed to
 idoles, is any thing?
 20 Nay, but that these things which the
 Gentiles sacrifice, they sacrifice to deuils,
 and not vnto God: and I wolde not that
 ye shulde haue a felowshippe with the de-
 uils.
 21 Ye can not drinke the cup of the Lord,
 and the cup of the deuils. Ye can not be
 partakers of the Lords table and of the ta-
 ble of deuils.
 22 Do we prouoke the Lord to anger? are
 we stronger then he?
 23 *All things are lawful for me, but all
 things are not expedient: all things are
 lawful for me, but all things edifie not.
 24 Let no man seke his owne, but euerie mā
 anothers wealth.
 25 Whatsoeuer is solde in the^r shambles,
 eat ye, &^s aske no question for conscien-
 ce sake.
 26 *For the earth is the Lords, and all that
 therein is.
 27 If any of them which beleue not, call
 you to a^t feast, and if ye wil go, whatsoeuer
 is set before you, eat, asking no question
 for conscience sake.
 28 But if any man say vnto you, This is sa-
 crificed vnto idoles, eat it not, because of
 him that shewed it, and for the conscien-
 ce (for the earth is the Lords, and all that
 therein is)

29 And the conscience I say, not thine, but
 of that other: for why shulde my libertie
 be condēd of another mans conscience?
 30 For if I through Gods benefite be par-
 taker, why am I euil spoken of, for that
 wherefore I giue thanks?
 31 *Whether therefore ye eat or drinke, or
 whatsoeuer ye do, do all to the glorie of
 God.
 32 Giue none offence, nether to the Iewes,
 nor to the Grecians, nor to the Church
 of God:
 33 Euen as I please^x all men^y in all things,
 not seking mine owne profite, but the^z profi-
 te of many, that they might be saued.

t We must take
 hede that
 through our
 abuse, our li-
 bertie be not
 condemned.
 u If by the be-
 nefite of God
 I may eat any
 kinde of meat,
 why shulde I
 by my default
 cause this be-
 nefite to be
 euil spokē of?
 Colof. 3, 17.

x That is, the
 infirme.
 y Which are
 indifferent.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministring the Lords Supper, 23 Bringing them againe to the first institution thereof.

1 BE *ye the followers of me, euen as I^z. *Thef. 3, 9.*
 2 Now, brethren, I commend you, that ye
 remēbre^a all my things, & kepe the ordi-
 nances, as I deliuered them to you.
 3 But I wil that ye knowe, that Christ is the
 *head of euerie man: & the man is the wo-
 mans head: and God is Christs head.
 4 Euerie mā^a praying or^b prophecyng ha-
 uing^a any thing on his head,^b dishonoreth
 his head.
 5 But euerie woman that prayeth or^c pro-
 phecieth bareheaded, dishonoreth her
 head: for it is euē one very thing, as thogh
 she were shauen.
 6 Therefore if the woman be not couered,
 let her also be shorne: and if it be shame
 for a woman to be^d shorne or shauen, let
 her be couered.
 7 For a man oght not to couer his head: for
 asmuche as he is the^d image and glorie
 of God: but the woman is the^e glorie of
 the man.
 8 For the man is not of the woman, but the
 woman of the man.
 9 *For the man was not created for the wo-
 mans sake: but the woman for the mans
 sake.
 10 Therefore oght y^f womā to haue^f power
 on her head, because of the^g Angels.
 11 Neuertheles, nether is the man without
 the woman, nether the woman without the
 man in the^h Lord.
 12 For as the woman is of the man, so is the
 man also by the woman: but all things are
 of God.
 13 Iudge in your selues, is it comelie that a
 woman praye vnto God vncouered?
 14 Doeth not nature it self teache you, that
 if a mā haue long^k heere, it is a shame vn-
 to him?

*Or, in all thinge
 remembre me.*

Eph. 5, 23.

a This is refer-
 red to commu-
 nion prayer and
 preaching: for
 although one
 speake, yet the
 action is commu-
 ne, so y^e
 whole Church
 may be said to
 praye or prea-
 che.

Or preaching.
 b This traditi-
 on was obser-
 ued accord-
 ing to the ti-
 me and place
 that all things
 might be done
 in comelines &
 to edification.
Gen. 1, 26.

Or 5, 1.
Col. 3, 3, 10.

c Read chap.
 14, 34.
Gen. 2, 22.

Or, powdered.
 d The image
 of Gods glorie,
 in whome
 his maiestie &
 power shine
 concerning his
 autoritie.

e Or receiueth
 her glorie, in
 commendation
 of mā, & there-
 fore is subie &
 f Some thing
 to couer her
 head in signe
 of subiection.

g To whome
 thei also thew
 their dissolu-
 tion, and not
 onely to Christ
 h Who is au-
 tor & mainte-
 ner of mā, so doo

Chap. 6, 13.
eccl. 37, 31.

r For in those
 days they we-
 re accustomed
 to sel certeine
 of the flesh of
 beastes sacrific-
 ed in y^r sham-
 bles & turned
 the money to
 y^r Priests pro-
 fit.

Tsal. 24, 1.
 Or, doute not

ner of their mutual cōiunction. i For as God made the womā
 is man multiplied by the woman. k As women vsfeto wear.

The Lords supper. I. Corinthians. Of Gods gifts.

1 For God ha- the giuen to woman longer heere the vn- to man, to the end she shulde truſte it y^e a- bout her head, whereby she declareth that she muſt couer her head.

m Not that all were fo, but y^e moſte parte. n Gods Church is not onely ſubiect to diſ- cention as tou- ching ordres and maners, but alſo to he- reſies as tou- ching doctrine

o Who ought on- ly to beare autoritie in y^e Church.

Mat. 26. 26. Mar. 14. 22. Luk. 22. 19.

p Signifying y^e manner of his death wh^o his bodie ſhulde, as it were, be torne and broken with moſt grieuous torments (albeit not as y^e thies of the thieues were) y^e which aching the bread of y^e bread, as a figure, doeth moſte li- vely represent

q By pemiſſing the true & pure vie of the ſame.

2. Cor. 13. 5.

r But as though theſe holiemy ſeries of the Lords bodie & blood were co- mine meats, ſo without reuerence he com- meth vnto the ſ. Or, dye. Let them loke to them ſelues which ether adde or take away fro the Lords inſtitu- tion.

15 But if a woman haue long heere, it is a praiſe vnto her: for her heere is giuē her for a couering.

16 But if any man luſte to be contentious, we haue no ſuche cuſtome, nether y^e Churches of God.

17 ¶ Now in this that I declare, I praiſe you not, that ye come together, not with profit, but with hurt.

18 For firſt of all, when ye come together in the Church, I heare that there are diſ- ſenſions among you: and I beleue it to be true m in ſome parte.

19 For there muſt be n hereties euen among you, that they which are approued amōg you, might be knowen.

20 When ye come together therefore into one place, this is not to eat the Lords Sup- per.

21 For euerie man when they ſhulde eat, ta- keth his owne ſupper afore, and one is hun- grie, and another is drunken.

22 Hauē ye not houſes to eat & to drinke in diſperſe ye y^e Church of God, and ſhame thē that haue not? what ſhal I ſay to you? ſhal I praiſe you in this? I praiſe you not.

23 For I haue receiued of the o Lord that which I alſo haue deliuered vnto you, to wit, That the Lord Ieſus in the night that he was betrayed, toke bread,

24 * And when he had giuen thākes, he bra- ke it, and ſaid, Take, eat: this is my bodie, which is p broken for you: this do ye in re- membrance of me.

25 After the ſame maner alſo he toke the cup, when he had ſuppēd, ſaying, This cup is the Newe teſtament in my blood: this do as oft as ye drinke it, in remēbrance of me.

26 For as often as ye ſhal eat this bread, & drinke this cup, ye ſhewe the Lords death til he come.

27 Wherefore, whoſoever ſhal eat this bread, and drinke the cup of the Lord q vnworthely, ſhal be gilty of the bodie & blood of the Lord.

28 * Let a man therefore examine him ſelf, and ſo let him eat of this bread, & drinke of this cup.

29 For he that eateth and drinketh vnwor- thely, eateth and drinketh his owne dam- nation, becauſe he diſcerneth not y^e Lords bodie.

30 For this cauſe many are weake, and ſicke among you, and many ſlepe.

31 For if we wolde iudge our ſelues, we ſhul- de not be iudged.

32 But when we are iudged, we are chaſte- ned of the Lord, becauſe we ſhulde not be condemned with the worlde.

33 Wherefore, my brethren, when ye come together to eat, tary one for another.

34 And if any man be hungry, let him eat

at home, that ye come not together vnto condemnation. Other things wil I ſet in order when I come.

CHAP. XII.

The diuerſitie of the giſtes of the holie Goſt ought to be vſed to the edifying of Chriffs Church. 12 As the mē- bers of mans bodie ſerue to the uſe one of another.

NOW concerning ſpiritual giſtes, bre- thren, I wolde not haue you a igno- rant.

2 Ye knowe that ye were Gentiles, and we- re caryed away vnto the b domme idoles, as ye were c led.

3 Wherefore, I declare vnto you, that no man * ſpeaking by the d Spirit of God, cal- leth Ieſus * execrable: alſo no man can ſay that Ieſus is the Lord, but by the ho- lie Goſt.

4 Now there are diuerſities of giſtes, but the ſame Spirit.

5 And there are diuerſities of administra- tions, but the ſame Lord.

6 And there are diuerſities of operatiōs, but God is the ſame, which worketh all in all.

7 But the manifeſtation of the Spirit is gi- uen to euerie man, to e profit with all.

8 For to one is giuen by the Spirit the wor- de of wiſdome: and to another the worde of i knowledge, by the ſame Spirit:

9 And to another i giuen s faith, by the ſame Spirit: and to another the giſtes of hea- ling, by the ſame Spirit:

10 And to another h y operations of great workes: and to another, i prophecie: and to another, k the diſcerning of ſpirits: and to another, diuerſities of tongues: & to ano- ther the interpretation of tongues.

11 * And all theſe things worketh euen the ſelf ſame Spirit, diſtributing to euerie mā ſeuerally as he wil.

12 For as the bodie is one, and hath many membres, and all the membres of the bodie, which is one, though they be many, yet are but one bodie: euen ſo is Chriſt.

13 For by one Spirit are we all baptized into l one bodie, whether we be Iewes or Grecians, whether we be bonde, or fre, and haue bene all made to drinke into o- ne Spirit.

14 For the bodie alſo is not one member, but many.

15 If the ſote wolde ſay, Becauſe I am not the hand, I am not of the bodie, is it there- fore not of the bodie?

16 And if the eare wolde ſay, Becauſe I am not the eye, I am not of the bodie, is it there- fore not of the bodie?

17 If the whole bodie were an eye, where were the hearing? If the whole were hear- ing, where were the ſmelling?

18 But now hath God diſpoſed the mem- bres euerie one of them in the bodie at his owne pleaſure.

a The Corin- thians hauing notable giſtes, ſemed to haue forgotten, of whom, & for what end they had receiued them.

Mar. 9. 39. b Which col- de not heare your prayers. Iohn 13. 12.

chap 3. 6.

phil. 2. 10.

c By Satāns ſug- geſtion d As no mā y^e hath the Spi- rit of God, can blaſpheme Chriſt, and worſhip idoles, ſo none cā acknowledge Chriſt for Lord and God without the ſame Spirit.

e To wit, the Church, which is the whole body.

f That is, the vnderſtanding of the Scriptu- res.

g To do onely miracles by.

h To worke by miracles a- gainſt Satan & hypocrites, as was done a- gainſt Ananias, Elymas, &c.

Rom 2. 3.

i Meaning the declaration of Gods myſte- ries.

k To trie bo- the y^e doctrine & y^e perſones.

l That we might be, one bodie with Chriſt, and the whole Church one Chriſt: of the which con- iunctiō Baptiſ- me, & y^e Lords Supper are eſ- ſentiall ſignes: for by baptiſ- me we are re- generat into one Spirit, and by the Lords Supper we are incorporat into Chriſts bodie to be gou- erned by the ſame Spirit.

19 For if they were all one member, where were the bodie?

20 But now are there manie membres, yet but one bodie.

21 And the eye can not say vnto the hand, I haue no nede of thee: nor the head a-gaine to the fete, I haue no nede of you.

22 Yea, muche rather those membres of the bodie, which seme to be more feble, are necessarrie.

23 And vpon those membres of the bodie, which we thinke moſte vnhoſte, put we more honestie on: and our vncomelie partes haue more comelines on.

24 For our comelie partes nede it not: but God hath tempered the bodie together, and hath giuen the more honour to that parte which lacked,

25 Lest there shulde be anie diuision in the bodie: but that the members shulde haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the membres reioyce with it.

27 Now ye are the bodie of Christ, & membres of his parte.

28 *And God hath ordeined some in the Church: as first, Apostles, secondly Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, & helpers, & gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues? do all interpret?

31 But desire you the best giftes, and I will yet shewe you a more excellent way.

CHAP. XIII.

Because lone is the fountaine and rule of edifying the Church, he setteth forth the nature, office and praise thereof.

1 **T**Hogh I speake with the tongues of men and Angels, and haue not loue, I am as sounding braſſie, or a tinkling cymbal.

2 And thogh I had the giftes of prophecie, and knewe all secretes and all knowledge, yea, if I had all faith, so that I colde remoue mountaines and had not loue, I were nothing.

3 And thogh I fede the poore with all my goods, and thogh I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffreth long: it is bountifull: loue enuieeth not: loue doeth not boast it self: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euil:

6 It reioyceeth not in iniquitie, but reioy-

ceeth in the trueth:

7 It Suffreth all things: it beleueth all things: it hopeth all things: it endureth all things.

8 Loue doeth neuer fall away, thogh that prophעיys be abolished, or the tongues cease, or knowledge vanish away.

9 For we knowe in parte, and we prophecie in parte.

10 But when that which is perfite, is come, then that which is in parte, shalbe abolished.

11 When I was a childe, I spake as a childe, I vnderstode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For now we see through a glasse darkely: but then shal we see face to face. Now I knowe in parte: but then shal I knowe euen as I am knowen.

13 And now abideth faith, hope & loue, euen these thre: but the chiefest of these is loue.

CHAP. XIII.

1 He exhorteth to loue, commendeth the gift of tongues, & other spirital gifts, & chiefly propheciing. 34 He commendeth women to kepe silence in the Church. 40 And sheweth what good ordre ought to be obserued in the Church.

1 **F**ollowe after loue, and couet spirital gifts, and rather that ye maye prophecie.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

3 But he that prophecieth, speaketh vnto men to edifying, and to exhortacion, and to comfort.

4 He that speaketh strange language, edifieth him self: but he that prophecieth, edifieth the Church.

5 I wolde that ye all spake strange languages, but rather that ye prophecied: for greater is he that prophecieth, the he that speaketh diuers tongues, except he expounde it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shal I profit you, except I speake to you, ether by reuelacion, or by knowledge, or by propheciing, or by doctrine?

7 Moreouer things without life which giue a sounde, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shal it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sounde, who shal prepare him self to battel?

9 So likewise you, by the tongue, except ye vter words that haue significacion, how

c Not if it suffreth it self to be abused, but iudgeth others by all loue & humanitie. d Which may be without offence of Gods worde. e Knowledge it self shalbe perfited in the worlde to come, & not abolished: but the manner of knowling & teaching shal cease, when we shalbe before Gods presence, where we shal neither nede scholes nor teachers. f That is, imperfectly. g Or, teacher. h The mysteri- es of God. i Or, range of God. k Because it serueth bothe here & in the life to come: but faith and hope appertene only to this life.

a That is, to expounde the worde of God to the edification of the Church. b Vnderstandeth him. c By the spirital gift, which he hath receiued.

d For he profiteth none faue him self.

e The prophetic expounder that God hath reueiled: & the doctrine teacheth, that which he hath giuen vs to vnderstand. f Or, giue.

m And therefore whatsoeuer the diuersitie is, yet the profit ought to be common and ferue to the edification of the Church. n Whose vice seemeth to be more vile.

o We are more careful to consider them.

p Euerie one in his office for the profecution of the bodie.

q For all Churches dispersed throughout the worlde are diuers membres of one bodie. r Or, seruise one for his parte. s Ephef. 4. 11. t As Deacons. u As Elders.

v Do you then desire the best giftes.

Chap. XIII. If the Angels had tongues, & I had the use thereof, & did not bestowe them to profit my neighbour, it were nothing but vaine babbling. Mat. 17. 20. Luk. 17. 6. b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22, & also for that faith (called historically) which beleueth the mightie power of Christ, but can not apprehend Gods mercie through him: & this devils haue, Iam. 2. 19: & therefore is separate from charitie, but faith that iustifieth in effect canot, as 1 Iohn. 2. 9.

Interpretacion necessarie. I. Corinthians. Of decent ordre.

f Your wordes shall be Ioffe: for ye shall neither glorifie God thereby, nor profit ma.
Or, as the thing requires.
 g That is, they may be able to be vnderstand.
 h He condemneth the Corinthians of barbarousnes in y^e thing, whereby they thought to haue attained to the greatest praise of eloquence.

i And doeth his parte.
 k Nor in respect of him, y^e praierh, but in respect of the Church, which is nothing edified thereby.
 l O, give thanks by singing m One onely made the praier, & the rest of the people followed in heart his wordes, & when he had prayed, they all said, Amen, signifying that they beleued assuredly that God wolde graunte their requests. n That is, more & fewe.

Mat. 23. 3.
 Iſa. 28. 11.
 deut. 28. 49.
 ierem. 5. 15.
 ezek. 4. 6.
 o He threatneth the moſte haſpely, that God will punish the contempt of his wordes, & their contrefait ignorance, forasmuch as to speake wth vnknowe tongues is a ſigne of Gods curſe towards the wicked.
 p Of Gods curſe when they are not vnderſtand.

q By hearing his ſecret fautes riſe vp, & his finnes reſtoyred by Gods wordes, he is compelled by his owne confidence to praife God.
 r Which expoude the wordes of God.

shal it be vnderstand what is spoken: for ye shal speake in the t^r ayre.
 10 There are so manie kindes of voyces, ("as it cometh to passe) in the worlde, and none of them s is domme.
 11 Except I knowe then the power of the voyce, I shalbe vnto him that speaketh, a barbarian, and he that speaketh, shalbe a barbarian vnto me.
 12 Euen so, for asmuche as ye couet spiritual gifts, seke that ye maye excel vnto the edifying of the Church.
 13 Wherefore, let him that speaketh a strange tongue, praie, that he may interpret.
 14 For if I pray in a strange tongue, my spirit i praierh: but mine vnderstanding is without k frute.
 15 What is it then? I wil praye with the spirit, but I wil pray with the vnderstanding also: I wil i sing with the spirit, but I wil sing with the vnderstanding also.
 16 Els, when thou blestest with the spirit, how that he that occupieth the roume of the vnlearned, say m Amen, at thy giuing of thanks, seing he knoweth not what thou saist?
 17 For thou verely giuest thanks wel, but the other is not edified.
 18 I thanke my God, I speake languages more then ye all.
 19 Yet had I rather in the Church to speake n five wordes with mine vnderstanding that I might also instruct others, then ten thousand wordes in a strange tongue.
 20 Brethren, be not* children in vnderstanding, but as concerning malicioufnes be children, but in vnderstanding be of a ripe age.
 21 In the Law it is written, *o By men of other tongues, & by other languages wil I speake vnto this people: yet so shal they not heare me, saith the Lord.
 22 Wherefore strange toges are for a p^r ſigne, not to them that beleue, but to the that beleue not: but prophecying serueth not for the that beleue not, but for the which beleue.
 23 If therefore, when the whole Church is come together in one, and all speake strange tongues, or there come in they that are vnlearned, or they which beleue not, wil they not say, that ye are out of your wittes?
 24 But if all prophecie, and there come in one that beleueth not, or one vnlearned, i he is rebuked of r all men, and is iudged of all.
 25 And so are the secretes of his heart made manifest, & so he wil fall downe on his face and worship God, and say plainly that God is in you in dede.
 26 What is to be done then, brethren? when ye come together, according as euerie one of you hathe a psalme, or hathe doctrine,

or hathe a tongue, or hathe reuelacion, or hathe interpretation, let all things be done vnto edifying.
 27 If anie man speake a strange tongue, let it be by two, or at the t^r molt, by thre, and that by course, and let one interpret.
 28 But if there be no interpreter, let him kepe silence in the Church, which speaketh languages, and let him speake to him self, and to God.
 29 Let the Prophetes speake two, or thre, and let the other iudge.
 30 And if anie thig be reueiled to another y^e sitteth by, let the first holde his pece.
 31 For ye may all prophecie one by one, y^e all may learne, & all may haue comfort.
 32 And the t^r spirits of the Prophetes are u subiect to the Prophetes.
 33 For God is not the autor of confusion, but of peace, as we se in all the Churches of the Saintes.
 34 * Let your women kepe x silence in the Churches: for it is not permitted vnto the to speake: but they ought to be subiect, as also * the Law saith.
 35 And if they wil learne anie thing, let the aske their hous bands at home: for it is a shame for women to speake in y^e Church.
 36 y Came the worde of God out from you? ether came it vnto you onely?
 37 If anie man thinke him self to be a Prophet, or z spiritual, let him acknowledge that the things, that I write vnto you, are the commandements of the Lord.
 38 a And if anie man be ignorant, let him be ignorant.
 39 Wherefore, brethre, couet to prophecie, & forbid not to speake languages.
 40 Let all things be done honestly and by order.

it he mencioned this abuse afore, yet he referred it to this place to be reprobud, because there he broght it in for another purpose y Are ye the first or the last Christians, that ye nether submit your selues to the Churches of whom you haue receiued the Gospell nor haue respect to the others to whom the Gospell doeth likewise appertene? z To haue vnderstanding of spiritual things. a If anie man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

CHAP. XV.

He proueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shal rise, 52 And the maner how.

1 M^Youerouer, brethren, I declare vnto you the Gospell, which I preached vnto you, which ye haue also receiued, and wherein ye continue,
 2 And whereby ye are saued, if ye kepe in memorie, after what maner I preached it vnto you, a except ye haue beleued in vaine.
 3 For first of all, I deliuered vnto you that which I b receiued, how that Christ dyed for our sinnes according to y^e Scriptures,
 4 And that he was buried, & that he arose the third day accord to the * Scriptures,
 5 * And

f Paul heareth as yet wth their weakenes, because also these were the gifts of God: but yet he sheweth that they shuld not passe this measure that first one, after another & as y^e most of the thir d shulde read in a strange language, which was to declare Gods miracle in the gift of toges: but chiefly he commandeth that nothing be done without interpretation.

Tim. 2. 11.
 u To be learning, & Gods Spirit mouth them to vter.
 Gen. 3. 16.

x To the intent y others maye iudge of him y^e haue spoken, if he haue passed the copas of Gods wordes, wherefore Iohn commaundeth to trye y^e spirits whether they be of God.

y Because this disorder was in the Church, that women vsurped that wth was peculiar to men, the Apostle here sheweth what is mere to be done, & what is not: & albeit

Gal. 1. 11.
 a If you beleue to be saued by the Gospell, ye must beleue also the resurrection of the dead, which is one of the principal points thereof, or els your beliefe is but vaine.
 Iſa. 53. 5.
 1. pet. 2. 42.

b He sheweth that nothing ought to be taught, which we haue not learned by Gods worde.
 Ioh. 4. 2. 5.

Iohn 20. 19.
c Although Ia
das wanted, yet
they were so
called still.

5 *And that he was sene of Cephas, then of
the twelve.
6 After that, he was sene of mo then fwe
hundreth brethren at once : whereof many
remain vnto this present, & some also
are a slepe.
7 After that, he was sene of Iames: then of
all the Apostles.
8 *And last of all he was sene also of me as
of one, borne out of due time.
9 For I am the least of the Apostles, which
am not mete to be called an Apostle, be-
cause I persecuted the Church of God.
10 *But by the grace of God, I am that I
am: and his grace which is in me, was not
in vaine: but I laboured more abundantly
then they all: yet not I, but the grace of
God which is with me.
11 Wherefore whether it were I, or they, so
we preache, and so haue ye belued.
12 *Now if it be preached, that Christ is
risen from the dead, how say some among
you, that there is no resurrection of the
dead?
13 For if there be no resurrection of the
dead, then is Christ not risen.
14 And if Christ be not risen, then is our
preaching vaine, and your faith is also
vaine.
15 And we are founde also false witness
of God: for we haue testified of God, that
he hath raised vp Christ: whome he hat-
he not raised vp, if so be the dead be not
raised.
16 For if y dead be not raised, the is Christ
not raised.
17 And if Christ be not raised, your faith is
vaine: ye are yet in your sinnes.
18 And so they which are a slepe in Christ,
are perished.
19 If in this life onely we haue hope in
Christ, we are of all men the moſte mis-
erable.
20 But now is Christ risen from the dead,
and was made the first frutes of them
that slept.
21 For since by man came death, by man
came also the resurrection of the dead.
22 For as in Adam all dye, euē so in Christ
shal all be made aliue,
23 But euerie man in his owne order: the
first frutes is Christ, afterwarde, they that
are of Christ, at his comming shal rise a-
gaine.
24 Then shalbe the end, whē he hath deli-
uered vp the kingdome to God, euē the
Father, when he hath put downe all rule,
and all autoritie and power.
25 For he must reigne til he hath put all
his enemies vnder his fete.
26 The last enemy that shalbe destroyed,

Act. 9. 4.
rom. 6. 3.
ephe. 3. 8.
Ephe. 1. 7.

For he was
but the instru-
ment, and mini-
ster and giueh
the whole glo-
rie to God.
e Christ death
is not final
except he rise
from death.
f For if Christ
be swallowed vp
of death, there
is remaineh
no hope of li-
fe any more.
g As mortifi-
cation, and rem-
ission of sin-
nes depend on
Christ death:
so our quick-
ning and re-
storing to life
stand in his re-
surrection.
h You are not
forgiuen nor
sanctified.
i As by the of-
fring of y first-
frute the whole
frute is sancti-
fied, so by
Christ which
is the first y
is raised, all haue
assurance of y
resurrection.
k Who rose
first from the
dead to take
possession in
our flesh for vs
his members.
l To wit, the
faithful.

Col. 1. 18.
reuel. 1. 5.
The first
man Christ as he
is man & head
of the Church
is said to be
subiect to God:
but in respect
of the worlde,
is King of hea-
uen and earth.
This kingdome
standeth in
gouerning the
faithful: and o-
uercomēg the
aduersaries, e-
uen death the
chiefest, which
done, Christ
being perished
with all his
members, shal
as he is man, &
head of the
Church, with
his fellowe hei-
res deliuer his
kingdome, and
be equal.

be subiect to God with whome and the holic Gost in Godhead
*Psal. 110. 1. all 2, 3, 4. 1br. 1. 13. 5. 10, 13.

is death.
27 *For he hath put downe all things vn-
der his fete. (And when he saith that all
things are subdued to him, it is manifest y
he is excepted, which did put downe all
things vnder him.)
28 And when all things shalbe subdued vn-
to him, then shal the Sōne also him self be
subiect vnto him, that did subdue all things
vnder him, that God may be all in all.
29 Els what shal they do which are bapti-
zed for dead? if the dead rise not at all,
why are they then baptized for dead?
30 Why are we also in icoperdie euerie
houre?
31 By our reioycing which I haue in Christ
Iesus our Lord, I dye daily.
32 If I haue foght with beastes at Ephesus
after the maner of men, what aduantage
it me, if the dead be not raised vp? let vs
eat & drinke: for to morowe we shal dye.
33 Be not deceiued: euil speakings corrupt
good maners.
34 Awake to liue righteously, and sinne not:
for some haue not the knowledge of God.
I speake this to your shame.
35 But some man wil say, How are the dead
raised vp? and with what bodie come they
forth?
36 O foole, that which thou sowest, is not
quickened, except it dye.
37 And y which thou sowest, thou sowest
not that bodie that shalbe, but bare corne,
as it falleth, of wheat, or of some other.
38 But God giueh it a bodie at his pleasu-
re, euen to euerie sēde his owne bodie.
39 All flesh is not the same flesh, but there
is one flesh of men, and another flesh
of beastes, and another of fishes, and ano-
ther of birdes.
40 There are also heauenlie bodies, and
earthlie bodies: but the glorie of the hea-
uenlie is one, and the glorie of the earthlie
is another.
41 There is another glorie of the sunne,
and another glorie of the moone, and ano-
ther glorie of y starres: for one starre dif-
fereth from another starre in glorie.
42 So also is the resurrection of the dead.
The bodie is sōwen in corruption, and is raised
in incorruption.
43 It is sōwen in dishonour, and is raised
in glorie: it is sōwen in weakenes, & is raised
in power.
44 It is sōwen a natural bodie, & is raised a
spiritual bodie: there is a natural bodie,
& there is a spiritual bodie.
45 As it is also writen, The first man Adam
was made a liuing soule: and the last
Adam was made a quickening Spirit.
46 Howbeit that was not first made which
is spiritual: but that which is natural, & af-
terwarde that which is spiritual.

Psal. 2. 7.
1br. 2. 8.

n We shalbe
pref. dly fulfil-
led with his
glorie and fe-
licicie.
o That is, as
dead, & be-
cause they were
but newly come
to Christ,
woulde be bap-
tized before
they dyed.
p Except these
things be
true of Christ
kingdome and
his subiectiōn,
what shal be-
come of them
whome the
Church daily
baptizeth, for
to destroye
death in the w
is the end of
baptisme, and
so they to rise
againē?

Isa. 22. 13.
Wisdo 2. 6.
Menander
in Thaidi.
q I take to wit-
nes all my for-
rowes, where-
in I may iustly
reioyce in y
Lord, that I ha-
ue susteined
them among
you.
r That is, ha-
uig regard to
this present life,
& not to Gods
glorie, & to li-
tle euertlastig.
s There is one
substance as
touching the
flesh bothe of
man and beas-
t, but the diffe-
rence is as to-
uching the qua-
lities.
t Euen as the
sunne and the
moone beig of
one substance
differ in digni-
tie: so in the re-
surrection our
bodies shal ha-
ue more excel-
lent qualities
then they ha-
ue now.
u For what is
more vile to
loke vnto the
dead car-
keis?
Gen. 2. 7.
x Not changig
the substance,
but made par-
taker of the di-
uine nature.
y Christ brig-
eth vs from
heauen the Spi-
rit of life.

47 The first mā is of the earth,earthlie:the
 48 seconde man is the Lord from heauen.
 49 As is the earthlie,suche are they that are
 earthlie: & as is the heauenlie,suche are
 they also that are heauenlie.
 50 And as we haue borne the image of the
 earthlie,so shal we beare the image of the
 heauenlie.
 51 This say I,brethren,y flesh & blood can
 not inherit y kingdome of God, nether
 doeth corruption inherit incorruption.
 52 Beholde,I shewe you a secret thing,We
 shal not all slepe,but we shal all be changed,
 53 In a moment,in the twinkling of an eye
 at the last trumpet: for the trumpet shal
 blowe, and the dead shal be raised vp incorruptible,and we shalbe changed.
 54 For this corruptible must put on incorruption: and this mortal must put on immortalitye.
 55 So when this corruptible hath put on incorruption, & this mortal hath put on immortalitye, then shal be brought to passe the saying that is written, * Death is swallowed vp into victorie.
 56 ¶ O death,where is thy sting! O graue where is thy victorie!
 57 The sting of death is sinne: and the strength of sinne is the Law.
 58 *But thanks be vnto God which hath given vs victorie through our Lord Iesus Christ.
 59 Therefore my beloved brethren, be ye stedfast,vmoucable, abúndant alwayes in the worke of the Lord, for asmuche as ye knowe, that your labour is not in vaine in the Lord.

CHAP. XVI.
He putteth them in remembrance of the gathering for the poore brethrē at Ierusalem. 13 We must perseuere in faith,in the loue of Christ & our neighbour. 15 After his cōmendations he wisheth to the all prosperitie.

1 Concerning* the gathering of the
 Saintes, as I haue ordeined in the
 Churches* of Galacia,so do ye also.
 2 Euerie first day of the weke,let euerie one
 of you put aside by him self, and laye vp
 as God hath prospered him,that thē there
 be no gatherings when I come.
 3 And when I am come,whosoeuer ye shal
 allowe by letters, thē wil I send to bring
 your liberalitie vnto Ierusalem.
 4 And if it be mete that I go also,they shal
 go with me.
 5 Now I wil come vnto you, after I haue

gone through Macedonia (for I wil passe
 through Macedonia)
 6 And it may be that I wil abide, yea, or
 winter with you,that ye may bring me on
 my way whithersoeuer I go.
 7 For I wil not se you now in my passage:
 but I trust to abide a while with you, if
 the Lord permit.
 8 And I wil tary at Ephesus vntil Pérecost.
 9 For a great dore and effectual is opened
 vnto me:but there are many aduersaries.
 10 ¶ Now if Timotheus come,se that he be
 without feare with you: for he worketh
 the worke of the Lord,euē as I do.
 11 Let no man therefore despise him: but
 conuaye him forth in peace,that he may
 come vnto me:for I loke for him with the
 brethren.
 12 As touchig our brother Apollos,I greatly
 desired him, to come vnto you with the
 brethren: but his minde was not at all to
 come at this time: howbeit he wil come
 when he shal haue conuenient time.
 13 ¶ Watch ye:stand fast in the faith:quite
 you like men, & be strong.
 14 Let all your things be done in loue.
 15 Now,brethren,I beseeche you (ye knowe
 the house of Stephanas, that it is the first
 frutes of Achaia, & that they haue giuen
 them selues to minister vnto the Saintes)
 16 That ye be obedient euen vnto such,&
 to all that helpe with vs and labour.
 17 I am glad of the coming of Stephanas,
 & Fortunatus, and Achaicus: for they
 haue supplied the want of you.
 18 For they haue comforted my spirit and
 yours: acknowledge therefore suche men.
 19 The Churches of Asia salute you:Aquila
 and Priscilla with the Church that is in
 their house,salute you greatly in the Lord.
 20 All the brethren grete you. Grete ye one
 another with an holie kisse.
 21 The salutation of me Paul with mine
 owne hand.
 22 If any mā loue not y Lord Iesus Christ,
 let him be had in execration, * yea excommunicate to death.
 23 The grace of our Lord Iesus Christ be
 with you.
 24 My loue be with you all in Christ Iesus,
 Amen.

The first Epistle to the Corinthians,written
 fro Philippi, & sent by Stephanas,
 and Fortunatus, and Achaicus, and Timotheus.

c Because God
 blessed his labour
 d Willing that they
 thulde sende him
 against the aduersaries
 of Christ because
 it is y Churchs
 duetie to be careful
 for the preseruation
 of their ministers
 e As though he
 were to go to be a
 minister. f That is,
 safe and sounde.

g Left Satan
 steale vpo you
 at vnwares.
 h For they had
 euerie man respect
 to his self contrary
 to loue.
 i That is, the
 first which embraced
 y Gospel.
 k And reuerence
 ce them.

l The grief y
 I toke for your
 absence, was
 greatly alwayes
 by their
 presence.
 m Or, minde.

Rom. 16, 16.
 2. cor. 13, 12.
 1. pet. 5, 19.
 n In token of
 mutual loue,
 which thing
 was obserued
 in the primitive
 Church when y
 Lords Supper was
 ministered.
 o Or, diuina-
 sha.

n Or, as is most
 probable, from
 Ephesus.

2 This is attributed to Christ
 as concerning his diuinitie
 not in respect of his humanitie
 whose flesh hath this glorie
 by y power of God who dwelleth
 in it. a Bothe in substance
 & forme we are earthlie.
 b This natural bodie as it is
 now, til it be made newe by
 the Spirit of Christ.
 c When the Lord cometh
 to iudgement, some of the
 Saintes shal be alieue, whome
 he wil change euen as if they
 were dead, so that this change
 is in steade of death to the
 Mat. 24, 31.
 1. thess. 4, 16.
 1sa. 27, 8.
 reuel. 7, 17.
 ¶ O death, where is thy
 sting? O graue, where
 is thy victorie!
 Hose. 13, 14.
 ebr. 2, 14.
 d Sinne first brought
 death and giueh it
 power ouers, and y
 strength of sinne is the
 Law, because it doeth
 reuelie y iudgement
 of God against vs: or
 els the chief cause of
 our default is in our
 selues
 1. Iohn. 5, 5.
 e The hope of resurrection
 causeth the faithful
 to surmounte all difficulties.

Act. 17, 29.
 & 12, 25.
 rom. 12, 13.
 a Vpon the first day
 of the weke which y
 Scripture calleth the
 Lords day, others
 say, they accustomed
 not one ly in y
 Church but at home
 al so according to
 euerie māns zeale,
 to lay vp some
 piece of money
 towards y relief of
 the poore brethrē
 Act. 18, 23.

b Which ye shal send by them that cary the money.

THE SECONDE EPI- stle of Paul to the Corinthians.

THE ARGUMENT.

AS nothing can be written, either so perfectly, or with so great affection and zeal, which is not unprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the purity and perfection of the doctrine, sheweth a love towards them, surre passing all natural affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbernes, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iuste occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wiseth them wel in the Lord, declaring that albeit certeine wicked persons abused his affections to contemne thereby his autoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary, to his fatherlie affection, he shoulde haue bene compelled to vse rigour and severitie. And as touching his sharte writing in the former epistle, it came through their faulte, as is now euident bothe in this, that he pardoneth the trespasser, seing he doeth repent: and also in that he was ynquiet in his minde, til he was certified by Titus of their estate. But forasmuche as the false Apostles went about to vndermine his autoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which se not the brightnes of the Gospell in his preaching: the effect whereof is reuones of life, forsaking of our felices, cleaving to Godskeing from idolatrie, embracing the true doctrine, and that sorrowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospell, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth: sought onely to fill their lillies, where as he contrariwise, sought ibem, and not their goods, as those ambitious persons slandered him: wherefore at his comming he menaceth suche as rebell against his autoritie, that he wil declare by linelic example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

¶ He declareth the great profite that cometh to the faithfull by their afflictions. 15. 27 And because they shoulde not impute to lightnes, that he differred his comming contrarie to his promes, he proueth his constancie, bothe by the sinceritie of his preaching, and also by the immutable trueth of the Gospell. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holie Gosell.



PAUL an Apostle of IESVS CHRIST by the wil of God, & our brother Timotheus, to the Church of God, which is at Corinthus with all the Santes, which are in all

consolation and saluation, which is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as muche as we knowe that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we all together doubted, euen of life.

9 Yea, we received the sentençe of death in our selues, because we shoulde not trust in our selues, but in God, who raifeth the dead.

10 Who deliuered vs from so great a death, and doeth deliuer vs: in whome we trust, that yet here after he wil deliuer vs,

11 So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for manie, thanks may be giuen by manie persons for vs.

12 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, & not in fleshlie wisdom, but by the grace of God we haue had our conuersation in the worlde, and mozte of all to your wardes.

XX.iii.

¶ Meaning of country whereof Corinthus was the chief cite.

Ephes. 1. 3.

1. pet. 1. 3.

¶ Or praise & glorie be giuen.

¶ Which I suffer for Christ, or which Christ suffereth in me, Rom 7. 5 & 2. cor. 1. 24

¶ Achaia:

3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

3 ¶ Blessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte,

4 Which comforteth vs in all our tribulation, that we may be able to comforte them which are in anie affliction by the comforte wherewith we our selues are comforted of God.

5 For as the sufferings of Christ abunde in vs, so our consolation abundeth through Christ.

6 And whether we be afflicted, it is for your

d For seing we indure so muche, they had occasion to be confirmed in the Gospell.

e As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such meanes as he hath left in this life for vs to be exercised in.

f Hereby he sheweth his owne infirmitie, which it might appear how wonderfully Gods graces wrought in him: I was utterly resolved in my self to dye: I so manie daggers of death.

Rom 15. 30.

i He rendreth a reason why they ought to praye vnto God for his recovery. k Vnto that wisdom which God gaue me from heauen.

l Ye knowe partly my cōfancie bothe by my dwelling with you, and also my writing vnto you: and I trust ye shal knowe me to be the same to y^e very end. m In that we haue taught you y^e Gospel to syncrely. n Because we haue wōne you to Christ. o Which shal abolish all worldelie glorie. p Which is ratherly to promise and not to performe. q Now to affirm me one thing, and then to deny it, which is a signe of incofancie. r He taketh God to witness that he preacheth y^e truth (He preached nothing vnto them but onely Iesus Christ who is the moste constant and infallible truth of the Father. s They are made, performed & we are partakers only by him, who is our Amen, in that he hath fulfilled them for vs. *Ephē. 4. 30.* u In that I say I came not because I wolde spare you, I meane not that I haue autoritie to alter true religio, or to binde your cōfciences: but that I am Gods minister to confirme and comfort you. x And faith is not in subiection to man.

13 For we write none other things vnto you, then y^e ye read or els that ye acknowledge, & I trust ye shal acknowledge vnto the end.
 14 Euen as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lord Iesus.
 15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace,
 16 And to passe by you into Macedonia, & to come againe out of Macedonia vnto you, and to be led forthe towarde Iudea of you.
 17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, according to y^e flesh, that w^e me shulde be, y^e Yea, yea, and Nay, nay?
 18 Yea, y^e God is faithful, that our worde towarde you was not Yea, and Nay.
 19 For the Sonne of God Iesus Christ who was preached among you by vs, that is by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.
 20 For all the promises of God in him are Yea, and are in him Amen, vnto the glorie of God through vs.
 21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.
 22 Who hath also sealed vs, & hath giuē the earnest of the Spirit in our hearts.
 23 Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.
 24 Not that we haue dominion ouer your faith, but we are helpers of your ioye: for by y^e faith ye stande.

hathe not made me sorie, but partely (left I shulde more charge him) you all.
 6 It is sufficient vnto the same man, that he was rebuked of manie.
 7 So that now contrarie wise ye ought rather to forgie him, and comforte him left the same shulde be swalowed vp with ouer muche heauienes.
 8 Wherefore, I praye you, that you wolde confirme your loue towards him.
 9 For this cause also did I write, y^e I might knowe the profe of you, whether ye wolde be obedient in all things.
 10 To whome ye forgie anie thing, I forgie also: for verely if I forgave anie thig, to whome I forgave it, for your sakes forgive I it in the sight of Christ,
 11 Left Saran shulde circumuent vs: for we are not ignorant of his enterpryse.
 12 Furthermore, when I came to Troas to preache Christs Gospel, & a dore was open vnto me of the Lord,
 13 I had no rest in my spirit, because I founde not Titus my brother, but toke my leaue of the, and went away into Macedonia.
 14 Now thankes be vnto God which alwayes maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euerie place.
 15 For we are vnto God the swete fauour of Christ, in them that are saued, and in them which perish.
 16 To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life, * and who is sufficient for these things?
 17 *For we are not as manie, which make marchandise of the worde of God: but as of syncretite, but as of God in the sight of God speake we in Christ.

e After this adulterer did repen & amēd, Paul did vterly cast of all sorowe, y^e he denieth that in maner he was anie whit soried. And so shulde increase his sorowe which I wolde diminish. e The adulterer, which intertained his mother in Law. f That at my intercession you wolde declare by the publike consent of the Church that you embrace him againe as a brother: seeing he was excommunicate by the commune consent. g That is, true ly, and from mine heart, euen as in the presence of Christ. h By our rigorous punish^g. *1 Cor. 12 my minister.* i Frō this place vnto the 6. chap. 11. he entreatcheth only of y^e ministers, saue he some time intermeleth that w^e apperteyneth to the whole Church, as Chap. 3. 17, and 18 verses, and not onely to y^e ministers. *Rom. 11, 16. Chap. 4. 2.* k In working mightly by vs he maketh vs partakers of his victorie and triumph. l The preaching of the crosse bringeth death to them which onely consider Christs death as a cōmune death, & be thereat offēded, or els thinke it folie: & brighet againe life to the who in his death beholde their life. m That is, w^e preach for gainē, & corrupt it to serue mens affections. *1 Cor. through Christ, of Christ*

CHAP. II.

He sheweth his loue towards them. 7 Requiring like wise that they wolde be favorable to the incestuous adulterer, seeing he did repen. 14 He also reioyceth in God for the efficacy of his doctrine. 17 Consuting thereby suche quarelpickers, as vnder pretence of speaking against his persone, sought nothing, but the overthrowe of his doctrine.

1 **B**Vt I determind thus in my self, that I wolde not come againe to you in heauienes.
 2 For if I make you sorie, who is he then that shulde make me glad, but the same which is made sorie by me?
 3 And I wrote b this same thing vnto you, left when I came, I shulde take heauienes of them, of whome I ought to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all.
 4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye shulde be made sorie, but that ye might perceiue the loue which I haue, specially vnto you.
 5 And if any hath caused forow, the same

mightly by vs he maketh vs partakers of his victorie and triumph. l The preaching of the crosse bringeth death to them which onely consider Christs death as a cōmune death, & be thereat offēded, or els thinke it folie: & brighet againe life to the who in his death beholde their life. m That is, w^e preach for gainē, & corrupt it to serue mens affections. *1 Cor. through Christ, of Christ*

CHAP. III.

1 *He taketh for example the faith of the Corinthians for a probation of the truth which he preached. 6 And to exalte his Apostleship against the bragges of the false apostles. 7. 13 He maketh comparison betwixt the Law and the Gospel.*

1 **D**O we begine to praise our selues againe? or neede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?
 2 Ye are our epistle, written in our hearts, which is vnderstand and red of all men,
 3 In that ye are manifest, to be the epistle of Christ, ministred by vs, and written, not with yncke, but with the Spirit of the liuing God, not in tables of stone, but in fleshly tables of the heart.
 4 And suche trust haue we through Christ to God:

k In working mightly by vs he maketh vs partakers of his victorie and triumph. l The preaching of the crosse bringeth death to them which onely consider Christs death as a cōmune death, & be thereat offēded, or els thinke it folie: & brighet againe life to the who in his death beholde their life. m That is, w^e preach for gainē, & corrupt it to serue mens affections. *1 Cor. through Christ, of Christ*

a Which was giuen to Satan but now doeth repent. b Which made you & him sorie in my further epistle.

- 5 Not that we are sufficient of our selues, to thinke anie thing, as of our selues: but our sufficiencie is of God.
- 6 Who also hath made vs able ministers of the New testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giueth life.
- 7 If then the ministratiō of death written w letters & ingraue in stōnes, was glorious so y the childrē of Israel colde not beholde the face of Moses for the glorie of his countenance (which glorie is done away)
- 8 How shal not the ministratiō of the Spirit be more glorious?
- 9 For if the ministerie of cōdēnation was glorious, muche more doeth the ministratiō of righteousnes exceede in glorie.
- 10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glorie.
- 11 For if that which shulde be abolished, was glorious, much more shal that which remaineth, be glorious.
- 12 Seing then that we haue suche trust, we vse great boldenes of speache.
- 13 *And we are not as Moses, which put a vaile vpon his face, that the children of Israel shulde not looke vnto the end of that which shulde be abolished.
- 14 Therefore their mindes are hardened: for vntil this day remaineth the same couering vntaken away in the reading of the Olde testament, which vaile in Christ is put away.
- 15 But euen vnto this day, when Moses is red, the vaile is layed ouer their hearts.
- 16 Neuertheles when their heart shalbe turned to the Lord, the vaile shalbe taken away.
- 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is libertie.
- 18 But we all beholde as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. IIII.

1 He declareth his diligence, and roundenes in his office. 2 And that which his enemies toke for his disadvantage, to wit, the crosse and afflictions which he endured, he turned it to his great aduantage. 11. 17 Shewing what profit cometh thereby.

- 1 Therefore, seing that we haue this ministerie, as we haue receiued mercie, we faime not:
- 2 But haue cast from vs the clokes of shame & walke not in craftines, nether handle we the worde of God disceitfully: but in declaration of the trueth we approue our selues to euerie mans conscience in the sight of God.
- 3 If our Gospel be then hid, it is hid to thē, that are lost.

- 4 In whome the god of this worlde hath blinded the mindes, that is, of the infideles, that the light of the glorious Gospel of Christ, which is the image of God, shulde not shine vnto them.
- 5 For we preache not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.
- 6 For God that commanded the light to shine out of darkenes, which hath shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.
- 7 But we haue this treasure in earthe vessels, y the excellencie of that power might be of God and not of vs.
- 8 We are afflicted on euerie side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.
- 9 We are persecuted, but not forsaken: cast downe, but we perish not.
- 10 Euerie where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodie.
- 11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh.
- 12 So then death worketh in vs, and life in you.
- 13 And because we haue the same Spirit of faith, according as it is written, *I beleue, & therefore haue I spoken, we also beleue, and therefore speake,
- 14 Knowing that he which hath raised vp the Lord Iesus, shal raise vs vp also by Iesus, and shal set vs with you.
- 15 For all things are for your sakes that moste plenteous grace by the thanksgiving of manie may redoude to the praise of God.
- 16 Therefore we faime not, but thogh our outwarde man perish, yet the inward man is renewed daily.
- 17 For our light affliction which is but for a moment, causeth vnto vs a farre moste excellent & eternal waight of glorie:
- 18 While we loke not on the things which are sene, but on the things, which are not sene: for the things which are sene, are temporal: but the things which are not sene, are eternal.

for this infinite benefite of deliuerance, but also you all, which are bothe partakers of mine affliction and comforte, may abundantly set forthe his glorie. Or be corrupted. o Groweth stronger. p Which is so called in respect of the euerlasting life.

CHAP. V.

1 Paul procedeth to declare the utilitie that cometh by the crosse 4 How we ought to prepare our selues vnto it. 5 By whome, 9 And for what end. 14. 19 He setteth forthe the grace of Christ, 20 And the office of ministers, and all the faithful.

d Whose minist'ier Moses was
e Which: Christ gaue.
f Meaning, the spiritual doctrine, which is in our hearts.
g Thus he nameth the Law in comparison of the Gospel.
h After y God had spoken w him and giuen him the Law.
i For the Law declareth all men to be vnder condemnation
k Meaning, of the Gospel which declareth that Christ, is made our righteousness.
l In preaching the Gospel.
m Moses shewed the Law as it was couered w shadowes, so that y Iewes eyes were not lightened but blinded, and so colde not come to Christ who was the end thereof: againe the Gospel setteth forthe the glorie of God clearly, not couering our eyes, but driuing y darkenes away from them.
n Christ is our mediator, & autor of the New testament, whose doctrine is spiritual, & giueth life to the Law.
o In Christ, who is God manifested in the flesh, we see God y Father as in a moste cleare glasse.
a For anie troubles or afflictions.
b Meaning, suche thistles & p'rencences as become not them that haue suche a great office in hand.
c Chap. 3. 17.

e To wit Sa. ca. Ioh. 12. 31. & 14. 30. eph. 6. 12
d In whome God doeth shewe him self to be sene: and here Christ is called fo in respect of his office.
Gene. 1. 2.
e As they, w preache for gaine, or els rather seke to be sene and known, then to edifie.
f Which are your seruants.
g That we hauing receiued light, shuld communicate the same w others and therefore Christ calleth the light of the world, Mat. 5. 14.
h Altho the ministers of y Gospel be contemptible as touching their persons, yet y treasure which they carie, is nothing worse or inferior.
i All y faithful, & chiefly the ministers must drinke of this cup, because y word of l'rtch Christ: & also that the members shulde be conformable to Christ their head, yet by y mightie power of Christ, who our carne death, they are made conquerors.
j Psal. 116. 10.
k By our death you haue life: so that the frute of our afflictions cometh to you.
l The same faith by y inspiration of y holie Ghost.
m In deliuering vs from these dangers, which is as it were a restoring fro death to life.
n That I be gi deliuered and restored to you againe, may not onely my self giue God thanks

The earnest of the Spirit. II. Corinthians. Of trouble & ioy.

2 After this bodie shalbe dissolved, it shalbe made incorruptible and immortal.

Or, if he be we shalbe founde clothed, & not naked
Reuel. 16. 15.
Or, whetherin.

Not onely quiet in mids, but also ready to fustaine all dangers: being assured of the good successe thereof.
Or, strangers in the bodie.
 c For here onely we beleue in God, & se him not.
 d In this bodie.
Rom. 14. 10.
 e Our of this bodie, to heauen.
 f That is, ether glorie, or shame.
 g His searefull iudgement.
 h He proueth the dignitie of his ministerie by y true and effect thereof, which is to bring men to Christ.
 i By embracing the same faith, which we preach to others.
 k As they, & more esteemed the outward shewe of wisdom and eloquence, then true godlines.
 l As the aduerfarie said, & could not abide to heare them praised.
 m Our folie serueth to Gods glorie.
 n Therefore whofoeuer giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ.
Ifa 43. 19.
Reuel. 21. 5.

For we knowe that if our earthlie house of this tabernacle be destroyed, we haue a buylding giuen of God, that is, an house not made with hands, but eternal in the heauens.

2 Therefore we sigh, desiring to be clothed with our house, which is trō heauen.
 3 "Because that if we be clothed, we shal not be founde naked.
 4 For in dede we that are in this tabernacle, sigh and are burdened," because we wolde not be vn clothed, but wolde be clothed vpon, that mortalitie might be swallowed vp of life.
 5 And he that hath created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

6 Therefore we are alway bold, though we knowe that whiles we are at home in the bodie, we are absent from the Lord.
 7 (For we walke by faith, & not by sight)
 8 Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

9 Wherefore also we couet, that bothe dwelling at home, and remouing from home, we may be acceptable to him.
 10 *For we must all appeare before the iudgemēt seat of Christ, that euerie man may receiue the things which are done in his bodie, according to that he hath done, whether it be good or euil.

11 Knowing therefore the terror of the Lord, we are persuaide men, & we are made manifest vnto God, & I trust also that we are made manifest in your consciences.
 12 For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answer against them, which reioyce in the k face, and not in the heart.

13 For whether we be out of our wit, we are it to God: or whether we be in our right minde, we are it vnto you.
 14 For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were all dead,
 15 And he dyed for all, that they which liue, shulde not henceforth liue vnto thē selues, but vnto him which dyed for thē, and rose againe.

16 Wherefore, henceforth we know we no mā paster the flesh, yea though we had knowen Christ after the flesh, yet now henceforth we know we him no more.
 17 Therefore if anie man be in Christ, let him be a new creature. *Olde things are

passed away: beholde, all things are become new.

18 And all things are of God, which hath reconciled vs vnto him self by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the worlde to him self, not imputing their sinnes vnto them, and hath committed to vs the worde of reconciliation.

20 Now then are we ambassadours for Christ: as thogh God did beseeche you through vs, we praye you in Christs stede, that ye be reconciled to God.

21 For he hath made him to be sinne for vs, which knew no sinne, that we shulde be made the righteousnes of God in him.

CHAP. VI.

An exhortation to Christian life. 11 And to beare him like affection, as he doeth them. 14 Also to kepe them selues from all pollution of idolatrie bothe in bodie, and soule, and to haue none acquaintance with idolaters.

1 SO we therefore as workers together beseeche you, that ye receiue not the grace of God in vaine.

2 For he faith, * I haue heard thee in a time accepted, and in the day of saluation haue I suckered thee: beholde now the accepted time, beholde now the daye of saluation.

3 We giue no occasion of offence in anie thing, that our ministerie shulde not be reprehended.

4 But in all things we approue our selues as the ministers of God, in muche patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisonnes, in tumultes, in labours,

6 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the holie Ghost, by loue vnfaigned,

7 By the worde of truth, by the power of God, by the armour of righteousness on the right hand and on the lefte,

8 By honour, and dishonour, by euil reporte & good reporte, as deceiuers, and yet true:

9 As vnknown, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

10 As forowing, & yet alway reioycing: as poore, and yet make manie richer: as hauing nothing, and yet possessing all things.

11 O Corinthians, our mouth is open vnto you: our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne bowelles.

13 Now for the same recompense, I speake as to my children, Be you also enlarged.

he was towardses them. i Shewe like affection towardses me.

Therefore without Christ we can not enioye the life euerlasting: not come to God.

That is, a sacrifice for sinne.
 u By imputation, when we shalbe clad with Christs iustice.

a To wit, Gods fre mercie, wherein he hath powred forth his infinite loue.

b By the indefeasible, if they sawe no frute come thereof.
1. Cor. 4. 1.

c He declareth what weapons he resisteth his afflictions.

d Who is the efficient cause.

e Which is, the final cause
 f By the Gospel, and the power of God and his owne iacriticie, he ouerthroweth Satan, and the worlde, as weapons of offence are made ready.

g Signifying, his most vehement affection.

h Their iudgement was so corrupted, y they were not likewise affectioned towards him, as

As the onely faithful do in Christ. p According to the estimation of the worlde: but as he is guided by the Spirit of God. q We do not esteeme, nor commend Christ him self now, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whom God dwelled corporally: and do you thinke, that I will flatter my self or anie man in lessing forth his giftes: Yea, when I praise my ministerie, I comende the power of God: when I comende our worthe fastes, I praise the mightie power of God, set forth by vs wormes and wretches. r Let him be regenerat, and renounce him self, els all the rest is nothing.

Ecc. 13. 21.
k He seemeth to allude to y^e w^h is written, Deut. 22. 10. where y^e Lord commandeth that an ox & an ass be not yoked together, because y^e match is vnequall: so if the faithful morie w^h the infidels, or els haue to do w^h them in anie thig vnlawful, it is here reprobud.

1. Cor. 3. 13.
& *6. 19.*
Leui. 26. 11.
1. Sa. 12. 11.
Ierem. 31. 4.
Or, the deuil.
I So called because he hahe not onely life in him self, but giueth it also to all liuing creatures.

a Consider this wel, ye y^e true idoles w^h your bowles, & yet thinke your consciences pure towards God: God wil one day suite you for your halting.
b Of bodie & soule.
c That we may reache you. d By griedie controultus.

e He had neither rest in bodie, nor spirit. & it seemeth y^e he alludeth to that which is written, Deut. 32. 25 for the erfle for mans eye is commie bothe to y^e godlie & to the wicked, although to contrarie ends.
f This ioye ome came all my sorowes.

- 14 * Be not vnequally yoked with the infidels: for what fellowship hath righteousnes with vnrighteousnes? and what communion hath the light with darkenes?
- 15 And what concord hath the Christ with Belial? or what parte hath the beleuer with the infidel?
- 16 And what agreement hath the Temple of God with idoles? * for ye are the Temple of the ^lliving 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 the, and separate your selues, saith the Lord: and touche none vnclane thing, & I will receiue you.
- 18 * And I will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord almighty.

CHAP. VII.

1 He exhortheth them by the promises of God to kepe them selues pure, 3. 7 Assuring them of his loue, 8. 13 And doeth not excuse his seueritie towards them, but reioyeth thereat, considering what profite came thereby. 10 Of two sortes of sorow.

- 1 **S**Eing then we haue these promises, dearly beloued, let vs * cleanse our selues from all filthines of the ^bflesh & spirit, and growe vp vnto full holines in the feare of God.
- 2 * Receiue vs: we haue done wrong to no man: we haue consumed no man: we haue ^ddefrauded no man.
- 3 I speake it not to ^cour condemnation: for I haue said before, that ye are in our hearts, to dye and liue together.
- 4 I vse great boldenes of speache towards you: I reioyce greatly in you: I am filled with comfort, and am excedding ioyous in all our tribulation.
- 5 For whē we were come into Macedonia, our flesh had no reste, but we were troubled on euerie side, fightings ^e without, & terrours within.
- 6 But God, that comforteth the abiect, comforted vs at the comming of Titus.
- 7 And not by his comming onely, but also by the consolacion wherewith he was comforted of you, whē he tolde vs your great desire, your mourning, your feruent minde to me wards, so that I reioyced ^f muche more.
- 8 Forthogh I made you sorie with a letter, I repent not, thogh I did repent: for I perceiue that the same epistle made you sorie, thogh it were but for a season.
- 9 I now reioyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.
- 10 * For godlie sorowe causeth repentance vnto saluacion, not to be repented of: but

- the worldlie sorowe causeth death.
- 11 For beholde, this thing that ye haue bene ^s godly sorie, what great care it hath wrought in you: yea, what ^h clearing of your selues: yea, what indignacion: yea, what feare: yea, how great desire: yea, what a zeale: yea, what ⁱ punishment: in all things ye haue shewed your selues, that ye are pure in this matter.
- 12 Wherefore, thogh I wrote vnto you, I did not it for his cause that had done the wrōg, nether for his cause that had the iniurie, but that our care towards you in the sight of God might appeare vnto you.
- 13 Therefore we were comforted, because ye were comforted: but rather we reioyced muche more for the ioy of Titus, because his ^jspirit was refreshed by you all.
- 14 For if y^e I haue boasted anie thig to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truch, euen so our beaftig vnto Titus was true.
- 15 And ^k his inwarde affection is more abundant towards you, when he remembereth the obedience of you all, and how with feare & trembling ye receiued him.
- 16 I reioyce therefore that I may ^l put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 And Christ he exhortheth them to continue in relieuing the poore Saintes, commending their good beginning. 23 After he commendeth Titus and his felowes vnto them.

- 1 **W**E do you also to wit, brethren, of the ^a grace of God bestowed vpon the Churches of Macedonia,
- 2 Because in great tryal of affliction their ioye abunded, and their moste extreme pouertie ^b abunded vnto their riche liberalitie.
- 3 For to ^ctheir power (I beare recorde) yea, & beyonde their power, they were willing,
- 4 And praied vs with great instance that we wolde receiue the ^e grace, & fellowship * of the ministring which is towards the Saintes.
- 5 And ^dthus they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the wil of God,
- 6 That we shulde exhorte Titus, that as he had begonne, so he wolde also accomplish the same grace among you also.
- 7 Therefore, as ye abunde in euerie thing, in faith and worde, and knowledge, and in all diligence, and in your loue towards vs, euen ^f so fe that ye abūde in this grace also.
- 8 This say I not by commandement, but because of the diligence of others: therefore proue I the naturalnes of your loue.
- 9 For ye knowe the grace of our Lord Iesus Christ, that he beinge riche, for your sakes became poore, that yet through his pouertie might be made riche.

g Whose heart Gods Spirit doeth touche, he is sorie for his finnes committed aginst ^l Father: & therefore are the frutes of his repentance, as witness Dauid & Peters teares: others which are sorie for their finnes onely for feare of punishment & Gods vengeance, fall into desperacion, as Cain, Saul, Achitophel & Iudas.
h In asking God forgiveness.
i For in iudging you, I chastising your selues, you preuent Gods anger.
k The Greke worde significth, his bowles, whereby is ment moste great loue and tender affection.
l Bothe in thinking & reporting wel of you.

a This benefite of God appeared in two things: first, y^e the Macedonians being in so great afflictions were so prompt to helpe others: & next y^e being in great pouertie, were verie liberal towards others.
b So that a moste abundant ruer of riches flowed out of their pouertie.
c So he calleth their liberallitie, either because they weare the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to be to distribution thereof.

Gathering for the Churches. II. Corinthians. Liberal sowing.

10 And I shewe my minde herein : for this is expedient for you, w^h haue begonne not to do onely, but also to wil, a yere a go.

11 Now therefore performe to do it also, that as *there was* a readines to wil, euē so ye may performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to that a mā hathe, & not according to that he hathe not.

13 Nether *isit* that other men shulde be eased and you grieved.

14 But vpon like condicion, at this time your ^e abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be ^e equalitie:

15 As it is written, *He that gathered muche, had nothing ouer, and he that gathered little, had not the lesse.

16 And thanks be vnto God, which hathe put in the heart of Titus the same care for you.

17 Because he accepted the s^e exhortaci^on, yea, he was so careful that of his owne accord he went vnto you.

18 And we haue sent also with him the brother, whose praise is ^b in y^e Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to be a felowe in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lord, and declaration of your propt minde)

20 Auoyding this, that no man shulde blame vs in this abundance that is ministred by vs,

21 *Prouiding for ⁱ honest things, not onely before the Lord, but also before men.

22 And we haue sent with the our brother, whome we haue oft times proued to be diligent in manie things, but now muche more diligent, for the great confidence, which I haue in you.

23 Whether *anie do enquire* of Titus, he is my felowe and helper to you warde: or of our brethren, they are messengers of the Churches, & the ^k glorie of Christ.

24 Wherefore shewe towards them, & before the Churches the prof^e of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 The cause of Titus and his companions comming to the. 6 He exhorteth to giue almes cherefully, 7 Shewing what frute wil come thereof.

1 **F**OR as touching the ministring to the Sain^tes, it is superfluous for me to write vnto you.

2 For I knowe your readines of minde, whereof I boast my self of you vnto them of Macedonia, & say, that Achaia was prepared a yere a go, and your zeale hathe prouoked manie.

3 Now haue I sent the brethren, lest our reioycing ouer you shulde be in vaine in

this behalfe, that ye (as I haue said) be readie:

4 Lest if thei of Macedonia come with me, and finde you vnprepared, we (I nede not to say, you) shulde be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhorte the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, and come as of beneuolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shal reape also sparingly, and he that soweth liberally, shal reape also liberally.

7 As euerie man wisheth in his heart, so let him giue, not *grudgingly, or of necessitie: *for God loueth a chereful giuer.

8 And God is able to make all grace to abounde towards you, that ye alwaies hauing ^a all sufficiencie in all things, may abounde in euerie ^b good worke,

9 *As it is written, ^c He hathe sparfed abroad and hathe giuen to the poore: his beneuolence remaineth for euer.

10 Also he that findeth seede to the sower, wil minister likewise bread for foode, and multiplie your seede, and increase the frutes of your beneuolence,

11 That on all partes ye may be made rich vnto all liberalitie, w^h causeth through vs thankegiuing vnto God.

12 For the ministracion of this seruice not onely supplieth the necessities of y^e Sain^tes, but also is abundant by the thankegiuing of manie vnto God,

13 (Which by the experimete of this ministracion praise God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)

14 And by ^d their praier for you, desiring after you greatly, for the abundant grace of God in you.

15 Thanks therefore be vnto God for his vnspokeable gift.

CHAP. X.

He toucheth the false apostles and defendeth his autoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he useth it.

1 **N**OW I Paul my self beseeche you by the mekenes, & gentlenes of Christ, which when I am present among you, am ^a bafe, but am bolde towards you being absent:

2 And *this* I require you, that I nede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, w^h esteeme vs as though we walked ^b according to the flesh.

3 Neuertheles, though we walke in the flesh, yet we do not warre after the flesh,

d Euerie man may do good that hathe a billicie thereunto, but to wil, and haue a minde to do good, cometh of petisie charitable.

e That as you helpe others in their nede, so others shal releeue your want.

Exod 16 18. f That bothe you & others, as occasio thal serue, may felieue y^e godlie according to their necessities. g And willingly offered him self to gather your almes.

h In preaching the Gospel. Some vnderstand Luke, others Barnabas.

Rom 12. 17. i This weldoing is approued before God & man.

k That is, by whome Christs glorie is greatly aduanced.

*Prou. 11. 25. rom. 12. 8. Eccl. 35. 11.

a Lest thei shulde giue but little, distrustin^g to impouerish the selues thereby, he sheweth y^e God wil so blesse their liberal hearts, y^e bothe they that haue y^eough for the selues & also to helpe others with all. Psal. 112. 9. b That ye may do good & helpe others at all times. c Dauid spea^keth of that man w^h feareth God & loueth his neighbour.

d Besides that by their liberalitie God shal bepraised, thei also shal be commended to God by their prayers whom thei haue holpen, yea, & all men shal reuerence them, as being endued with an excellent gift of God. *Or, greatly affected with awe you.

a These wordes vfed, thinking thereby to diminish his autoritie, as verbe 10.

b As though we boasted of our felues by a carnal affection.

- 4 (For the weapons of our warfare are not carnal, but mightie through God, to cast downe holdes)
- 5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thought to the obedience of Christ,
- 6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.
- 7 Loke ye on things after the appearance: If anie man trust in him self that he is Christs, let him consider this againe of him self, that as he is Christs, euē so are we Christs.
- 8 For thogh I shulde boast somewhat more of our autoritie, which the Lord hathe giuen vs for edification, and not for your destruction, I shulde haue no shame.
- 9 *This I say* that I may not seme as it were to feare you with letters.
- 10 For the letters, saith he, are fore and strong, but his bodelic presence is weake, and his speache is of no value.
- 11 Let suche one thinke this, that suche as we are in word by letters when we are absent, suche *wil we be* also in dede, when we are present.
- 12 For we dare not make our selues of the number, or to compare our selues to thē, which praise them selues: but they vnderstand not that they ^d measure them selues with them selues, & compare them selues with them selues.
- 13 But we wil not reioyce of things, which are not within *our* measure, * but according to the ^e measure of the line, whereof God hathe distributed vnto vs a measure to atteine euen vnto you.
- 14 For we stretch not our selues beyonde *our* measure, as thogh we had not attained vnto you: for euen to you also haue we come in *preaching* the Gospel of Christ,
- 15 Not boasting of things which are without *our* measure: *that is*, of other mens labours: and we hope, when your faith shal increase, to be magnified by you according to our line abundantly,
- 16 And to preache the Gospel in those regions which are beyōde you: not to reioyce in *another* mans line, *that is* in the things that are prepared already.
- 17 *But let him that reioyceth, reioyce in the Lord.
- 18 For he that praiseth him self, is not allowed, but he whome the Lord praiseth.

CHAP. XI.

2 He declareth his affection towards them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The peruerse judgement of the Corinthians, 22 And his owne praifes.

- 1 **W**Olde to God, ye colde suffer a litle my * foolisshnes, and in deed, bye suffer me.
- 2 For I am ielous ouer you, with godlie ielousie: for *¶* I haue prepared you for one hous band, to present you as a pure virgine to Christ:
- 3 But I feare lest as the *serpent beguiled Eue through his subtiltie, so your mindes shulde be corrupte from the simplicitie that is in Christ.
- 4 For if he that cometh, preacheth another ^d Iesus then him whome we haue preached: or if ye receive another ^e spirit then that which ye haue received: ether another Gospel, then that ye haue received, ye might wel haue suffered *him*.
- 5 Verely I ^f suppose that I was not inferior to the verie chief Apostles.
- 6 And thogh *I be* s rude in speaking, yet I am not so in knowledge; but amōg you we haue bene made manifeste to the vtmost, in all things.
- 7 Haue I committed an offence, because I abased my self, that ye might be exalted, & because I preached to you the Gospel of God fiely?
- 8 I ^h robbed other Churches, and toke wages of *them* to do you seruice.
- 9 And when I was present with you, and had nede, I was ⁱ not slothful to the hindrance of anie man: for that which was lacking vnto me, the brethren which came fro Macedonia, supplied, and in all things I kept and wil kepe my self that I shuld not ^k be grieuous to you.
- 10 ^k The truth of Christ is in me, that this reioycing shal not be shut vp against me in the regions of Achaia.
- 11 Wherefore? because I loue you not? God knoweth.
- 12 But what I do, that wil I do: that I may cut away occasion from them which desire ^l occasion, that they might be founde like vnto vs in that wherein they reioyce.
- 13 For suche false ^m apostles are deceitful workers, and transforme them selues into the Apostles of Christ.
- 14 And no maruillie: for Satan him self is transformed into an Angel of light.
- 15 Therefore it is no great thing, thogh his ministers transforme them selues, as thogh *they were* the ministers of righteousness, whose end shalbe according to their workes.
- 16 I say againe, let no mā thinke, that I am foolissh: or els take me euē as a foole, that I also may boast my self a litle.
- 17 That I speake, I speake it not after the ⁿ Lord: but as it were foolisshly, in this my great boasting.

to the Lord: but this facion of boasting semed according to they compelled him.

^c Meaning, a certaine man among the, vs thus speake of Paul.

^d He y meafu reth ane thig, must haue some line or measure to mette by, and not to measure a thing by it self: so these boasters must measure them selues by their worthie adēs: & if they wil compare with others, let the shewe what countries, what cities, & people they haue wonne to the Lord: for who wil praise y souldier, w onely at the table can finely talke of the warres, & whē he cometh, ro the brunt, is neither valiant nor expert? Eph. 4.8.

^e That is, the giftes & vocation, w God had giuen him to winne others by. ^f God gaue y whole worlde to y Apostles to preache in, so that Paul here meaneth by y line his portion of the countries where he preached 1er. 9. 24. 1. cor. 1. 31.

^a He calleth the praising of hi self dotage to the w thig the arrogantie of the false apostles cōpel led him, who sought nothing els, but to ouerthrowe the Church by diminishing the autoritie of his ministerie. Gene. 3. 4. ^b To speake in mine owne commendation. ^c The minister mañeth Christ & his Church as. hous band and wife by y preaching of the Gospel. ^d That is, more perfide doctōrine concerning Christ Iesus. ^e More excellent giftes of the spirit by other mens preaching. ^f They did not preache Christ more purely then I did: for in this behalfe I was nothing interior to the chief & Apostles. ^g That is, vfe no worldelic eloquence. ^h Other Churches relieved me. ⁱ He did not onely labour with his hāds for his lining, but in his extreme povertie preached diligently, without burdening anie mā, or els waxing slothful to do his due tie to euerie man. Chap. 12. 13. act. 20. 34. ^k Let not the truth of Christ be thought to be in me, if I suffer my ioye to be flut vp, w I haue concealed or concealed. ^l To slander my ministerie, if I shulde receive wages. ^m By falsie apostles here is not mente suche as teach the false doctrine (w doubts, they wolde haue grown vnto) but suche as were vaine glorious, and did not their due tie sincerely. ⁿ In his heart he had respect to man, wherevnto

o In outward things.

18 Seing that manie reioyce after the flesh, I wil reioyce also.
19 For ye suffer fooles gladly, because that ye are wife.
20 For ye suffre euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalte him self, if a man smite you on the face.

p I note this dishonour, w they do vnto you.

q Philip 3.5.

r That is, ablect, vile, miserable, a craftie man, an idiot, & subiect to a thousand calamities, which things the false apostles oblied against him as moſte certeine testi monies of his unworthines.

s Put case ye terme it true, yet is it true.

Deu. 25. 3.

Mat. 16. 25.

Mat. 14. 19.

Mat. 27. 14.

t In the present danger of death.

u At five eueral times eueral time thirte, and nine.

v Of the Roman magistrates.

21 P I speake as concerning the reproche: as though that we had bene weak: but wherein anie man is bolde (I speake foolishly) I am bolde also.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the sede 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 aboute measure: in prison more plenteously: in death oft.

24 Of the Iewes five times received I fortie stripes * saue one.

25 I was thrise * beaten with rodde: I was once stoned: I suffered thrise * shipwrecke: night & day haue I bene in y depe sea.

26 In iornaying I was often, in perils of waters, in perils of robbers, in perils of mine own nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesses, in perils in y sea, in perils among false brethren,

27 In wearines & painefulnes, in watching often, in hunger & thirst, in fastings ofte, in colde and in nakednes.

28 Beside the things which are outward, I am combed daily, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must nedes reioyce, I wil reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lye not.

32 In * Damascus the gouerner of the people vnder King Aretas, laide watche in the citie of the Damascés, and wolde haue caught me.

33 But at a window was I let downe in a basket through the wall, & escaped his hãds.

CHAP. XII.

1 He reioyceth in his presentment. 5. 7 But chiefly in his humblenes. 11 And layeth the cause of his boasting upon the Corinthians. 14 He sheweth what good wil he beareth them. 20 And promiseth to come vnto them.

1 I T is not expedient for me no dout to reioyce: for I wil come to visions and reuelations of the Lord.

2 I knowe a man in Christ aboute foure- ne yeres agoe, (whether he were in the bodie, I can not tel, or out of the bodie, I can not tel: God knoweth) which was taken vp into the thirde heauen.

3 And I knowe suche a man (whether in the

bodie, or out of y bodie, I can not tel: God knoweth.)

4 How that he was takẽ vp into Paradise, & heard wordes which can not be spoken, which are not possible for man to vtter.

5 Of suche a man wil I reioyce: of my self wil I not reioyce, except it be of mine infirmities.

6 For though I wolde reioyce, I shulde not be a foole: for I wil say the trueth, but I refrain, lest anie mã shulde thinke of me about that he seeth in me, or y he heareth of me.

7 And lest I shulde be exalted out of measure through the abundance of reuelatiõs, there was giuen vnto me a pricke in the flesh, y messenger of Satã to buffet me, because I shulde not be exalted out of measure.

8 For this thing I besoght the Lord thrise, that it might departe from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made perfect through weakenes. Verie gladly therefore wil I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a foole to boast my self: ye haue compelled me: for I ought to haue bene comended of you: for in nothing was I inferior vnto the verie chief Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all pacience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiours vnto other Churches, * except that I haue not bene slothful to your hinderãce? forgive me this wrong.

14 Beholde, the thirde time I am readie to come vnto you, and yet wil I not be slothful to your hinderãce: for I seke not yours, but you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I wil moste gladly bestowe, and wil be bestowe for your' soules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: yet forasmuche as I was craftie, I toke you with guile.

17 Did I pill you by anie of them whome I sent vnto you?

18 I haue desired Titus, & with him I haue sent a brother: did Titus pill you of anie thing? walked we not in the self same spirit? walked we not in the same steppes?

19 Againe, thinke ye that we excuse our selues vnto you? we speake before God in Christ. But we do all things, dearly beloved, for your edifying.

c Mans infirmitie was not able to declare the, neither were they the wed vnto him for that end. Or, lausful.

d The greke worde signifieth a sharpe piece of wood as a pale, or stake, and also a little ipside or sharpe thing w pricketh one as he goeth through bushes & thicke places, and entering into the flesh, can not be taken out without cutting of the flesh: and this was the rebelling of y flesh against the spirit, & warned him that Satã was at hand.

e That is to say, often times.

f Is knowne, & euidently sene.

g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.

h Chap. 11. 9. Or, chargeable.

i For first, he was minded to departe from Ephesus into Macedonia, & so to Corinthus. 1. Cor. 16. 5.

Then when the Lord letted this purpose, he appointed to go straight from Ephesus to Corinthus, Chap. 1. 15. & intent being chaged, he went to Macedonia, from whence now he appointeth the third time to come vnto them.

k Which declareth his fatherlie affection. Or, your cause or person.

l Thus said his aduersaries that though he toke it not by him self, yet he did it by y means of others.

m I to go to you.

Mat. 9. 9. a That is, a Christian, or, I speake it in Christ.

b That is to say, into the highest heauen.

20 For I feare lest when I come, I shal finde you suche as I wolde : and that I shalbe founde vnto you ^m suche as ye wolde not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings & discorde.

21 I feare lest when I come againe, my God ^a abase me among you, and I shal bewaile manie of them which haue sinned already, and haue not repented of the * vnclennes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1 He threatneth the obstinate. 5 And declareth what his power is by their owne testimonie. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their duetie, he wisheth them all prosperitie.

1 This is the ^a thirde time \ddot{y} I come vnto you. * In the mouth of two or three witnesses shal euerie worde stand.

2 I tolde you before, and tel you before: as thogh I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I wil not spare,

3 Seing that ye seke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.

4 For thogh he was crucified concerning his ^c infirmitie, yet liueth he through the power of God. And we no dout are weake in him: ^d but we shal liue \dot{w} him, through

the power of God towarde you.
 5 *Proue your selues whether ye are in the ^e faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shal knowe that we are not reprobates.

7 Now I pray vnto God \ddot{y} ye do none euil, not that we shulde seme approued, but \ddot{y} ye shulde do that which is honest: thogh we be as ^e reprobates.

8 For we can not do anie thing against the truth, but for the truth.

9 For we are glad when we are weake, and that ye are ^f strong: this also we wisht for euen your perfection.

10 Therefore write I these things being absent, lest when I am present, I shulde vse sharpenes, according to the power which the Lord hath giuen me, to ^g edification, and not to destruction.

11 Finally brethren, fare ye wel: be perfite: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 Grete one another with an ^h holie ⁱ kisse. All the Saintes salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the comunion of the holie Gost be with you all, Amen.

The seconde epistle to the Corinthians, written fro Philippi, a citie in Macedonia, & sent by Titus and Lucas.

^m Meaning, shapre & fewere.
ⁿ There was nothing where at he so muche reioyced, as when his preacbig profited: & therefore he calleth \ddot{y} Theofalonia's his glorie & ioye: as also nothing did more cast downe his heart as whē his labour did no good.

^a The first coming was his dwelling among them: this seconde was his first epistle, & now he is ready to come \ddot{y} thirde time: \ddot{y} thre comings he calleth his thre witnesses Deu. 19. 15. mat. 18. 16. iohn 8. 17. ebr. 10. 28.

^b In my first epistle, Chap. 4. 20. c In that he humbled him self and toke vpon him the forme of a seruant.

^d Christ as touching the flesh in mans iudgemēt was vile & abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, he shewed him self verie God: so thinke, that we whome ye cōtēme as dead men & castaways, haue through God such power to execute against you, \ddot{y} ye may fele sensibly that we liue in Christ.

^e In mans iudgement who for the most parte reiecteth the best, and approacheth the worse. ^f Having abundance of the Grace of God.

^g Commit not by your negligence that, that which is ordained to saluation, turne to your destruction. Rom. 16. 16. 1. cor. 16. 20. 1. pet. 5. 14. ^h Which was according to those courses in those dayes bothe of the Iewes and of other nations.

THE EPISTLE OF the Apostle Paul to the Galatians.

THE ARGUMENT.

The Galatians after they had bene instructed by S. Paul in the truth of the Gospel, gave place to false Apostles, who enuiring in, in his absence corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the ouerthrowe of mans saluation purchas'd by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as thogh they had bene sent of the chief Apostles, and that Paul had no auctoritie, but spake of him self, he proueth bothe that he is an Apostle ordeined by God, and also that he is not inferior to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnsprofitable figures, but also pernicious, because Christ the truth and the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchas'd by his blood, & not to haue their consciences snared in the greenes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

An Angel from heauen. To the Galatians. Paules constancie.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered them selves to be seduced by the false apostles who preached that the obseruation of the ceremonies of the Law were necessarie to saluation. 8 And detesteth them that preache anie otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office & Apostleship, and declareth him self to be equal with the chief Apostles.

Tit. 1.3.
 1 For God is the autor of all ministerie. b This prerogative was peculiar to the Apostles.

Luk. 1.74.
 c Which is, y corrupt life of man without Christ.

Or. doctrine.
 d That is, to be partakers of the saluatio offered freely by Christ.

e For what is more contrary to our fre iustificacion by faith, then the iustificacio by y Law, or our workes there fore to ioyne these two together, is to ioyne light w

7 darkenes, death with life, & doeth vicerly ouerthrow the Gospel.

f If it were possible, that an Angel shuld do so do: where by Paul declareth the certenitie of his preaching.

1. Cor. 15.1.
 g *Or, admirable* Since that of a Pharise I was made an Apostle.

h That is, doctrine inuited by mā, nether by mā autoritie do I preache it

Act. 9.1.
 i By an extraordinary reuelacion.

Or, age.
 j That is, of y Law of God w was giuen to the ancient fathers.

k He maketh three degrees in Gods eternal predestinacion: first his eternal counsell, then his appointing from the mothers wombe, & thirdly his calling.

Ephe. 3.8.
 l *Or, to me.* m That is, w anie man, as though I had made of his counsell to approue my doctrine.



Paul an Apostle (not of men, nether by mā, but by IESVS CHRIST, and God the Father w hath raised him from the dead)

And all the brethren w are with me, vnto y Churches of Galatia: Grace be with you and peace from God the Father, & from our Lord Iesus Christ, Which gaue him self for our sinnes, that he might deliuer vs from this euil worlde according to the wil of God euen our Father,

To whome be glorie for euer and euer, Amen.

I marueile that ye are so sone remoued away vnto another Gospel, from him that had called you in the grace of Christ,

Which is not another Gospel, saue y there be some which trouble you, and intende to peruert the Gospel of Christ.

But thogh that we, or an Angel from heauen preache vnto you other wise, the that which we haue preached vnto you, let him be accursed.

As we said before, so say I now againe. If anie man preache vnto you other wise, the y ye haue receiued, let him be accursed.

For s now preache I mans doctrine, or Gods? or go I about to please men? for if I shulde yet please men, I were not the seruant of Christ.

* Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

For nether receiued I it of man, nether was I taught it, but by the reuelacion of Iesus Christ.

For ye haue heard of my conuersation in time passe, in the Iewish religiō, how that I persecuted the Church of God extremely, and wasted it,

And profited in the Iewish religiō aboute manie of my companions of mine owne nacion, and was muche more zealous of y traditions of my fathers.

But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

To reueile his Sonne in me, that I shulde preache him among the Gentiles, immediatly I communicated not with flesh and blood:

Nether came I againe to Ierusalem to

them which were Apostles before me, but I went into Arabia, & turned againe vnto Damascus.

Then after thre yeres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

And none other of the Apostles sawe I, saue Iames the Lords brother.

Now the things which I write vnto you, beholde, I witnesse before God, that I lie not.

After that, I went into the coastes of Syria & Cilicia: for I was vnknown by face vnto the Churches of Iudea, which were in Christ.

But they had heard onely some say, He w persecuted vs in time past, now preacheth the faith, which before he destroyed.

And they glorified God for me.

n That is, the Gospel which is the doctrine of faith.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reprobred Peter the Apostle of the Iewes.

16 After he cometh to the principal scope, which is to proue that iustification, onely cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

Then fourtene yeres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

And I went vp by reuelacion, and communicated with the of the Gospel which I preache among the Gentiles, but particularly with them that were the chief, left by any meanes I shulde runne, or had runne in vaine:

But nether yet Titus which was with me, though he were a Grecian, was compelled to be circumcised

For all the false brethren that crept in: who came in priuely to spie out our libertie, which we haue in Christ Iesus, y they might bring vs into bondage.

To whome we gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

And of them which semed to be great, I was not taught (what they were in time passed, it maketh no matter to me: God accepteth no mans persone) neuer theles, they y are the chief, e did communicate nothing with me.

But contrarywise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the Circumcision was vnto Peter:

(For he that was mightie by Peter in the Apostleship ouer the Circumcised, was also mightie by me toward the Gentiles)

And when Iames, and Cephas, and Iohn knewe of the grace that was giuen vnto me, w are counted to be pillars, thei gaue

a Paul nothing doubted of his doctrine: but bec use many reported that he taught contrary doctrine to y other Apostles, which run more hindered the course of the Gospel, he endeouored to remedie it, and to proue that they contented with him.

Act. 15.2.
 b Which declareth that the other Apostles agreed with him.

c Left we shulde haue detraied y Christian libertie.

d Albeit they had bene conuersant with Christ afore us

Deut. 10.17.
2. chro. 19.7.
job. 34.19.
wisde. 6.8.
eccles. 35.16

act. 10.34.
rom. 2.11.
ephe. 6.9.
coloss. 3.26.

1. pet. 3.17.
 e But approued my doctrine perfect in all points.

f In roke that we all agreed in doctrine.

Act. 11. 30. 2. cor. 9. 3.

g Meaning, be fore all men.

h Greke, with a high prie.

i In bringing their confentes into doubt by thine ex- ples & autoritie? and here the Apostle com- meth to his chief poin- t For fo y Iewes called the Gentiles in repro- che.

Or, man.

k Excepte out frutes be agrea ble to b faith, we declare y we haue not Christ.

Rom. 3. 19.

phil. 3. 9.

l For he cau- ded the not to finne, but dis- clofed it, ne- ther toke he away y righ- teoufnes of the Law, but shew- ed their hy- pocrite which were not able to performe y whereof they boasted.

m For my do- ctine is to de- stroy finne by faith in Christ and not to exta blish finne.

n And scle his strength in me which killeth finne.

o Not as I was once, but regene- rat, and chan- ged into a new creature, in qualitie, & not in substance.

p In this mor- tal bodie.

q As did the false Apostles which preached not the faith in Christ

Or, for auibig.

to me and to Barnabas the f right hands of fellowship, that we shulde preache vnto the Gentiles, and thei vnto the Circumcision,

10 *Warning onely that we shulde remem- ber the poore : which thing also I was dilig- ent to do.

11 ¶ And whē Peter was come to Antiochia, I withdote him sto his face: for he was to be blamed.

12 For before that certeine came from Iam- es, he ate with the Gentiles : but when they were come , he withdrewe & separa- ted him self, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewi- se with him, in somuche that Barnabas was brought into their disimulation also.

14 But when I sawe, that they went not the right way to the trueth of the Gospel, I said vnto Peter before all men, If y being a Iewe, liuest as the Gētiles, & not like the Iewes, why bōit: ainest thou the Gentiles to do like the Iewes?

15 We which are Iewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustific'd by the workes of the Law, but by the faith of Ie- sus Christ : euen we, I say, haue beleued in Iesus Christ, that we might be iustific'd by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law no flesh shalbe iustific'd.

17 *If then while we seke to be made righ- teous by Christ, we our selues are founde sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I buylde againe the things that I haue destroyed, m I make my self a tref- paser.

19 For if I through the Law am dead to the Law, & that I might liue vnto God, I am crucified with Christ.

20 Thus I liue yet, o not I now, but Christ liueth in me: & in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hathe loued me, & giuen him self for me.

21 I do not abrogate the grace of God: for if righteoufnes be by y Law, then Christ dyed without a cause.

CHAP. III.

1 He rebuketh them sharply, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10. 19. 24. And by the office, & the end, bothe of the Law, 11. 25. And of faith.

1 Foolish Galatiās, who hathe bewit- ched you that ye shulde not obey the trueth, to whome Iesus Christ before was described in your sight, & among you cru- cified?

2 This onely wolde I learne of you, Recei-

ued ye the b Spirit by the workes of y Law, or by the hearing of c faith preached?

3 Are ye so foolish, that after ye haue be- gonne in the Spirit, ye wolde now be ma- de perfit by the c flesh?

4 Haue ye suffred so many things in vaine? if so be it be euen in vaine.

5 He therefore y ministrerth to you the Spi- rit, & worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 Rea rather as Abraham beleued God, & it was * imputed to him for righteoufnes.

7 Knowe ye therefore, that they which are of faith, the same are the children of A- braham.

8 For the Scripture foreseeing, y God wolde iustifie y Gētiles through faith, preached before y Gospel vnto Abraham, saying, * In thee shal all the Gentiles be blessed.

9 So then they which be of faith, are bless- ed with faithful Abraham.

10 For as many as are of the f workes of the Law, are vnder the curse : for it is written, * Cursed is euerie man that continueth not in all things, which are writtē in the boke of the Law, to do them.

11 And that no man is iustific'd by the Law in the sight of God, it is eident: * for the iust shal liue by faith.

12 And the s Law is not of faith : but * the man that shal do those things, shal liue in them.

13 Christ hathe redemed vs from the cur- se of the Law, when he was made a curse for vs (for it is written, * Cursed is euerie one that hangeth on tre)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the b promes of the Spirit through faith.

15 Brethren, I speake as men do, * Thogh it be but a mans couenant when it is con- firmed, yet no man doeth abrogate it, or kaddeth any thing thereto.

16 Now to Abraham and his fede were the promises made . He saith not, And to the fedes, as speaking of many: but, And to thy fede, as of one, which l is Christ.

17 And this I say, that the Law which was foure hundredth and thirtie yeres after, can not disanul the couenant that was confir- med afore of God in respect of Christ, y it shulde make the promes of none effect.

18 For if the inheritance be of the Law, it is no more by the promes, but God gaue it vnto Abraham by promes.

19 Wherefore then ferueth the Law? It was added because of the m trāsgressions, til y fede came vnto y which the promes was

b Meaning the giftes of the Spirit.

c That is, the doctrine of sal uatiō through faith in Iesus Christ, as cha. 122.

d The false a- postles taught y Christ pro- fited nothing, except they we re circūcised, and that the Law was the perfection . & Christi doctri ne onely the rudimēts the- reunto.

e And cere- monies of the Law? Gen. 15. 6. rom. 4. 3. iam. 2. 23. Gen. 12. 13. eccle. 44. 20. act. 3. 25.

f Which thin- ke to be iustifi- ed by them.

Deu. 27. 26.

Habak. 2. 4.

rom. 1. 17.

eb. 10. 28.

Leu. 18. 5.

g The Lawe pronouiceth not the iust, which beleue, but y workes, and fo condēneth all them which in all points do not fulfill it.

Deut. 21. 25.

h Which is y Gospel.

Ebr. 9. 17.

i I will vse a cōmune exam- ple y you may be ashamed to attribute k ffe vnto God, the to suche couen- ants, which one man maketh to another k No more is the promes or couenant of God abrogate by y Law, nor yet is the Law added to the pmes to take any thig away that was super fluous, or to supplie any thig that wanted.

l Which de- clareth that y Iewes and Gē tiles are bothe partakers of y fede. m That in Thre finne might appere and be made more abundant, and fo all to be shut vp vnder sinne.

n To whome Christ was fo luelly pre- ched, as if his liuelie image were ser befo- re your eyes, or els had bene crucified among you.

Testimonie of the spirit. To the Galatians. Fre & bonde.

n Who as mi-
nisters gaue it
to Moses by
the autoritie
of Christ.
o But serueth
bothe for the
Iewes & Gen-
tiles to loyne
them to God.
p Constant &
alwayes like
him self.

Rom 3.9.
q Bothe men
and all their
workes.

r The ful reue-
lation of thigs
which were
hid vnder the
shadwes of y
Law.

Rom 10.4.
s Not that the
doctrine of the
Law is abol-
shed, but the
condemnation
thereof is ta-
ken away by
faith.

Rom 6.3.
t So that Bap-
tisme succed-
eth Circum-
cision, and so
through Christ
bothe Iewe
and Gentile is
saued.
u As all one
man.

a The Church
of Israel was
vnder y Lawe
as the pupil
subiect to his
tutor, euen v-
to the time of
Christ, when
the waxed
strong, and the
her tutelship
ended.

b That is, the
Lawe, which
before he cal-
led a schole-
master, chap 3.
25.

c That is, vnder
the Law, which
was but an a. b. c. in
respect of y Gos-
pel.

d That is, who
was subiect v-
to the Lawe.

Rom 8.13.
e For our ad-
option vnto
Christ is seal-
ed by him.
f He strueth
both Iewes,
& Gentiles to
call God
their Father in
euery lagage.

g that none are excepted. h When ye reueined the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie and become seruants, yea, and seing the Iewes desire to be out of their tutelship. i Not in dede, but in opinion.

made: & it was ordeined byⁿ Angels in the hand of a Mediatour.
20 Now a Mediatour is not a Mediatour of one: but God is p one.
21 Is the Law then against the promes of God? God forbid: for if there had bene a Law giuē which colde haue giuen life, surely righteousnes shulde haue bene by the Law.

22 But the Scripture hath^e concluded all vnder sinne, that the promes by the faith of Iesus Christ shulde be giuen to them that beleue.
23 But before^r faith came, we were kept vnder the Law, and shut vp vnto the faith, which shulde afterwarde be reueiled.
24 Wherefore the^s Law was our scholemaster to bring vs to Christ, that we might be made righteous by faith.
25 But after that faith is come, we are no longer vnder^t a scholemaster.
26 For ye are all^u sonnes of God by faith, in Christ Iesus.
27⁺ For all ye^y are⁺ baptized into Christ, haue put on Christ.
28 There is nether Iewe nor Grecian: there is nether bonde nor fre: there is nether male nor female: for ye are all^u one in Christ Iesus.
29 And if ye be Christs, then are ye Abrahams seds, and heires by promes.

CHAP. IIII.

a He sheweth wherefore the ceremonies were ordeined. b Which being shadwes must end when Christ the truth commeth. c He moueth them by certeine exhortations. d And confirmeth his argument with a strong example or allegorie.

1 **T**HEN I say, that the^a heire as long as he is a childe, differeth nothing from a seruant, thogh he be Lord of all,
2 But is vnder^b tuters and gouerners, vntil the time appointed of the father.
3 Euen so, we when we were children, were in bondage vnder the rudiments of the worlde.
4 But when the fulnes of time was come, God sent forthe his Sonne made of a woman, & made^d vnder the Law,
5 That he might redeme them which weie vnder the Law, that we⁺ might receiue the adoption of the sonnes.
6 And because ye are sonnes, God hath sent forthe the^e Spirit of his Sonne into your hearts, which cryeth, f Abba, Father.
7 Wherefore, thou art no more^g a seruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.
8 But euen then, when ye^h knewe not God, ye did serue vnto them, which byⁱ nature are not gods.

9 But now seing ye knowe God, yea, rather are knowen of God, how turne^k ye againe vnto impotent and begerrie rudiments, whereunto^{as} from the beginning ye will be in bondage aga^{ne}?
10 Ye obserue^l dayes, and moneths, and times, and yeres.
11 I am in feare of you, left I haue bestowed on you labour in vaine.
12 Be ye as^m I: for I am euen as you: brethren, I beseeche you: ye haue not hurtⁿ me at all.
13 And ye knowe, how through^o infirmitie of the flesh I preached the Gospel vnto you at the first.
14^p And the tryal of me which was in my flesh, ye despised not, nether abhorred: but ye receiued me as an^q Angel of God, yea, as Christ Iesus.
15 What was then your felicitie: for I beare you recorde, that if it had bene possible, ye wolde haue plucked out your owne eyes, and haue giuen them to me.
16 Am I therefore become your enemy, because I tell you the truth?
17 They are ielous ouer you^r amisse: yea, they wolde exclude^r you, that ye shulde altogether loue them.
18 But it is a good thing to loue earnestly alwayes in a good thing, & not onely whe I am present with you,
19 My litle children, of whome I trauaile in birth againe, vntil Christ be^t formed in you.
20 And I wolde I were with you now, that I might change my voyce: for I am in doute of you.
21 Tell me, ye that will be vnder the Law, do ye not heare the Law?
22 For it is written, that Abraham had two sonnes, *one by a seruant, & *one by a fre woman.
23 But he which was of the seruant, was borne after the flesh: and he which was of the fre woman, was borne by promes.
24 By the which things another thing is ment: for these mothers^u are the two Testaments, the one which is^v Agar of mounte Sina, which gendreth vnto bondage,
25 (For Agar or Sina is a mountaine in y Araba, & it answereth to Ierusalem which now is) and she is in bondage with her children.
26 But Ierusalem, which is^w aboue, is fre: which is the mother of vs all.
27 For it is written, *Reioyce thou^z barren that bearest no children: breake forthe, & crye, thou that trauailest not: for the desolate hath many mo children, then she which hath an housband.
28⁺ * Therefore, brethre, we are after the ma-

k The Galatians, of Paulinus began to be Christians, but by false apostles were turned backward to beginne a newe the Iewish ceremonies, and so in steede of going forward toward de Christ, they ran backward from him.
l Ye obserue dayes, as Sabbathes, as Sabbaths, newe moones, & ye obserue moneths as the first and feueuth moneth: ye obserue times, as Easter, withontide, the feast of Tabernacles: ye obserue yeas as the Iubile, or yeere of forgiveness, which begerrie ceremonies are moste pernicious to them which haue received⁺ sweete libertie of the Gospel, and thrust it⁺ backe into superstitious sclauerie.
m So friendfull to me, as I am affected toward you. For I pardon you, if you repent.
n Being in grea danger and afflictions, but without poyse & ostentation.
p That is, the troubles and vexacions of God sent to trie me while I was among you.
q For my ministeries sake.
r For they are but ambitious of they wolde turne you into me that you might followe them.
t And imprinted so in your hearts y you loue none other.
Gen. 16.15.
u That is, signified.
v Agar, and Sina represents the Lawe: Sara and Ierusalem y Gospel: Imael y Iewish Synagogue, and Isaac the Church of Christ.
w Isa. 54.1.
z That is, one of the land of promes.
Rom 8.8.

For his & becausit. z Meaning Sara.

ner of Isaac, children of the promes.

29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 But what faith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shal not be heire with the sonne of the fre woman.

31 Then brethren, we are not children of the seruant, but of the fre woman.

CHAP. V.

2 He laboureth to drawe them away from Circumcision, 17 And sheweth them the battel betwixt the spirit & the flesh, and the frutes of them bothe.

1 Stand fast therefore in the libertie wherewith Christ hath made vs fre, and be not intangled againe with the yoke of bondage.

2 * Beholde, I Paul say vnto you, that if ye be a circumcised, Christ shal profite you nothing.

3 For I testifie againe to euerie man, which is circumcised, that he is bounde to keepe the whole Law.

4 Ye are * abolished from Christ: whosoever are iustified by the Law, ye are fallen from grace.

5 For we through the Spirit b waite for the hope of righteousness through faith.

6 For in Iesus Christ nether Circumcision auaieth anie thing, nether vncircumcision, but faith which worketh by loue.

7 Ye did runne wel: who did let you, that ye did not obieie the e truth?

8 It is not the persuasion of him that d calteth you.

9 * A little e leauen doeth leauen the whole lombe.

10 I haue trust in you through the Lord, that ye wil be none otherwise f minded: but he that troubleth you, shal beare his condemnation, whosoever he be.

11 And brethren, if I yet preach circumcision, why do I yet suffer persecucion? Then is the s slander of the crosse abolished.

12 Wolde to God they were euen cut of, which do disquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For h all the Law is fulfilled in one worde, which is this, * Thou shalt loue thy neighbour as thy self.

15 If ye byte & deuoure one another, take hede lest ye be consumed one of another.

16 Then I say, * walke in the i Spirit, and ye shal not fulfil the lustes of the flesh.

17 For the k flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye wolde.

18 And if ye be led by the l Spirit, ye are not vnder the Law.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornicaciõ, vnclennes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, fedicions, heresies,

21 Enuie, murders, dronkennes, glottonie, and suche like, whereof I tell you before, as I also haue tolde you before, that they which do suche things, shal not inherite the kingdome of God.

22 But the frute of the Spirit is loue, ioye, peace, long suffring, gentleness, goodnes, faith,

23 Mekenes, temperancie: against suche there is m no Law.

24 For they that are Christs, n haue crucified the flesh with the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in the o Spirit.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vse gentleness toward the weake, 2 And to shewe their brotherlie loue and modestie:

6 Also to provide for their ministers. 9 To perseuere. 14 To reioyce in the crosse of Christ. 15 To newnes of life. 16 And last of all wisheth to them with the rest of the faithful all prosperitie.

1 Brethren, if a man be a fallen by occasion into anie faute, ye which are spiritual, restore suche one with the spirit of mekenes, considering thy self, lest thou also be tempted.

2 Beare ye one anothers burden, and so b fulfil the Law of Christ.

3 For if anie man seme to him self, that he is some what, when he is e nothing, he deceiueth him self in his imaginacion.

4 But let euerie man proue his owne worke, and then shal he haue d reioycing in him self onely and not in another.

5 * For euerie man shal beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his e * goods.

7 Be not deceiued: God is not mocked: for what soeuer a man soweth, that shal he also reape.

8 For he that f soweth to his flesh, shal of the flesh reape corruptiõ: but he that soweth to the spirit, shal of the spirit reape life euërlasting.

9 * Let vs not therefore be weary of wel doing: for in due season we shal g reape, if we faint not.

10 While we haue therefore time, let vs do good vnto all men, but specially vnto the, which are of the household of faith.

11 ¶ Ye se how large a lettre I haue written

l If you be guided by y Spirit of adoptiõ, that which ye do, is agreeable to God although it be not perfect.

m For thei are vnder the Spirit, or grace. n Christ hath not onely remitted their finnes, but sanctified the into newnes of life. o That being dead to sinne & liuig to God, we may declare the same in holines & innocencie of life.

Chap. VI. a Ether by reason of his flesh or Satan.

b Christ exhorteth in fondrie places to mutual loue, and therefore brotherlie loue is here called y Law of Christ, & his commendement, Ioha. 13. 34 & 15. 12. c He sheweth that ma hath nothing of his self whereof he shulde reioyce.

d For his reioycing is a testimonie of a good conscience, 2. Cor. 1. 12. wherein he may reioyce before me, but not before God.

e For it were a shame not to provide for their corporal necessities, & f deour soules w the heauenlie deuities.

1. Cor. 3. 8.

1. Cor. 9. 7

f He proueth y the ministers must be nourished: for if men onely prouide for worldelie things without respect of y life euërlasting, the they procure to them selues death, & inoete God, who hath the guen them his ministers to teach them beautilie things.

2. Thef. 3. 13. g The frute of God hath the promised.

Gen. 21. 10. ¶ By the libertie wherewith Christ hath made vs fre.

a For we are in y Church of Christ, which is our mother, & not of the Synagogue w is a seruant vnder the Law.

Act. 13. 2

a If you ioyne circumcisiõ to the Gospel, as a thing necessarie to saluacion.

1. Cor. 1. 17.

b We liue in hope through that Spirit w cauleth faith, & w is giuen to the faithful y we shulde by faith & not by the Law obtiene the crowne of glorie, & Christ giueh freely.

1. Cor. 1. 6.

c Then whatsoever is not y worde of God, w here he calleth truth, is verie lies. d Which is God.

e A little corruption doeth destroy y whole doctrine. f That ye wil embrace the worde of God purely.

g That is, the doctrine of y Gospel, which the world abhorred, as a scandalous thing, & there with were offended.

h Meaning the seconde table.

Leui. 19. 18.

mat. 22. 39.

mat. 22. 31.

iam. 2. 8.

Rom. 13. 14.

1. pet. 2. 10.

i In the man re generat.

k That is, the natural ma striueh against y Spirit of regeneration.

Eternal predestinacion. To the Ephesians. Redemption in Christ.

vnto you with mine owne hand.

- 12 As manie as desire to make a faire shewe in the flesh, they constraine you to be circumcised, onely because they wolde not suffer persecuciō for the^e crosse of Christ.
- 13 For they them selues which are circumcised, kepe not the Law, but desire to haue you circumcised, that thei might reioyce^k in your flesh.
- 14 But God forbid that I shulde reioyce, but in ^h crosse of our Lord Iesus Christ, whereby the^l worlde is crucified vnto me, and I vnto the worlde.

- 15 For in Christ Iesus nether circumcision auaileth anie thing; nor vncircumcision, but a newe^m creature.
- 16 And as manie as walke according to this rule, peace shall be vpon them, & mercie, andⁿ vpon the Israel of God.
- 17 From hence forth let no man^o put me to busines: for I beare in my bodie the p^r markes of the Lord Iesus.
- 18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

THE EPISTLE OF

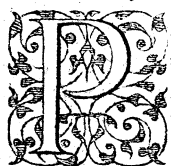
Paul to the Ephesians.

THE ARGUMENT.

While Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, he assureth them of saluacion, because they were thereunto predestinate by the free election of God, before they were borne, and sealed up to this eternal life by the holie Gost, giuen vnto them by the Gospel, the knowledge of the which mysterie he prayeth God to confirme towards them. And to the intent they shulde not glorie in them selues, he sheweth them their extreme miserie, wherein they were plunged before they knewe Christ, as people without God, Gentiles to whome the promises were not made, and yet by the free mercie of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the persite vnderstanding of his Sonne, & exhorteith them like wise to be mindeful of so great benefites, nether to be moued with the false apostles, which seke to overthrowe their faith, and treade vnder fote the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal counsell of God: who by this meanes preseruethe onely his Church. Therefore the Apostle commendeth his ministerie, forasmuche as God thereby reigneth among men, and causeth it to bring forth the moste plentiful frutes, as innocencie, holines, with all suche offices appertaining to godlines. Last of all, he declareth not onely in general what ought to be the life of the Christians, but also sheweth particularly, what things concerne euerie mans vocation.

CHAP. I.

After his salutation, 4 He sheweth that the chief cause of their saluacion standeth in the free election of God through Christ. 16 He declareth his good wil towards them, giuing thanks and praying God for their faith. 21 The maiestie of Christ.



Paul an Apostle of Iesus Christ, by ^h wil of God, to the^a Saintes, which are at Ephesus, & to the faithful in Christ Iesus: Grace be with you, & peace frō God our Father, & from the Lord Iesus Christ.

1 * Blessed be God euen the Father of our Lord Iesus Christ, which hathe blessed vs with all^a spiritual blessing in heauenlie things in Christ,

2 * As he hathe^b chosen vs in him, before ^h fundacion of the worlde, ^h we* shulde be cholie, & without blame before hī in loue:

3 Who hathe predestinate vs, to be^d adopted through Iesus Christ vnto him self, according to the good pleasure of his wil,

4 To the^e praise of the glorie of his gra-

ce, wherewith he hathe made vs accepted in his beloued,

- 7 By whome we haue redemption through his blood, euen the forgiuement of sinnes, according to his riche grace:
- 8 Whereby he hathe bene abūdant toward vs in all wisdome & vnderstanding,
- 9 And hathe opened vnto vs the mysterie of his wil according to his good pleasure, which he had purposed^f in him,
- 10 That in the dispensacion of the fulnes of the times he might gather together in one^g all things, bothe which are in heaue and which are in earth, euen in Christ:
- 11 In whome also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne wil,
- 12 That^h we, which first trusted in Christ, shulde be vnto the praise of his glorie:
- 13 In whome also ye haue trusted after that ye heard the worde of truth, euen ^h Gospel of your saluacion, wherein also after that ye beleued, ye were sealed with the holie

^h By the outward ceremonies.

ⁱ That is, for preaching Christ crucified.

^k That they haue made you Iewes.

^l By ^h worlde hemeneath all outward pompe, ceremonies & things, which please mens fantasies.

^m Which is regenerate by faith.

ⁿ That is, vpon the Iewes, as Rom 2.19.

^o Let no man trouble my preaching fro hence forth:

are my markes how valiantly I haue fought.

^p Which are odious to the worlde, but glorious before God.

^a As with the knowledge of God in Christ, ^h faith, hope, charitie and other gifts.

^b Or, place.

^c This electiō to life euertlasting can neuer be chaged: but in temporal of fices, ^h God harhe appointed for a certeine space, when the terme is expired, he changeth his election, as we se in Saul and Iudas.

^d 1. Cor. 1. 2.

^e Who Christs iustice is imputed ours.

^f 2. Cor. 1. 3.

^g 1. pet. 1. 3.

^h 2. Tim. 1. 9.

ⁱ Where as we were not ^h natural childre he receiued vs

^j by grace, and made vs his children.

^k Colos. 1. 22.

^l The principall end of our election is to praise & glorifie the grace of God.

^f That is, in Christ.

^g By this he meaneth the whole bodie of the Church, ^h he diuideth into them, & them which are in earth: also ^h faithful which remaine in earth, stand of the Iewes & the Gentiles.

^h To the wil, the Iewes.

The head of the Church. Chap. II. III. Christ our peace. 90

holie Spirit of promes,

14 Which is the earnest of our inheritance, vntil the redēption of the possession purchased vnto the praise of his glorie.

15 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, & loue toward all the Saintes,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ the Father of glorie, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of him,

18 That y^e eyes of your vnderstanding may be lightened that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes,

19 And what is y^e exceeding greatnes of his power toward vs, which beleue, * according to the working of his mightie power,

20 Which he wrought in Christ, whē he raised him from the dead, and set him at his right hand in the heauenlie places,

21 Farre aboue all principallitie, and power, & might, & domination, & euerie Name, that is named, not in this worlde onely, but also in that that is to come,

22 * And hathe made all things subiect vnder his fete, & hathe appointed him ouer all things to be the head to the Church,

23 Which is his bodie, euen the fulnes of him that filleth all in all things.

CHAP. II.

To magnifie the grace of Christ, which is the onelie cause of saluation. He sheweth them what manner of people they were before their conuersion. And what they are now in Christ.

1 **A**ND * you haue been quickened, that were dead in trespasses and finnes,

2 Wherein, in time past ye walked, according to the course of this worlde, & after the * a prince that ruleth in the aire, euen the spirit, that now worketh in the childrē of disobedience,

3 Among whome we also had our cōuersation in time past, in the lustes of our flesh, & of the minde, and were^b by nature the children of wrath, as well as others.

4 But God which is riche in mercie, through his great loue wherewith he loued vs,

5 Euen when we were dead by finnes, hathe quickened vs together in Christ, by whose grace ye are faued,

6 And hathe^d raised vs vp together, and made vs sit together in the heauenlie places in Christ Iesus,

7 That he might shew in the ages to come the exceeding riches of his grace, through his kindnes toward vs in Christ Iesus.

8 For by grace are ye faued through faith, and that not of your selues: it is the gifte

of God,

9 Not of workes, lest any man shulde boaste him self.

10 For we are^e his workmanship created in Christ Iesus vnto good workes, which God hathe ordeined, that we shulde walke in them.

11 Wherefore remember that ye being in time past Gentiles in the flesh, & called * vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at y^e time without Christ, & were alienates from the cōmune welth of Israel, & were * strangers frō the scoucnants of promes, & had no^h hope, & wereⁱ without God in the worlde.

13 But now in Christ Iesus, ye which once were farre of, are made nere by the blood of Christ.

14 For he is our peace, which hathe made of bothe one, & hathe broken the itoppe of the particion wall,

15 In abrogating through his^k flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one newe man in him self, so making peace,

16 And that he might reconcile bothe vnto God in one^l bodie by his^m crosse, & slaye hatred thereby,

17 And came, and preached peace to you wⁿ were a farre of, & to them that were nere.

18 * For through him we bothe haue an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers & foreners: but citizens with the Saintes, and of the householde of God,

20 And are buylt vpō the fundacion of the Apostles and Prophetes, Iesus Christ him self being the chief corner stone,

21 In whome all the buylding coupled together, groweth vnto an holie Temple in the Lord,

22 In whome ye also are buylt together to be the habitation of God by the Spirit.

CHAP. III.

He sheweth the cause of his imprisonment: Desireth them not to faint because of his trouble. And prayeth God to make them steadfast in his Spirit.

1 **F**OR this cause, I Paul am the^a prisoner of Iesus Christ for you Gentiles, 2 If ye haue heard of the^b dispensation of the grace of God, which is giuen me to you warde,

3 That is, that God by reuelatiō hathe shewed this mysterie vnto me (as I wrote^c about in fewe wordes,

4 Whereby whē ye read, ye may know mine vnderstanding in the mysterie of Christ)

5 Which in other ages was^d not opened

was not in cōparison of that abidance which was shewed whē they were called: neither yet was she time, nor the manner known.

^e Here he meaneth, as concerning grace, and not by nature.

^f He sheweth here that the further y^e Gentiles were of from the grace of God, the greater detters they are now to the same.

^g It was but once, because it was diuers times confirmed & established, the refore here he calleth them Coucnants.

^h Where no promes is, there is no hope.

ⁱ That is, the cause of the diuision that was betweene the Jewes and the Gentiles.

^k For in Christ all thinge were accomplished, which were prefigurate in the Law.

^l For of the Jewes and the Gentils he made one flocke.

^m Rom. 5.2.

¹ Though we be redeemed frō y^e bondage of sinne by the death of Christ, Rom 6.22, yet we hope for this frō God, re demptiō which shall be when he shall possesse our inheritance in the liuings, wherof we haue the ho ly Gift for a gage, as Chap. 4.30.

² O Christ I make him Governour of all things bothe in heauen & in earth: so that Christ's bodie is now one ly there, or els it shulde not be a true bodie and his atencion shulde be but a fantastical thing and enely imagined.

³ Col. 2.12. Chap. 3.7. Eph. 2.8. ebr. 2.8.

⁴ This is the great loue of Christ toward his Church that he counteth not him self perfect without vs wⁿ are his members: and therefore the Church is also called Christ, as 1. Cor. 12.12.

⁵ Col. 2.13.

⁶ Chap. 6.12. a Meaning Satan.

⁷ Not by creation, but by A Jams transgression, and fo by byrth.

⁸ Bothe Iewe and Gentil. wⁿ with Christ d We that are the members, are raised vp from death & reigne with our head Christ in heauen by faith.

^a He reioiceth in that he suffered imprisonment for the maintenance of Christs glorie.

^b Which was his vocation to preache vnto the Gentiles.

^c That is, in y^e first chap. of this Epistle, ver. 9.

^d Although the fathers, & the Prophetes had reuelations secret, yet it the Gentiles

The Gentiles inheriters. To the Ephesians. One bodie, one spirit.

vnto the sonnes of men, as it is now reueiled vnto his holie Apostles and Prophetes by the Spirit,

6 That the Gentiles shulde be inheriters also, and of the same bodie, and partakers of his promises in Christ by the Gospel,

7 Whereof I am made a minister by the gifte of the grace of God giuen vnto me through the working of his power.

8 Euen vnto me the least of all Saintes is this grace giuen, that I shulde preach among the Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the worlde hath bene hid in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto principalities and powers in heauēlie places might be knowne by the Church the manifolde wisdom of God,

11 According to the eternal purpose, which he wrought in Christ Iesus our Lord.

12 By whome we haue boldnes & entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ, (Of whome is named the whole familie in heauen and in earth)

15 That he might grante you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,

16 That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in loue,

17 May be able to cōprehend with all Saintes, what is the breadth, and length, and depth, and height:

18 And to knowe the loue of Christ, which passeth knowledge, that ye may be filled with all fulnes of God.

19 Vnto him therefore that is able to do exceeding abundantly about all that we aske or thinke, according to the power which worketh in vs,

20 Be praise in the Church by Christ Iesus, throughout all generatiōs for euer, Amen.

CHAP. III.

He exhorteth them vnto mekenes, long suffering, vnto loue and peace. 1 Euerie one to serue and edifie another with the gifte that God hath giuen him, 14 To beware of strange doctrine. 22 To lay aside the olde conuersation of grieidie lustes, and to walke in a newe life.

1 Therefore, being prisoner in Christ our Lord, I praye you that ye walke worthe of the vocation whereunto ye are called,

2 With all humblenes of minde, and mekenes, with long suffering, supporting one

another through loue, Endeuoring to kepe the vnitie of the Spirit in the bonde of peace.

3 There is one bodie, and one Spirit, euen as ye are called in one hope of your vocation.

4 There is one Lord, one Faith, one Baptisme,

5 One God & Father of all, which is aboute all, and through all, & in you all.

6 But vnto euerie one of vs is giuen grace, according to the measure of the gift of Christ.

7 Wherefore he saith, When he ascended vp on hie, he led captiuitie captiue, and gaue giftes vnto men.

8 (Now, in that he ascended, what is it but that he had also descended first into the lowest partes of the earth?

9 He that descended, is euen the same that ascended, farre aboue all heaueus, that he might fill all things)

10 He therefore gaue some to be Apostles, and some Prophetes, & some Euāgelistes, and some Pastours, and Teachers,

11 For the gathering together of the Saintes, for the worke of the ministerie, and for the edificatiō of the bodie of Christ,

12 Til we all mete together (in the vnitie of faith & knowledge of the Sonne of God) vnto a perfect man, & vnto the measure of the age of the fulnes of Christ,

13 That we henceforth be no more children, wauering & caryed about with euerie winde of doctrine, by the deceit of men, and with craftines, whereby they laye in waite to deceiue.

14 But let vs followe the truth in loue, and in all things growe vp into him, which is the head, that is Christ,

15 By whome all the bodie being coupled and knit together by euerie ioynt, for the furniture thereof (according to the effectual power, which is in the measure of euerie parte) receiueith increase of his bodie, vnto the edifying of it self in loue.

16 This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde,

17 Hauing their cogitation darkened, and being strangers from the life of God through the ignorāce that is in them, because of the hardenes of their heart:

18 Which being past feeling, haue giuen them selues vnto wantonnes, to worke all vnclennes, euen with griedines.

19 But ye haue not so learned Christ.

20 If so be ye haue heard him, and haue bene taught by him, as the truth is in Iesus,

21 That is, that ye cast off, concerning the

b Which by diffentiōs you separate aonder. c So that ye can not diffent one from another, feing the Spirit, which ioyneth you in one bodie, can nor diffent frō him self.

Mal. 2. 10. d In power. e By his prouidence.

Rom. 12. 3. f Which he giueth vs.

2. Cor. 10. 13. psal. 68. 19.

g The Messias came downe from heauen into the earth, to triumph ouer Satā, death and sinne, and led the prisoners & captiues, which before were conquerers, and kept all in subiectiō: which victorie he gate and al so gaue it as a most precious gifte to his Church.

1. Cor. 12. 27. h With his giftes & benefites.

i To restore which was out of order. k That the bodie of Christ might be perfected.

l That we may be of a tipe Christiā age & come to full measure of knowledge which we shal haue of Christ.

m Christ being head of his Church, nourisheth his members & ioyneth them together by iointes, so that euerie parte hath the his iuste proportion of fode, that at length the bodie may grow vp to perfectiō.

n Man nor regenerat hath his minde vnderstanding & heart corrupt.

o By which God liueth in his.

p The hardenes of heart is the fountaine of ignorāce.

1. Tim. 4. 2. q Without remisse of conscience. Col. 3. 12.

Chap. 1. 19.

1. Cor. 15. 9.

Gal. 1. 16.

Rom. 16. 25.

col. 1. 26.

2. Tim. 1. 10.

tit. 1. 2.

2. pet. 1. 20.

e The Angels

f The Church being gathered of so many kindes of people, is an example, or a glasse for the Angels to beholde the wisdom of God in, who hath turned their particular discords in to a vniuersal concord, & of Synagogue of bondage, hath made the Church of freedom.

g He that is not of the bodie of Christ, is in death.

h The faithful which dyed before Christ came, were adopted by him, & make one familie with the Saintes which yet remaine a liue.

i For we confesse that, & we beleue.

k All perfectiōs on euerie side is in him.

Rom. 16. 25.

l That all the graces of God may abounde in you.

m In that we fele Christ in vs.

Phil. 1. 17.

col. 1. 10.

1. thess. 2. 12.

4. For Lords cause.

r That is, all the natural corruption that is in vs.

conuerſation in time paſt, the olde man, which is corrupt through the deceivable luſtes,

Rom. 6. 4. col. 3. 8. ebr. 12. 3. 1. pet. 2. 1. 2. 4. 3. Zacha. 3. 16. f Which is created according to the image of God. Psal. 4. 7. 1. Iam. 4. 7. e if ſo be that ye be angry, ſo moderate your affection, that it burſt not out into any euill worke, but be ſone aſprayed.

23 And be renewed in the ſpirit of your minde,

Chap. 5. 3. col. 4. 6. u And cauſe them to profite in godlines. x So becauſe your ſelues ye the holie Ghoſt may willingly dwell in you, & giue him no occaſion to departe for ſorrow by your abuſing of Gods graces. Col. 3. 1. 9.

24 *And put on the new man, which after God is created in righteouſnes, and true holines.

2. theſſ. 2. 17. b Which is either vaine, or els by example and euill ſpeaking may hurt your neighbour for other wife there be diuers examples in the Scriptures of pleaſant talke, which is alſo godlie, as 1 King. 18. 27. c Becauſe he thinketh that his life ſtandeth in his riches. Mat. 24. 4. mar. 13. 5. luk. 21. 8. 2. theſſ. 2. 3. d Ether ia excuſing ſinne, or in mocking at the menaces, and iudgements of God.

25 *Wherefore caſt of lying, & ſpeake euerie man trueth vnto his neighbour: for we are members one of another.

26 *Be angry, but ſinne not: let not the ſunne go downe vpon your wrath,

27 *Nether giue place to the deuil.

28 Let him that ſtole, ſteale no more: but let him rather labour and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 *Let no corrupt communication proceede out of your mouths: but that which is good, to the vſe of edifying, that it may miniſter grace vnto the hearers.

30 And xgriue not the holie Spirit of God by whome ye are ſealed vnto the day of redemption.

31 Let all bitternes, and angre, and wrath, crying, and euill ſpeaking be put away fro you, with all malicioſnes.

32 *Be ye courteous one to another, & tender hearted, forgiuing one another, euen as God for Chriſts ſake forgauē you.

CHAP. V.

2 He exhorteth them vnto loue, 3 Warneth them to beware of vnclennes, couetouſnes, fooliſh talking, and falſe doctrine, 17 To be circumſpecte. 18 To auoide aſpokennes, 19 To reioyce and to be thankful towards God, 21 To ſubmit them ſelues one to another. 22 He entreateth of corporall marriage and of the ſpiritual betwixt Chriſt and his Church.

1 Be ye therefore followers of God, as bere children,

2 *And walke in loue, euen as Chriſt hathe loued vs, and hathe giuen him ſelf for vs, to be an offering and a ſacrifice of a ſweet ſmelling ſauour to God.

3 *But fornication, & all vnclennes, or couetouſnes, let it not be once named among you, as it becometh Saintes,

4 Nether filthines, nether fooliſh talking, nether ieiſting, which are things not comelie, but rather giuing of thanks.

5 For this ye knowe, that no whoremonger, nether vnclene perſone, nor couetous perſone, which is an idolater, hathe any inheritance in the kingdom of Chriſt, & of God.

6 *Let no man deceiue you with vaine wordes: for for ſuche things commeth the wrath of God vpon the children of diſobediēce.

7 Be not therefore companions with them.

8 For ye were once darkened, but are now

light in the Lord: walke as children of light,

9 (For the frute of the Spirit is in all goodnes, and righteouſnes, and trueth)

10 Approouing that which is pleaſing to the Lord.

11 And haue no fellowſhip with y^e vnfruitful workes of darkenes, but euen reprove them rather.

12 For it is ſhame euē to ſpeake of y^e things, which are done of them in ſecret.

13 But all things when they are reprovē of the light, are maniſeſt: for it is light that maketh all things maniſeſt.

14 Wherefore he ſaith, h Awake thou that ſleepeſt, & ſtand vp from the dead, & Chriſt ſhal giue thee light.

15 Take hede therefore that ye walke circumſpectly, not as fooles, but as *wiſe,

16 Redeming the time: for the dayes are euil.

17 *Wherefore, be ye not vnwiſe, but vnderſtand what the wil of the Lord is.

18 And be not drunke with wine, wherein is exceſſe: but be fulfilled with the Spirit,

19 Speaking vnto your ſelues in psalmes, and hymnes, and ſpiritual ſongs, ſinging, and making melodie to the Lord in your hearts,

20 Giuing thākes alwaie for all things vnto God euen the Father, in the Name of our Lord Ieſus Chriſt,

21 Submitting your ſelues one to another in the feare of God.

22 ¶ *Wiues, ſubmit your ſelues vnto your houſbands, as vnto the Lord.

23 *For the houſband is the wiues head, euē as Chriſt is the head of the Church, & the ſame is the ſauour of his bodie.

24 Therefore as the Church is in ſubiectiō to Chriſt, euen ſo let the wiues be to their houſbands in euerie thing.

25 ¶ *Houſbands, loue your wiues, euen as Chriſt loued the Church, & gauē him ſelf for it,

26 That he might ſanctifie it, & cleſe it by the washing of water through y^e worde,

27 That he might make it vnto him ſelf a glorious Church, not hauing ſpot or wrinkle, or anie ſuche thing: but that it ſhulde be holie and without blame.

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth him ſelf.

29 For no mā euer yet hated his owne fleſh, but nouriſheth & cheriſheth it, euē as the Lord doeth the Church.

30 For we are members of his bodie, & of his fleſh, and of his bones.

e Seeing God hathe adopted you for his, y^e ſhulde be holie.

f And make them knowen by your honeſt and godlie liſe.

g The worde of God diſcouereth the vices which were hid before. h God thus ſpeaketh by his ſeruautes to drawe the iudicel from their blindnes.

Coloſ. 4. 5. i Selling all worldlie pleaſures to bye time.

Rom. 12. 2.

1. theſſ. 4. 3. k In theſe perillous dayes & craſte of the aduerſaries, take hede how to bye againe the occaſions of godlines, w^h the worlde hathe taken from you.

l Or, ſong of praife and thankſgiving.

m And not onely with tongue.

Col. 3. 18.

tit. 2. 5.

1. pet. 3. 7.

1. Cor. 11. 3.

n Except our friendſhip be ioyned, & knit in God, it is not to be eſtimated in the Church: ſo the houſband ought to nourish & defend his wife from perils.

Col. 3. 19.

o Baptiſme is a token that God hathe conſecrated the Church to him ſelf, and made it holie by his worde: that is, his promes of fre iuſtification, and ſanctification in Chriſt. p Becauſe it is covered and cledde with Chriſts juſtice and holines.

q This our coniunction with Chriſt muſt be conſidered as Chriſt is the houſband, and we the wife, which are not onely ioyned to him by nature, but alſo by the coniunction of ſubſtance, through the holie Ghoſt and by faith: the ſeale and teſtimonie thereof is the Supper of the Lord.

Christian armour. To the Ephesians. Prayer for ministers.

- Gen. 2,24. mat. 19,5. mar. 10,7. 1.cor. 6,16.*
- 31 *For this cause shal a man leaue father & mother, & shal cleaue to his wife, & they twaine shalbe one flesh.
- 32 This is a great secret, but I speake concerning Christ, & cōcerning the Church.
- 33 Therefore euerie one of you, do ye so: let euerie one loue his wife, euē as him self, & let the wife se that she feare her houfband.

CHAP. VI.

2 How children shulde behaue them selues towarde their fathers and mothers, 4 Likewise parents towarde their children, 5 Seruants towarde their masters, 9 Masters towarde their seruants. 13 An exhortation to the spiritual battel and what weapons the Christians shulde fight with all.

Colof. 3,20.

Eko. 20,12.

deut. 5,16.

ecclē. 3,10.

mat. 15,4.

mar. 7,10.

a This is the first commandement of the seconde table and hath the promes with condition.

b By austeritie

Col. 2,22.

tit. 2,9.

1.pet. 2,18.

c That they be not brought vp in wānōnes, but in the feare of the Lord

d Which haue dominion ouer your bodies, but not ouer y^r soules.

e Or, be ye iure to their masters

e Whether he be seruant or master.

Deu. 10,17.

2.cbro. 19,7.

iob. 34,19.

wisdo. 6,8.

ecclē. 37,10.

act. 10,34.

rom. 2,11.

gal. 2,6.

col. 3,25.

1.pet. 2,17.

f Or, complex barre.

g The faithful haue not only to striue agāist men and them selues, but agāist Satan the spiritual enemie, who is moſte dangerous: for he is ouer our heades so that we can not reache him, but he must be resisted by Gods grace.

1 Children, * obey your parents in the Lord: for this is right.

2 *Honour thy father and mother (which is the first commandement with *promes)

3 That it may be wel with thee, and that thou maist liue long on earth.

4 And ye, fathers, prouoke not your childrē to ^b wrash: but bring them vp in ^c instruction and information of the Lord.

5 *Seruants, be obedient vnto them that are your masters, ^d according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ,

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the wil of God from the heart,

7 With good wil seruing the Lord, and not men.

8 And knowe ye that whatsoeuer good thing any man doeth, that same shal he receiue of the Lord, whether *he be* bonde or fre.

9 And ye masters, do the same things vnto them, putting away threatning: & knowe that euen "your master also is in heauē, nether is there * e respect of persone w^h him.

10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the " whole armour of God, that ye may be able to stand agāist the assaults of the deuil.

12 For we wrestle not agāist ^f flesh and

blood, but agāist * principalities, agāist *Chap. 2,2.* powers, and agāist the worldlie gouernours, the princes of the darkenes of this worlde, agāist spiritual wickednesſes, which are in the hie places.

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euil daye, & hauing finished all things, stand fast.

14 Stand therefore, and your loines girde about with veritie, & hauing on the brest plate of ^g righteousness,

15 And your fete shod with the ^h preparation of the Gospel of peace.

16 About all, take the shield of faith, wherewith ye may quench all the syrie darts of the wicked,

17 *And take the helmet of ⁱ saluation, and the sworde of ^j Spirit, which is the worde of God.

18 And pray alwaise with all maner prayer and supplicatiō in the Spirit: and * watch thereunto with all perseuerāce and supplication for all Saintes,

19 *And for me, that vtterance may be giuē vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bondes, that therein I may speake boldly, as I ought to speake.

21 ¶ But that ye may also knowe mine affaires, & what I do, Tychicus my deare brother and faithful minister in the Lord, shal shewe you of all things,

22 Whome I haue sent vnto you for ^k same purpose, that ye might knowe mine affaires, & that he might comfort your hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to *their* ^k immortalitie, Amen.

Written from Rome vnto the Ephesians, & sent by Tychicus.

g Innocence & godlie life. h That ye may be ready to suffer all things for the Gospell

isa. 59,17. i thess. 5,8. i The saluatiō purchased by Iesus Christ. Col. 4,3.

2.Theff. 3,1.

k Or to be with out corruptiō, that is to haue life euertlasting, which is the end of this grace.

THE EPISTLE OF Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holie Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was, to preache the Gospel vniuersally to all the Gentiles, he trauielled from place to place, til at the length he was taken prisoner at Rome, whereof the Philippians, being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they shode manfully agāist the false apostles, putting them in minde of his good wil to warder them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace

embrace modestie, promising to send Timotheus vnto them, who shulde instruct them in matters more amply yea, and that he him self wolde also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crisse then the false apostles, he cōfuteh their false doctrine, by prouing onely Christ to be the end of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certeine admonitions bothe particular and general, with iustification of his affection towards them, and thankfull accepting of their beneuolence.

CHAP. I.

1 S. Paul discovereth his heart towards them, 3 By his thankes giuing, 4 Prayers, 5 And wishes for their saith and saluation. 7. 12. 20. He sheweth the frute of his crisse, 15. 27 And exhorteth them to vnitie, 28 And patience.

PAUL & Timotheus the seruants of I E S U S C H R I S T, to all the Saintes in Christ Iesus which are at Philippi, with the ^a Bishops, and Deacons:

Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

* I thanke my God hauing you in perfect memorie,

4 (Alwaie in all my prayers for all you, praying with gladnes)

5 Because of the ^b fellowship which ye haue in the Gospel, from the ^c first day vnto now.

6 And I am perswaded of this same thing that he that hath begone *this* good worke in you, wil performe it vntil the ^d day of Iesus Christ,

7 As it becometh me so to iudge of you all because I haue you in remembrance ^e that bothe in my bādes, and in my defense, and confirmation of the Gospel you all were partakers of my ^f grace.

8 For God is my recorde, how I long after you all from the verie heart rote in Iesus Christ.

9 And this I pray, that your loue may abūde, yet more and more in knowledge, and in all iudgement,

10 That ye may discern things that "differ one from another", that ye may be pure, and without offence, vntil the day of Christ,

11 Filled with the frutes of ^h righteousnes, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I wolde ye vnderstode, brethren, that the things which *haue come* vnto me, are turned rather to the furthering of the Gospel,

13 So that my bādes in ⁱ Christ are famous throughout all the ^k iudgement hall, and in all other places,

14 In so muche that manie of the brethren in the Lord are bolded through my bandes, and dare more frankly speake the ^l worde.

15 Some preache Christ euē through enuie and strife, and some also of good wil.

16 The one parte preacheth Christ of contention & not ^m purely, supposing to adde more affliction to my bandes.

^m But with a corrupt minde

17 But the others of loue, knowing that I am set for the defense of the Gospel.

ⁿ Or, lie in bādes

18 What then? yet Christ is preached all maner wayes, whether it ⁿ be vnder a pretence, or syncerely: and I therein ioye: yea, and wil ioye.

ⁿ Their pretence was to preach Christ, & therefore their doctrine was true: but they were full of ambition & enuie thinking: to deface Paul & preferre themselves.

19 For I knowe that this shal turne to my saluation, through your prayer, & by the helpe of the Spirit of Iesus Christ,

20 As I hartely loke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as all wayes, so now Christ shal be magnified in my bodie, whether it be by life or by death.

21 For Christ ^o is to me bothe in life, and in death a vantage.

^o To liue in the flesh is to liue in this brittle bodie, til we be called to liue euertlastingly: but to liue according to the flesh, or to be in the flesh, signifye, to be destitute of the Spirit and to be plunged in the filthie concupiscences of the flesh.

22 And whether to ^o liue in the flesh were profitable for me, and what to chose I know not.

^o Or, bodie.

23 For I am greatly in doute on bothe sides, desiring to be losed and to be with Christ, which is beste of all.

24 Neuertheles, to abide in the "flesh" ^p is more nedeful for you.

25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioye of your faith,

26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.

27 * Onely let your cōuersation be, as it becometh ^q Gospel of Christ, that whether I come and se you, or els be absent, I may heare of your matters that ye continue in one Spirit, & in one minde fighting together through the faith of the Gospel.

^q Ephes. 4. 1. col. 1. 10. 1. thess. 3. 12.

28 And in nothing feare your aduersaries, which is to them a ^r token of perdition, & to you of saluation, and ^s that of God.

^r Or, stand.

29 For vnto you it is giuen "for Christ, that not onely ye shulde beleue in him, but also suffer for his sake,

^p The more they tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and against againe constant perseverance for Christs sake is an euident signe of saluation.

30 Hauing the same fight, which ye sawe in me, and now heare to be in me.

^q God sheweth by this meanes of bearing the crōsse who are his, and who are not ^o Or, Christs cause.

CHAP. II.

3 He exhorteth them aboute all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus wil speedily come vnto them, 27 And excuseth the long tawing of Epaphroditus.

^a By bishops here he meaneth them that had charge of the worde & gouerning, as pastours, doctours, elders: by deacons, in the as had charge of the distribution, & of the poore and sick.

^b 1. Thess. 1. 2. ^b With other Churches.

^c That ye received the Gospel.

^d When you shal receiue the crowne of glorie.

^e It was a suite town of their loue, that they did helpe him by all meanes possible, when he was absent, & in prison, euē as if they had bene prisoners with him.

^f Of this peculiar benediction to suffer for Christs sake.

^g Or, are excelling That you increase in godlines that not onely ye can pur difference betweene good & euill: but also that ye profit more and more with our slipping backe, or standing in a staye.

^h Righteousnes is the tree, good workes the frute.

ⁱ Which I suite for Christs cause.

^k That is, in the court or Palais of the Emperour Nero.

^l Or, profite the Gospel, considering my cōscience.

Christ humbleth him self. To the Philippians. All seke there owne.

a If you so loue me that you desire my comforte.

b From the consent of wils & mindes he proceedeth to the agreement in de. Arine, that there might be ful and perfect concord. Rom. 12, 10.

Mat. 20, 28.
c If Christ being verie God equal with his Father, laid aside his glorie, and being Lord, became a seruant, and willingly submitted himself to moste shameful death, shal we which are nothing but vile slaues, through arrogance treade downe our brethren, & persecute our fellowes?

Ebr. 2, 9.
d For he that was God, shulde haue done none iniurie to the Godhead.
Rom. 14, 11.
1sa. 45, 23.
Iohn 13, 13.
1. cor. 3, 6.
J. 12, 3.

e The poore and weake nature of man.
f He was sene and heard of men, so that his behauiour and persone declared that he was as a miserable man.
1. Pet. 4, 9.
g Worship, & be subiect to him.

Mat. 5, 19.
h Runne forward in that race of righteousness, wherein God hath the frely placed you through Iesus Christ and condueth you his children by his spirit to walke in good workes, and so to make your vocation sure.

i. Which may make you careful & diligent.
k. Which is his fre grace.
l. As they which in the night set forthe a candle to giue light to others.
m. The Gospel.
n. The worde signifieth to power out as the drinke offering was powred on the sacrifice.
o. To confirme you in your faith.

If there be therefore anie consolation in Christ, if anie comfort of loue, if anie fellowship of the Spirit, if anie compassion and mercie,

2 Fulfil my ioye, that ye be like minded, hauing the same loue, being of one accorde, and of one iudgement,

3 That nothing be done through contentio or vaine glorie, but that in mekenes of minde euerie man esteeme other better then him self.

4 Loke not euerie man on his owne things, but euerie man also on the things of other men.

5 Let the same minde be in you that was euen in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 *But he made him self of no reputation, and toke on him the forme of a seruant, and was made like vnto men, and was foude in shape as a man.

8 *He humbled him self, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euerie name,

10 *That at the Name of Iesus shulde euerie knee bowe, bothe of things in heauen, and things in earth, and things vnder the earth,

11 *And that euerie tongue shulde confesse that Iesus Christ is the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue alwaie obeyed, not as in my presence onely, but now muche more in mine absence, so make an end of your owne saluatio with feare and trembling.

13 For it is God which worketh in you, bothe the wil and the dede, euen of his good pleasure.

14 Do all things without murmuring and reasonings,

15 *That ye may be blameles, and pure, & the sonnes of God without rebuke in the middes of a naughtie and croked nation, among whome ye shine as lights in the worlde,

16 Holding forthe the wordes of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, nether haue labored in vaine.

17 Yea, and thogh I be offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus, to send

*Timotheus shortly vnto you, that I also may be of good comforte, when I knowe your state.

20 For I haue no man like minded, who wil faithfully care for your matters.

21 *For all seke their owne, & not y which is Iesus Christs.

22 But ye knowe the profe of him, that as a sonne with his father, he hath serued with me in the Gospel.

23 Him therefore I hope to send assone as I knowe how it wil go with me,

24 And trust in the Lord, that I also my self shal come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, eue your messenger, and he that ministred vnto me suche things as I wanted.

26 For he longed after all you, and was full of heaumes, because ye had heard, that he had bene sicke.

27 And no doute he was sicke, verie nere vnto death: but God had mercie on him, & not on him onely, but on me also, lest I shulde haue forowe vpon forowe.

28 I sent him therefore the more diligently, that when ye shulde se him againe, ye might reioyce, and I might be the lesse forowful.

29 Receiue him therefore in the Lord with all gladnes, and make muche of suche:

30 Because that for the worke of Christ he was nere vnto death, & regarded not his life, to fulfil that seruice which was lacking on your parte towarde me.

CHAP. III.

3 He warneth them to beware of false teachers, **3** Against whome he setteth Christ, **4** Likewise him self, **9** And his doctrine, **12** And reponeth mans owne righteousness.

Moreouer, my brethren, reioyce in the Lord. It grieueth me not to write the same things to you, and for you it is a sure thing.

2 Beware of dogges: beware of euil workers: beware of the concision.

3 For we are the circumcision, which worship God in the spirit, & reioyce in Christ Iesus, & haue no confidence in the flesh:

4 Thogh I might also haue confidence in the flesh. If anie other man thinketh that he hath whereof he might trust in flesh, muche more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin, * an Ebrewe of y Ebrewes, by the law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was vnrebukeable.

7 But y things that were vantage vnto me, the same I counted losse for Christs sake.

8 Yea, doubtles I thinke all things but losse for the

Act. 16, 1.
1. Cor. 10, 24.
p They rather toght profite by their preaching then Gods glorie.

q He calleth it here y worke of Christ to visit Christ who was boide in the persone of Paul, & was in neede of necessaries
r He approoueth them & hazard: their life to relieue the prisoners of Christe

a Which ye haue often heard of me. **b** Which barre against the true doctrine to fill their bellies.
c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth, calling them concision, & is cutting of and tearing a sunder of the Church.
d In outward things.
1. Cor. 11, 22.
Act. 23, 6.
Or, profession.

for the excellēt knowledge sake of Christ Iesus my Lord, for whome I haue coured all things losse, and do iudge them to be donge, that I might winne Christ,

e As one grafed in him by faith.

9 And might be founde in him, that is, not hauing mine owne righteoufnes, which is of the Law, but that which is through the faith of Christ, euen y righteoufnes which is of God through faith,

10 That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by anie meanes I might atteine vnto the resurrection of the dead:

f That is, to liue euertlastig. g Or haue now taken full possession thereof, nor that he doubted to atteine vnto it, but because he wolde declare the excellēcie thereof.

12 Not as thogh I had alreadie attained to it, ether were alreadie perfect: but I followe, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.

h We can rine no further the God giuech vs strength, and shewch vs y way.

13 Brethren, I counte not my self, that I haue attained to it, but one thing I do: I forget that which is behinde, and endeuoure my self vnto that which is before,

i That is, to obtaine the crowne of glorie in the heauens. k Or, haue more profited the others.

14 And followe hard toward the marke, for the prife of the hie calling of God in Christ Iesus.

l Rom. 15. 1.

15 Let vs therefore as manie as be perfect, be thus minded: and if ye be otherwise minded, God shal reueile eue the same vnto you.

m This perfection standeth in forsaking sinne, & to be renued through faith by him which is onely persie.

16 Neuertheles, in that whereunto we are come, let vs procede by one rule, that we may minde one thing.

n Rom. 16. 17. m That is, that this is y true wisdom, and straight rule of liuing.

17 Brethren, be folowers of me, and loke on them, which walke so, as ye haue vs for an example.

o That is, of the Gospell, & is y preaching of the croffe.

18 For manie walke, of whome I haue tolde you often, & now tell you weping, that they are the enemies of the Crosse of Christ,

p Or, yowarde. q Cor. 1. 7. site 2. 11.

19 Whose end is damnacion, whose God is their belie, and whose glorie is to their shame, which minde earthlie things.

20 But our conuersacion is in heauen, fro whence also we loke for the Sauiour, euen the Lord Iesus Christ,

21 Who shal change our vile bodie, that it may be facioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto him self.

CHAP. IIII.

1 He exhorteth them to be honest conuersacion, 15 And thanketh them because of the provision that they made for him being in prison, 21 And so concludeth with salutations.

1 Therefore, my brethren, beloued and longed for, my oy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, & beseeche Synryche, that they be of one accorde in the Lord.

3 Yea, and I beseeche thee, faithful yokefe-

lowe, helpe those women, which laboured with me in the Gospell, with Clemente also, and with other my felow laborers, whose names are in the boke of life.

Tsal. 89. 18. luk. 20. 20.

4 Reioyce in the Lord alway, againe I say, reioyce.

reul. 3. 1. & 10. 8 & 21. 27.

5 Let your patient minde be knowne vnto all men. The Lord is at hand.

Mat. 6. 25. a This boke Ezekiel calleth the writing of the house of Israel, & y secret of the Lord, Chap. 13. 9.

6 Be nothing careful, but in all things let your requestes be shewed vnto God in prair, and supplicacion with giuing of thanks.

b To succour you.

7 And the peace of God which passeth all vnderstanding, shal preferue your hearts and mindes in Christ Iesus.

c From Satan, who seeketh to take from vs this peace of conscience.

8 Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things pertaine to loue, whatsoever things are of good reporte, if there be anie vertue, or if there be anie praise, thinke on these things,

9 Which ye haue bothe learned and receiued, and heard, and sene in me: those things do, and the God of peace shal be with you.

10 Now I reioyce also in the Lord greatly, that now at the last ye are reuiued againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

d That is, beginning anew to helpe me.

11 I speake not because of want: for I haue learned in whatsoever state I am, therewith to be content.

e That I was not able to endure my pouer tie.

12 And I can be abased, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongrie, and to abunde, and to haue want.

13 I am able to do all things through the helpe of Christ, which strengtheneth me.

f Not of his owne vertue or stre wil.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 And ye Philippians knowe also that in the beginning of the Gospell, when I departed from Macedonia, no Church communicated with me concerning the matter of giuing and receiuing, but ye onely.

g When I first preached the Gospell vnto you.

16 For euen when I was in Thessalonica, ye sent once, and afterwarde againe for my necessitie,

h He had giue of his parte in communicatiu with them spiriual thing, but he receiued no thing of them, w ought at least to haue reuend him in his necessitie.

17 Not that I desire a gift: but I desire the frute which may further your reckening.

i, abunde to ward yow conate.

18 Now I haue receiued all, and have plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth swete, a sacrifice acceptable and pleasant to God.

19 And my God shal fulfil all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are w me, grete you.

Our hope laid vp. To the Colossians. All things created by Christ.

ⁱ Of suche as did belong to the Emperour Nero.

22 All the Saintes salute you, and moste with you all, Amen.
of all they which are of ⁱ Cefars houf-
holde.
23 The grace of our Lord Iesus Christ be

Written to the Philippians from Rome, & sent by Epaphroditus.

THE EPISTLE OF Paul to the Colossians.

THE ARGUMENT.

In this Epistle S. Paul putteth difference betwene the lineie, effectual and true Christ, and the fained, contrefait and imagined Christ, whome the false apostles taught. And first, he confirmeith the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite towards them, teaching them also that saluacion, and whatsoeuer good thing can be desired, standeth onely in Christ, whome onely we embrace by the Gospel. But forasmuche as the false brethren wolde haue mixed the Law with the Gospel, he toucheth those flatterers vchemently, and exhorteth the Colossians to stave onely on Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinence from meates, external holines, worshiping of Angels as meanes whereby to come to Christ, he vterly condemneth; shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stande in mortification of the flesh, newenes of life, with other like offices apperueining lothe generally & particularly to all the faithfull.

CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeith the doctrine of Epaphras, 9 Praieth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discouereth the contrefait Christ of the false apostles. 25 He approueth his autoritie & charge, 25 And of his faithfull executing of the same.

PAUL an Apottle of Iesus Christ, by ywil of God, & Timotheus our brother,

To the, which are at Colosse, Saïres & faithfull brethren in Christ:

Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

We giue thanks to God euē the Father of our Lord Iesus Christ, alwaies praying for you:

Since we heard of your faith ^b in Christ Iesus, and of your loue towards all Saintes,

For the hopes sake, which is layd vp for you in heauen, whereof ye haue heard before by the worde of truth, which is the Gospel,

Which is come vnto you, euen as it is vnto all the worlde, and ^{is} fruteful, as it is also among you, from the day that ye heard and truly knewe the grace of God,

As ye also learned of Epaphras our deare fellowe seruant, which is for you a faithfull minister of Christ:

Who hathe also declared vnto vs your loue, which ye haue ^e by the Spirit.

For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with

knowledge of ^d his wil, in all wisdom, & ^d That is, spiritual vnderstanding, Gods.

* That ye might walke worthie of the Lord, and please ^{him} in all things, being ^{ephes. 4.1.} ^{philip. 1.27.} ^{1. thes. 2.12.} ^{1 Cor. 1.25.} fruteful in all good workes, and increasing in the knowledge of God,

Strengthened with all might through his glorious power, vnto all pacience, & long suffering with ioyfulness,

Giuing thanks vnto the Father, which hathe made vs mete to be partakers of the inheritance of the Saintes in light,

Who hathe deliuered vs from the power of darkenes, and hathe translated vs into the kingdome * of his deare Sonne,

In whome we haue redemption through his blood, ^{that is,} the forgiuenes of sinnes,

Who is the * ^e image of the inuisible God, the ^f first borne of euerie creature.

* For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether ^{they be} Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

And he is before all things, and in him all things consist.

And he is the head of the bodie of the Church: he is the beginning, * ^g ^h the first borne of the dead, that in all things he might haue the preeminence.

* For it pleased ^{the Father}, that in him shulde all ^h fulnes dwell,

And by him to reconcile ⁱ all things vnto him self, and to set at peace through the blood of his crosse bothe the things in

Mat. 3.17. & 17.5.

2. pet. 1.17.

^e For God is made visible in the flesh of Christ, & the diuinitie which in him eorporally.

1. Cor. 1.3.

^f Borne before any thing was created.

John 1.3.

^g He that rose first againe from the dead to take possession of life euerlasting: which rising may be called a new birth.

1. Cor. 15.20.

reuel. 1.5.

1oh. 1.14. chap. 2.9.

^h That the Church, which is his bodie, might receiue of his abundance.

ⁱ That is, the whole Church.

^a Which was a cite of Phrygia.

^b For without Christ there is no faith to be fauced by, but onely a vaine opinion.

^e Which cometh of the holie God.

earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because your mindes were set in euil workes, hath he now also reconciled,

22 In the bodie of his flesh through death, to make you holie, and vnblameable and without faute in his sight,

23 *If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hath bene preached to euerie creature which is vnder heauē whereof I Paul am a minister.

24 Now reioyce I in my sufferings for you, and fulfil the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensatiō of God, which is giuen me vnto youwarde, to fulfil the worde of God,

26 *Which is the mysterie hid since the worlde began, and from all ages, but now is made manifest to his Saints,

27 To whome God wolde make known what is the riches of this glorious mysterie among the Gentiles, w^{ch} riches is Christ in you, the hope of glorie,

28 Whome we preache, admonishing euerie man, and teaching euerie man in all wisdome, that we may present euerie man perfect in Christ Iesu.

29 Whereunto I also labour and strue, according to his working which worketh in me mightely.

CHAP. II.

1 Having protested his good wil towarde them, 4 He admonisheth them not to turne backe fro Christ, 8 To the seruice of angels or anie other invention, or els ceremonies of the Law, 17 Which haue finished their office, and are ended in Christ.

Or, peine and care.

a Mc. present in bodie.

a. Cor. 5. 3. b In bodie. c In mindc.

a. Cor. 1. 5.

FOR I wolde ye knewe what great sighing I haue for your sakes, and for the of Laodicea, and for as manie as haue not sene my persone in the flesh,

2 That their hearts might be comforted & they knit together in loue, and in all riches of the ful assurance of vnderstāding, to knowe the mysterie of God euen the Father, and of Christ:

3 In whome are hid all the treasures of wisdom and knowledge.

4 And this I say, lest anie mā shulde beguile you with enticing wordes.

5 *For thogh I be absent in the flesh, yet am I with you in the spirit reioycing, and beholding your ordre, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, walke in him,

7 Roted and buylt in him, and stablished in the faith, as ye haue bene taught, abun-

ding therein with thankes giuing.

8 Beware lest there be anie man that spoile you through philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the worlde, and not after Christ.

9 *For in him dwelleth all the fulnes of the Godhead bodely.

10 And ye are compleate in him, which is the head of all Principalitie and Power:

11 In whome also ye are circumcised with circumcisiō made without hāds, by putting of y^e sinful bodie of the flesh, through the circumcisiō of Christ,

12 In that ye are buried with him through baptisme, in whome ye are also raised vp together through the faith of the operation of God which raised him from the dead.

13 *And ye which were dead in sinnes, and in the vncircumcisiō of your flesh, hath he quickened together with him, forguiūg you all your trespasses.

14 And putting out the hand writing of ordinances that was against vs, w^{ch} was contrarie to vs, he euen toke it out of the way, & fastened it vpon the crosse,

15 And hath spoiled the Principalities, and Powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meat and drinke, or in respect of an holie day, or of the new moone, or of the Sabbath dayes,

17 Which are but a shaddowe of things to come: but the bodie is in Christ.

18 *Let no man at his pleasure beare rule ouer you by humblenes of minde, & worshiping of Angels, aduancing him self in those things which he neuer sawe, rashly puffed vp with his fleshlie minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encreaseth with the increasē of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as thogh ye liued in the worlde, are ye burdened with traditions?

21 As, Touche not, Taste not, Handel not.

22 Which all perish with the vsing, and are after the commandements and doctri- nes of men.

23 Which things haue in deed a shewe of wisdome, in voluntarie religion and humblenes of minde, and in not sparing the bodie: nether haue they it in anie estimation to satisfie the flesh.

and error. m And appertine nothing to the Kingdome of God. n Suche as men haue chosen according to their owne fantasie. o They pinche and defraude their bodie to shewe them selues greater hypocrites.

d Teaching you vaine speculations, as worshiping of Angels, of blinde ceremonies and biggerlie traditions: for now they haue none vnto seeing Christ is come.

Chap. 1. 19. ioh. 1. 14.

Rom. 2. 19.

e In saying that the Godhead is really in Christ, he sheweth that he is verie God: also saying, in him, he declareth two distincte natures, and by this worde dwelleth he proueth that it is there for euer.

Or, essentially. Or, for all our.

Rom. 6. 4.

Eph. 2. 19.

Eph. 2. 1.

Eph. 2. 13.

f Made by the Spirit of

Christ.

g In beleuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme.

Or, oblation.

h The ceremonies, and rites

were as it

were a publi-

ke profession,

and hand writing

of the miserable

state of man kinder

for circumci-

son did declare

out natural

pollution: the

purifying, &

washings signi-

fied the filth of

sinne: the

sacrifices testi-

fied that we

were guiltie of

death, which

were all taken

away by

Christs death.

Mat. 24. 4.

i As Satan &

his Angels fro

whome he hath

taken all

power.

k Or, distinc-

tion, as to make

difference

betwixt dayes

Or, defraude

you of your

prife.

l Meaning,

that the hypocrites led

them at their

pleasure into

all superstitiō

The Christian life. To the Coloffians. To pray & watch.

CHAP. III.

1 *He sheweth where we shoulde seke Christ. 5 He exhorteth to mortification. 10 To put of the olde man and to put on Christ. 12 To the which he addeth exhortations, bothe general and particular to charitie & humilitie.*

a After that ye haue bene dead to beggerie ceremonies.

1 **I**F yethen be ^arisen with Christ, seke those things which are aboue, where Christ sitteth at the right hand of God.

b Which ether serue but for a time, or els are inuented by men.
c With Christ.

2 Set your affections on things which are aboue, ^{and} not on things, which ^bare on the earth.

3 For ye are ^cdead, and your life is hid with Christ in God.

4 When Christ which is our life, shal appeare, then shal ye also appeare with him in glorie.

Ephe. 5. 3.
d Extinguish all the strenght of the corrupt nature which resisteth against the Spirit, that ye may liue in the Spirit, and not in ^y flesh.

5 ^d Mortifie therefore your members which are on the earth, fornicatioⁿ, vncleannes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

6 For the which things takes the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye liued in them.

Rom. 6. 4.
ephe. 4. 22.
ebri. 12. 3.
1. pet. 2. 10.
1. Cor. 4. 1.

8 ^{*}But now put ye away eu^e all these things, wrath, angre, malicioufnes, cursed speaking, filthy speaking, out of your mouth.

9 Lie not one to another, seing that ye haue put of the olde man with his workes,

10 And haue put on the newe, which is renewed in knowledge ^{*} after the image of him that created him,

Gene. 1. 26.
1. Cor. 1. 1. & 9. 6.

11 Where is nether Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things.

Ephe. 6. 11.
e He sheweth what frutes are in the th: are dead to ^y worlde & are risen againe with Christ.
1. Cor. the bowels of mercie.

12 ^{*}Now therefore as the elect of God ^eholie & beloued, put on ^rtender mercie, kindness, humblenes of minde, mekenes, long suffring:

13 Forbearing one another, and forgiuing one another, if anie man haue a quarel to another: euen as Christ forgau^e you, euen so do ye.

f Let it guide all your doings
1. Cor. 10. 31.
g The doctrine of the Gospel.
h Psalms & otherly corine complainings to God, narrations, & exhortations, hymnes, onely th: sngs contene praises, & th: kes giuing, but not so largely and amply, as hymnes do.

14 And aboue all these things ^{put on} loue, which is the bonde of perfectnes.

15 And let the peace of God ^rule in your hearts, to the which ye are called in one bodie, and be ye ^ramiabile.

16 Let ^ys worde of Christ dwell in you ple^eteously in all wisdome, teaching & admonishing your owne selues, in ^hpsalms, and hymne, and spiritual songs, singing with a ^{*} grace in your hearts to the Lord.

17 ^{*}And whatsoeuer ye shal do, in worde or dede, ^{do} all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

Ephe. 4. 29.
1. Cor. 10. 31.
Ephe. 5. 22.
1. Pet. 3. 1.

18 ^{*}Wiues, submit your selues vnto your housbands, as it is comelie in the Lord.

19 ^{*}Housbands, loue your wiues, and be not bitter vnto them.

20 ^{*}Children, obey your parentes in ⁱ all things: for that is wel pleasing vnto the Lord.
Ephe. 6. 1.
ⁱ Which are in the Lord.

21 Fathers, ^{*} prouoke not your children to anger, lest they be discouraged.
^k By to muche rigour.

22 ^{*}Seruants, be obedient vnto the ^that are your masters according to the flesh in all things, not with eye seruice as men please, but in singleness of heart, fearing God.
Ephe. 6. 5.
iii. 2. 9.
1. pet. 2. 18.

23 And whatsoeuer ye do, do it heartely, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shal receiue the rewarde of the inheritance: for ye serue the Lord Christ.

25 But he ^l that doeth wrong, shal receiue for the wrong that he hath done, & there is no ^m respect of persones.
^l The cruel maker.
Deu. 10. 27.
1. Cor. 6. 8.
eccle. 35. 26.

CHAP. IIII.

1 *He exhorteth them to be seruents in prayer. 5 To walke wisely towarde them that are not yet come to the true knowledge of Christ. He salueth them, and wissheth them all prosperitie.*

1 **Y**E masters, do vnto your seruants, that which is iuste, and equal, knowing that ye also haue a master in heauen.

2 ^{*}Continue in prayer, and watch in the same with thanks giuing,

3 ^{*}Praying also for vs, that God may open vnto vs the ^adore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,
Luk. 18. 1.
1. thes. 5. 17.
1. phe. 6. 18.
Ethes. 3. 1.
^a That I may freely preache the Gospel.
Ephe. 3. 10.

4 That I may vtter it, as it becometh me to speake.

5 ^{*}Walke ^b wisely towarde them that are without, and ^c redeme the time.
^b To the commoditie of your neighbours.
^c Bestowe the time wel, & the malice of men euerie where plucketh from you and cautieth you to abuse it.

6 Let your speache be gracious alwaies, and powdered with ^d salt, that ye may knowe how to answer euerie man.

7 ^r Tychicus our beloued brother, and faithful minister, and felowe seruant in the Lord, shal declare vnto you my whole state,

8 Whome I haue sent vnto you for the same purpose that he might knowe your state, and might comforte your hearts,
^d Pertaining to edification, and mixt with no vanitie.

9 ^{*}With Onesimus a faithful & a beloued brother, who is one of you. They shal shewe you of all things here.
Phile. 10.

10 Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas sisters sonne (touching whome ye receiued comandements, If he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These ^e onely are my ^r worke fellows vnto the kingdome of God, which haue bene vnto my consolatio.
^e If they onely did helpe him to preache the Gospel at Rome, where was Peter: or those five & twentie yeres that shal faime he abode at Rome: f In preaching the Gospel.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and a waies striueth for you in prayers, that ye may stande persie, and ful in ail the wil of God.

13 For I beare him recorde, that he hath a great zeale for you, & for the of Laodicea, and

- and them of Hierapolis.
- 2. *Tim. 4. 11.* 14 *Luke the beloued phisitio greteth you, and Demas.
- 15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.
- 16 And when this epistle is red of you, cause that it be red in the Church of the Laodiceans also, and that ye likewise read the epistle written from Laodicea.

- 17 And say to Archippus, Take hede to the ministerie, that thou hast receiued in the Lord, that thou fulfil it.
- 18 The salutation by the hand of me Paul. Remember my bades. Grace be with you, Amen.

Written from Rome to the Colossians and sent by Tychicus, and Onesimus.

g Ether to Paul, or els w they wolde write as an answere to this epistle sent to y Colosias

THE FIRST EPISTLE of Paul to the Thessalonians.

THE ARGUMENT.

After that the Thessalonians had bene wel instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as most carefully for them) sent Timothee to strengthen them, who soon after admonishing him of their estate, gave occasion to the Apostle to confirme them by diuers arguments to be constant in faith, & to suffer whatsoever God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godlie living the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsely, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seke curiously to knowe the times, willing them rather to watche lest the sudden comming of Christ come vpon them at vnwares: and so after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

- 1 He thanketh God for them, that they are so stedfast in faith & good workes, 6 And receiue the Gospel with suche earnestnes, 7 That they are an example to all others.

1 **P**aul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

- 7 So that ye were as ensamples to all that beleue in Macedonia and Achaia.

- 8 For from you sounded out the worde of the Lord, not in Macedonia & in Achaia onely: but your faith also which is towards God, spread abroad in all quarters, that we neede not to speake any thing.

- 9 For if they themselves shewe of you what manner of entering in we had vnto you, and how ye turned to God from idoles, to serue the living and true God,

- 10 And to loke for his Sonne from heauen, whome he raised from the dead, even Iesus which deliuereth vs from the wrath to come.

a For there is no Church & is not ioyned together in God.

2. *Thess. 1. 3.*

Philip. 1. 3.
 b Which declareth it selfe by moste liuelie frutes
 c Whereby you declared your selues moste readie and painful to helpe the poore
 d The effectual preaching of the Gospel is an iudicial token of our election

- 2 *We giue God thanks alwayes for you all, making mention of you in our prayers Without ceasing, remembreing your effectual faith, & diligent loue & the patience of your hope in our Lord Iesus Christ in the light of God euen our Father,
- 4 Knowing, beloued brethren, that ye are elect of God.
- 5 For our Gospel was not vnto you in worde onely, but also in power, and in the holie Ghost, & in muche assurance, as ye knowe after what manner we were among you for your sakes.

CHAP. II.

- 1 To the intent they shulde not faint under the crosse,
- 2 He commendeth his diligence in preaching, 13 And theirs in obeying. 18 He excuseth his absence, that he coulde not come and open his heart to them.

1 **F**or ye yourselves knowe, brethren, that our entrance in vnto you was not in vaine,

- 2 But euen after that we had suffred before, and were shamefully entreated at Philippi (as ye knowe) we were bolde in our God, to speake vnto you the Gospel of God with muche striving.

- 3 For our exhortation was not by deceit, nor by vnclennes, nor by guile.
- 4 But as we were allowed of God, that the

e To reuele, & to be all persuaded to haue the gifts of the holie Ghost, ad ioyfully to suffer for Christs sake, are most certeine signes of our election.

Or, p. 117000

f To wit, all faithful.

g For idoles are dead things and onely fained fantasies.

h Which he that excure vpon the wicked.

a Not in our ward shewe and in pompe, but in traucte to the feare of God.

Act. 16. 22. b By his holpe and grace.

Against menpleasers. I. Theſſalonians. Appointed to afflictions.

c Which decla-
reth a naugh-
tie conſcience.

Gospel ſhulde be committed vnto vs, ſo we ſpeake, nor as they that pleaſe men, but God, which trieth our hearts.

5 Nether yet did we euer vſe flattering wordes, as ye know, nor colored couetouſnes, God is recorde.

6 Nether ſoght we praife of men, nether of you, nor of others,

d Or, in admiriſe

7 When we might haue bene chargeable, as the Apoſtles of Chriſt: but we were gentle among you, euen as a nource cheriſheth her children.

d He humbled
himſelf to ſup-
porte all things
without all
reſpecte of lu-
cre: euen as
gender mother
which nour-
ceſh her chil-
dren, and thin-
keth no office
to vile for her
childrens ſake.
Act. 20, 34.
1. cor. 4, 14.
3. 1. theſ. 3, 8.

8 Thus being affectioned toward you, our good wil was to haue dealt vnto you, not the Gospel of God onely, but alſo our owne ſoules, becauſe ye were dere vnto vs.

9 For ye remember, brethren, our labour & trauail: for we laboured day & night, becauſe we wolde not be chargeable vnto any of you, & preached vnto you the Gospel of God.

10 Ye are witneſſes, and God alſo, how holily, & iuſtly, & vnblameably we behaued our ſelues among you that beleue.

e For it is not
poſſible to
auido the re-
proches of
wicked, which
euer hate good
doings.
Eph. 4, 17.
philip. 1, 27.
col. 1, 10.

11 As ye know how that we exhorted you, and comforted, and beſoght euerie one of you (as a father his children)

12 That ye wolde walke worthis of God, who hath called you vnto his kingdome and glorie.

13 For this cauſe alſo thanke we God without ceaſing, that whē ye receiued of vs the worde of the preaching of God, ye receiued it not as the worde of men, but as it is in dede the worde of God, which alſo worketh in you that beleue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in Chriſt Ieſus, becauſe ye haue alſo ſuffred ſame things of your owne country men, euen as they haue of the Iewes,

f In his Name
and vnder his
protection.

15 Who bothe killed the Lord Ieſus and their owne Prophetes, & haue perſecuted vs, and God they pleaſe not, and are contrarie to all men,

16 And forbid vs to preache vnto the Gentiles, that they might be ſaued, to fulfil their finnes alway: for the wrath of God is come on them, to the vtmoſte.

g And wolde
hinder all me
from their ſal-
uation.
h And heape
vp the meatu-
re, Mat. 13, 32.

17 For aſmuch brethren, as we were kept from you for a ſeaſon, concerning ſight, but not in the heart, we enforced the more to ſee your face with great deſire.

Rom. 1, 11.
i He meaneth
not this of all
the Iewes in
general: but of
certeine of the
particularly
ceaſed not af-
ter they had
put Chriſt to
death, to perfe-
cute his wor-
de, and his mi-
niſters.

18 Therefore we wolde haue come vnto you (I Paul, at leaſt once or twiſe) but Sara hindered vs.

19 For what is our hope or ioye, or crowne of reioycing: are not euē you it in y^r preſen-
ce of our Lord Ieſus Chriſt at his comi^{ng}?

k Therefore I
colde not for-
get you, except
I wolde for-
get my ſelf.

20 Yes, ye are our glorie and ioye.

CHAP. III.

2 He ſheweth how greatly he was affectioned toward them bothe in that he ſent Timotheus to them, 10 And alſo prayed for them.

W Herefore ſince we colde no longer forbear, we thought it good to remaine at Athens alone,

a Rather ſeking
your commo-
dities, then mine
owne in ſendig
of Timotheus
to you.
Act. 16, 1.

* And haue ſent Timotheus our brother & miniſter of God, and our labour fellow in the Gospel of Chriſt, to ſtabliſh you, and to comfort you touching your faith,

3 That no man ſhulde be moued with theſe afflictions: for ye your ſelues knowe, that we are appointed thereunto.

4 For verely when we were with you, we tolde you before that we ſhulde ſuffre tribulations, euen as it came to paſſe, and ye knowe it.

5 Euen for this cauſe, when I colde no longer forbear, I ſent him y^e I might knowe of your faith, leſt the cēpter had tempted you in any ſorte, and that our labour had bene in vaine.

b His great af-
fection toward
de the ſmale
ſtocke.
c Meaning Sa-
ran.

6 But now lately when Timotheus came from you vnto vs, and broght vs good tidings of your faith & loue, and that ye haue good remēbrance of vs alwayes, deſiring to ſee vs, as we alſo do you,

7 Therefore, brethren, we had conſolation in you, in all our affliction and neceſſitie through your faith.

8 For now are we alieue, if ye ſtand faſt in the Lord.

d If ye remane
conſtant in
faith and true
doctrin, I ſhal
thinke that all
mine afflictions
be ſo many
pleaſures, and
ſhal be reſtored
from death to
life.

9 For what thākes can we recōpenſe to God againe for you for all the ioye wherewith we reioyce for your ſakes before our God,

Rom. 1, 10.
Eph. 5, 23.

10 Night and day praying exceedingly y^e we might ſee your face, & might accompliſh that which is lacking in your faith?

11 Now God him ſelf, euen our Father, and our Lord Ieſus Chriſt, guide our iorney vnto you,

e If you perſe-
uere in faith.
f We muſt dai-
ly growe from
faith to faith.

12 And the Lord increaſe you & make you abunde in loue one toward another, and toward all mē, euē as we do toward you:

13 * To make your hearts ſtable and vnblameable in holines before God euen our Father, at the comming of our Lord Ieſus Chriſt with all his Saints.

Chap. 5, 23.
1. corin. 1, 8.

CHAP. IIII.

1 He exhorteth them to holines, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Deſcribing the end of the reſurrection.

And furthermore we beſeche you, brethren, & exhorte you in the Lord Ieſus that ye increaſe more and more, as ye haue receiued of vs, how ye ought to walke, and to pleaſe God.

a And as it we
re, euer come
your ſelues.

2 For ye knowe what commandements we gaue you by the Lord Ieſus.

b The greke
worde ſigni-
fied ſuch com-
mandments as
one receiueſh
from ſome mā
to giue them in
his name to o-
thers.

3 * For this is the wil of God euen your ſanctification, & that ye ſhulde abſteine fro fornication,

Rom. 12, 2.

4 That euerie one of you ſhulde know, how to poſſeſſe his veſſel in holines & honour,

ephe. 5, 17.
c That is, that
you ſhulde de-
which is pro-
phaned by ſuche filthines.

dicare your ſelues wholly vnto God. d That is, his bodie

5 And not in the lust of concupiscence, euen as the Gentiles which knowe not God:
1. Cor. 6. 8. 6 *That no man oppresse or defraude his brother in any matter: for y^e Lord is a venger of all such things, as we also haue tolde you before time and testified.
1. Cor. 13. 2. 7 *For God hathe not called vs vnto vnclennes, but vnto holines.
 8 He therefore that despiseth *these things*, despiseth not man, but God who hathe euen giuen^e you his holie Spirit.
 9 But as touching brotherlie loue, ye nede not y^e I write vnto you: *for ye are taught of God to loue one another.
 10 Yea, & that thing verely ye do vnto all y^e brethren, which are throughout all Macedonia: but we beseeche you, brethré, that ye increase more and more,
 11 *And that ye studie to be quiet, and to meddle with your owne busines, & to worke with your^e owne hands, as we commanded you,
 12 That ye may behaue your selues honestly towards them that s are without, & that nothing be^h lacking vnto you.
 13 ¶ I wolde not, brethren, haue you ignorant concerning the^h which are a slepe, that ye isorowe not euē as other^w haue no hope.
 14 For if we beleue that Iesus is dead, and is risen, euē so them which slepe in^e Iesus, wil God^l bring with him.
 15 For this say we vnto you by the^m worde of the Lord, *that we which liue, & are remaining in the coming of the Lord, shal not preuent them which slepe.
 16 For the Lord him self shal descēd from heauē with a showte, & with the voyce of the Archāgel & *with the trūpet of God: and the dead in Christ shal rise first.
 17 Then shal^{we} we which liue and remaine, be^o caught vp with them also in the cloudes, to mete the Lord in the ayer: & so shal we euer be with the Lord.
 18 Wherefore, comfort your selues one another with these wordes.

CHAP. V.

1 He enformeth them of the day of iudgement & coming of the Lord, 6 Exhorting the to watch, 12 And to regard such as preache Gods wordes among them.

BYe haue no nede y^e I write vnto you. For ye your selues knowe perfetly, that the *day of the Lord shal come, euen as a thefe in the night.
 3 For when they that say, Peace, and safetic, then shal come vpon them sudden destruction, as the^b trauail vpon a woman with childe, and they shal not escape.
 4 But ye, brethren, are not in darkenes, that

that day shulde come on you, as it were a thefe.
 5 Ye are all the children of light, and the childré of the day: we are not of the night nether of darkenes.
 6 Therefore let vs not^e slepe as do other, but let vs^d watch and be sober.
 7 For they that slepe, slepe in the night, & they that be drunken, are drunken in the night.
 8 But let vs which are of the^e day, be sober, *putting on y^e brest plate of faith & loue, & of the hope of saluation for an helmet.
 9 For God hathe not appointed vs vnto wrath, but to obtaine saluatiō by the meanes of our Lord Iesus Christ,
 10 Which dyed for vs, that whether we wake or^f slepe, we shulde liue together with him.
 11 Wherefore exhorte one another, & edifie one another, euen as ye do.
 12 Now we beseeche you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lord, and s admonish you,
 13 That ye haue them in singular loue for^h their workes sake. Be at peace amōg your selues.
 14 We desire you, brethré, admonish them that are vnrule: comfort the feble minded: beare with the weake: be patient towards all men.
 15 *Se that none recompense euil for euil vnto any man: but euer followe that which is good, bothe towards your selues, and towards all men.
 16 Reioyce euermore.
 17 *Pray continually.
 18 In all things giue thanks: for this is the wil of God in Christ Iesus towards you.
 19 Quench not the^k Spirit.
 20 Despise not^l prophecyng.
 21 Trye all things, and kepe that which is good.
 22 Abstene from all appearance of euil.
 23 Now the verie God^{*} of peace sanctifie you throughout: and I pray God that your^m whole spirit and soule and bodie, may be kept blameles vnto the coming of our Lord Iesus Christ.
 24 *Faithful is he which calleth you, which wil also do it.
 25 Brethren, pray for vs.
 26 Grete all the brethré with an holie kisse.
 27 I charge you in y^e Lord, that this epistle be red vnto all the brethren the Saintes.
 28 The grace of our Lord Iesus Christ be with you, Amen.

The first epistle vnto the Thessalonians written from Athens.

● By these precepts of godlie life it appeareth what were the commandments which Paul gaue vnto them.
1. Cor. 7. 40.
Iohn 13. 34.
1. Tim. 1. 5.
1. Iohn 2. 8.
1. Cor. 4. 21.
2. Thess. 3. 7.
 f And not be idle.
 g As strangers and infidelus.
 h But that ye may be able by your diligence to supplie your want and neede sitie.
 i He doeth not condemne all kinde of sorrow, but that which proceedeth of infidelitie.
 k Or, haue continued constantly in the faith of Christ.
 l By raising their bodies out of the graue.
 m Which is in the Name of the Lord, and as he shulde speake hi self.
1. Cor. 15. 23.
Mat. 24. 31.
1. Cor. 15. 52.
 n Meaning the which shal be founde a liue.
 o In this suddē taking vp there shal be kinde of muratiō of the qualities of our bodies which shalbe as a kinde of death.

a So muche more we ought to beware of all dreames & fantasies of me which wearie them selues & others in searching out curiously the time that the Lord shal appere, alledgig for them selues a vaine prophetic, and moze falsely ascribed to Elias that 2000 yere before the Lawe, 2000 ynder the Lawe and 2000 after the Lawe the world shal endure.
**Mat. 24. 44. 2. Peter 3. 10. 2. Pet. 3. 3 & 10. 15.* b That is, suddenly & vnlooked for.

e Here slepe is taken for contempt of saluation, when men continue in sinnes and wil not awake to godlines.
 d And not be overcome with the cares of y^e world.
 e That is, lightened by y^e Gospel.
1. Th. 5. 17.
 f Here it is taken only to dye, & is ment of the faithful g As the flecke is bounde to loue y^e shepherd, so is it his dutie to reache the and exhort them in true religion.
 h Where this cause ceaseth, that they worke not: the honor also ceaseth, and they must be expelled as wolues out of the flocke.
1. Pet. 17. 13.
2. Cor. 20. 22.
Mat. 5. 39.
Rom. 12. 17.
1. Pet. 3. 9.
 i Haue a quiet minde & conscience in Christ which shal make you reioyce in the midst of sorrowes, Rom 5. 2. cor. 6. 10.
Luk. 13. 1.
eccl. 13. 12.
col. 3. 3.
 k God that ha the giuen his Spirit to his elect, wil neuer suffer it to be quenched, but hathe reuelled by what means it may be mainteined, y^e is, by such exhortations as thele, & by continual increase in godlines.
 l The preaching of y^e worde of God.
Chap. 3. 12.
1. Cor. 1. 8.
1. Cor. 1. 8.
 m Then is a man fully sanctified & perfect, when his murthereth nothing, his soule, that is, his vnderstanding and wil, excuse nothig: neither his bodie doeth excuse any thing contrary to the will of God.

THE SECONDE EPI- stle to the Theſſalonians.

THE ARGUMENT.

Lest the Theſſalonians ſhoulde thinke that Paul neglected them, because he went to other places, rather then came to the, he writeth vnto them and exhorteth the to pacience and other fruites of faith, nether to be moued with that vaine opinion of ſuche as taught that the comming of Christ was at hand, forasmuche as before that day there shoulde be a falling away from true religion, euen by a great parte of the world, and that Antichrist shoulde reigne in the Temple of God finally commending him self to their prayers, & encouraging them to constancie, he willethe the to correcte ſuche sharply, as line idelly of other mens labours, w^home, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

- 3 He thanketh God for their faith, loue and patience.
11 He praieth for the encrease of the same. 12 And sheweth what fruit shall come thereof.



Paul and Siluanus, and Timotheus vnto the Church of the Theſſalonians, which is in God our Father, and in the Lord Iesus Christ:

Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

1. Theſſ. 1. 2.

3 *We ought to thanke God alwayes for you, brethren, as it is mete, because that your faith groweth exceedingly, and the loue of euerie one of you towarde another aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your pacience and faith in all your persecutions and tribulations that ye suffer,

a Which proceedeth of your faith as a moſte notable fruite.

Iude 6.

b The faithful by their afflictions ſe, as in a cleare glaſſe ſee end of Gods iuſt iudgement, when as they ſhal reigne w^h Christ which haue ſuffered with him, and the wicked ſhal feele his extreme wrath and vengeance

1. Theſſ. 4. 16. c By whome he declareth his might.

5 *Which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for y^e which ye alſo ſuffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs * when the Lord Iesus ſhal ſhewe him ſelf from heauen with his mightie Angels,

8 In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which obey not vnto the Goſpel of our Lord Iesus Christ,

9 Which ſhalbe puniſhed with ^d euerlaſting perdition, from the preſence of the Lord, and from the glorie of his power, 10 When he ſhal come to be glorified in his Sainetes, and to be made marueilous in all the that beleue (because our testimonye towarde you was beleued) in that day.

11 Wherefore, we alſo praye alwayes for you, that our God may make you worthy

of his calling, and fulfil all the good pleasure of his goodnes, & the worke of faith with power,

12 That y^e Name of our Lord Iesus Christ may be glorified in you, & ye in him, according to the grace of our God, and of the Lord Iesus Christ.

e The fre beneuolence of Gods goodnes, comprehendeth his purpoſe, his predeſtination and vocation: the worke of faith containeth our iniſtification, to the which God addeth glorification: and all theſe he worketh of his mere grace through Christ. f Faith is Gods wonderful worke in vs. g As the head with the bodie.

tion: and all theſe he worketh of his mere grace through Christ. f Faith is Gods wonderful worke in vs. g As the head with the bodie.

CHAP. II.

3 He ſheweth them that the day of the Lord ſhal not come, til the departing from the faith come firſt. 9 And the kingdome of Antichriſt. 15 And therefore he exhorteth them not to be deceiued, but to ſtand ſtedfaſt in the things that he haſte taught them.

1 **N**ow we beſeche you, brethren, by y^e comming of our Lord Iesus Christ, and by our aſſembling vnto him,

2 That ye be not ſuddenly moued from your minde, nor troubled nether by a ſpirit, nor by worde, nor by letter, as it were from vs, as thogh the daye of Christ were at hand.

a As a falſe reuelation, or dreames. b Which are ſpoken or writen ten.

Ephe. 5. 6.

3 *Let no man deceiue you by any meanes: for that day ſhal not come, except there come a departing firſt, and that that d man of ſinne be diſcloſed, euen y^e ſonne of perdition,

c A wonderful departing of the moſte parte from the faith.

d This wicked Antichriſt comprehendeth the whole ſucceſſion of the perſecutors of the Church, & all that abominable kingdome of Satan, whereof ſome were beares, ſome Lyons, others Leopar-des, as Daniel deſcribeth, and is called y^e man of ſinne because he ſeteth him ſelf vp agaⁱⁿſt God. e Who as he

4 Which is an aduerſarie, and exalteth him ſelf againſt all that is called God, or that is worſhipped: ſo that he doeth ſit as God in the Temple of God, ſhewing him ſelf that he is God.

5 Remember ye not, that when I was yet with you, I tolde you theſe things?

6 And now ye knowe what I withholdeth, that he might be reueiled in his time.

7 For the myſterie of iniquitie doeth already worke: onely he which know with-

holdeth, ſo ſhal he be deſtroyed him ſelf. f Because the falſe apoſtles had perſuaded after a ſorte the Theſſalonians, that the daye of the Lord was nere, and ſo the redemption of the Church, Paul teacheth them to loke for this horrible diſſipation before, and therefore rather to prepare them ſelves to pacience, then to reſt and quietnes: for as yet there was a let, that is, that the Goſpel ſhoulde be preached throughout all, Mat 24. 14. g To wit, princely, and is therefore called a myſterie because it is ſecret. h Which ſhal ſtay for a time.

holdeth,

holdeth, *shal* let til he be taken out of the waye.

8 And then *shal* the wicked man be reueiled,* whome the Lord *shal* consume with the Spirit of his mouth, and *shal* abolish with the brightnes of his comming,

Iſa. 11. 4
i That is, with his worde.

k Meaning the whole time y he *shal* remaine.

9 *Euen* him whose *k* comming is by the working of Satan, with all power and signes, and lying wonders,

l Satans power is limited that he ca not hurt the elect to their destruction

10 And in all deceiueablenes of vnrighteousnes, amog the that *l*perish, because thei reueied not the loue of the trueth, that they might be saued.

11 And therefore God *shal* fend the strong delusion, that they shulde beleue lyes,

m Delited in false doctrine.

12 That all they might be damned which beleued not the trueth, but had *m* pleasure in vnrighteousnes.

13 But we oght to giue thanks alwaye to God for you, brethren *n* beloued of the Lord, because that God hathe from *o* the begining chofen you to saluaciõ, through sanctificacion of the Spirit, and the faith of *p* trueth,

n The founteine of our electio is the loue of God: the sanctificacion of y Spirit, & beleuing the trueth are testimonies of the same election.

o Before the fundacion of the world.

p And Gospel.

q By our preaching.

r That is, the doctrine. 1. Theſ. 2. 2. chap. 3. 6. f That is, by my preaching of the Gospel.

14 Whereunto he called you by *q* our Gospel, to obtaine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and kepe the *r* instructions, which ye haue bene taught, ether *f* by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord & our God euen the Father which hathe loued vs, and hathe giuen vs euerlasting cololacion and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and good worke.

CHAP. III.

l He desireth them to pray for him, that the Gospel may prosper. *o* And giueth them warning to reprove the idle. *16* And so wishesth them all wealth.

Ephes. 6. 18.
colof. 4. 3.

1 **F**urthermore, brethren,* pray for vs, y the worde of the Lord may haue fre passage, and be glorified, euen as *it is* with you,

2 And that we may be deliuered from vnreasonable and euil men: for all men haue not *a* faith.

a Although thei boaz them sel us thereof. b From the slights of Satã.

3 But the Lord is faithful, which will stablish you, and kepe you from *b* euil.

4 And we are persuaded of you through the Lord, that ye bothe do, and wil do the things which we *c* commande you.

c By y worde of God.

5 And the Lord guide your hearts to the loue of God, & the wearing of Christ.

6 We commande you, brethren, in the Name of our Lord Iesus Christ, that ye withdrawe your selues fro euerie brother that walketh inordinately, and not after the *d* instruction, which he reueied of vs.

d Which is, to strauail, if he wil eat, Chap. 2. 15.

7 For ye your selues knowe * how ye oght to folowe vs: * for we behaued not our selues inordinately among you,

1. Cor. 4. 12.
1. theſ. 4. 11.
Act. 20. 34.
1. cor. 4. 12.
1. theſ. 2. 9.

8 Nether toke we bread of anie man for nocht: but we wrought with labour & trauaile night & day, because we wolde not be chargeable to anie of you.

9 Not but that we had autoritie, * but that we might make our selues an enfample vnto you to folowe vs.

1. Cor. 11. 1.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not *e* worke, that he shulde not eat.

e Then by the worde of God none oght to liue idelly, but oght to giue him self to iome vocation, to get his liuing by, and to do good to others

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are suche, we commande and exhorte by our Lord Iesus Christ, that they worke with quietnes, and eat their owne bread.

13 * And ye, brethren, be not wearie in wel doing.

Galat. 6. 9.

14 If anie man obey not our sayings, note him by a lettre, * and haue no companie with him, that he maie be ashamed.

Mat. 18. 27.
1. cor. 5. 9.

15 Yet count him not as an *f* enimie, but admonish him as a brother.

f The end of excommunication is not to drine from the Church suche as haue fallen, but to winne them to the Church by amencement.

16 Now the Lord of peace giue you peace alwaies by all meanes. The Lord *be* with you all.

g Whether thei be mine Epistles or other mens.

17 The salutation of me Paul, with mine owne hand, which is the *h* token in euerie Epistle: so I write,

18 The grace of our Lord Iesus Christ *be* with you ail, Amen.

The seconde Epistle to the Theſſalonians, written from Athens.

THE FIRST EPI-
ſtle of Paulo to Timotheus.

THE ARGUMENT.

IN writing this Epistle Paul ſemed not onely to haue respect to teache Timotheus, but chiefly to kepe other in awe, which wolde haue rebelled against him, because of his youth. And therefore he doeth arme him against those ambitious questionistes, which vnder pretence of zeale to the

Law, disquieted the godlie with foolish and vnprofitable questions, whereby they declared, that professing the Law they knewe not what was the chief end of the Law. And as for him self, he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hathe preferred him: and therefore he wilteih prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euerie sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuche as God hathe left ministers as ordinarie meanes in his Church to bring men to saluacion, he describeth what manner of men they ought to be, to whome the mysterie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shal susteine, but specially in the latter dayes, when as vnder pretence of religion men shal teache things contrarie to the worde of God. This done, he teacheth what widdowes shoulde be received or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him nether to be hasty in admitting, nor in iudging anie: also what is the due tie of seruants, the nature of false teachers, of vaine speculations, of contentions, of riche men, and aboue all things he chargeth him to beware false doctrine.

Or, ordinance. So called because he followed the simplicite of y Gospel.

b Because these questionistes preferred their curious fables to all other knowledge, & beautified them by the Law, as if they had bene the verie Law of God. S. Paul sheweth that y end of Gods Law is loue, w cannot be without a good conscience, nether a good conscience without faith, nor faith without y worde of God: so their doctrine w is an occasion of contentio, is worth nothing.

Colof. 1.8. Act. 16.1. Chap. 4.7. Tit. 1.14. Chap. 6.4. Rom. 13.10. Or of the Law. c Whose hearts Gods Spirit doeth direct to do y willigly w the Law requireth: so y their godlie affection is to them as a Law without further constraint. Rom. 7.12. d Suche as onely delight in sinning. e Which heale away childre, or seruants. f He declarath to Timothee the excellent force of Gods Spirit in them whome he hathe chosen to beare his worde, although before they were Gods vter enemies, to encourage him in this battel that he shoulde fight againts all infidels & hypocrites. Chap. 6.13.

CHAP. I.

3 He exhorteth Timotheus to waite vpon his office, namely to se that nothing be taught but Gods worde, &c. s Declaring that faith, with a good conscience, charitie & edification are the end thereof. 20 And admonisheth of Himeneus and Alexander.



Paul an Apostle of Iesus Christ, by the comanndment of God our Sauour, and of our Lord Iesus Christ our hope, *Vnto Timotheus my a natural sonne in the faith: Grace, mercie, & peace from God our Father, & from Christ Iesus our Lord. 3 As I besoght thee to abide stit in Ephesus, when I departed into Macedonia, so do, that thou maiest comande some, that they teache none other doctrine,

4 Nether that they giue hede to * fables and genealogies, *which are endles, which brede questiones rather then godlie edifying which is by faith. 5 For * the b end of the c com mandment is loue out of a pure heart, and of a good conscience, and of faith vnfaied. 6 From the which things some haue efred, and haue turned vnto vaine jangling. 7 They wolde be doctours of the Law, and yet vnderstand not what they speake, nether whereof they affirme. 8 * And we knowe, that the Law is good, if a man vse it lawfully, 9 Knowing this, that the Law is not giuen vnto a r righteous man, but vnto the lawles and disobedient, to the vngodlie, and to d sinners, to the vnholie, and to the prophane, to murderers of fathers and mothers, to manslaughter, 10 To whomogers, to buggerers, to e me stealers, to liers, to the periured, & if there be anie other thing, that is contrarie to wholsome doctrine, 11 Which is according to the glorious Gospel of the * blessed God, which is comitted vnto me. 12 Therefore f I thanke him, which hathe made me strong, that is, Christ Iesus our

Lord: for he counted me faithful, and put me in his seruice:

13 When before I was a blasphemers, and a persecuter, and an oppreser: but I was reueiled to mercie: for I did it ignorantly through vnbeliefe. 14 But the grace of our Lord was exceeding abundant with b faith and d loue, which is in Christ Iesus. 15 This is a true saying, and by all meanes worthy to be receiued, that * Christ Iesus came into the worlde to saue sinners, of whome I am chief. 16 Notwithstanding, for this cause was I reueiled to mercie, that Iesus Christ shulde first shewe on me all log suffering vnto the ensample of them, which shal in time to come beleue in him vnto eternal life. 17 k Now vnto the King euerlasting, immortal, inuisible, vnto God onely wise, be honour and glorie for euer, and euer, Amen. 18 This com mandment commit I vnto thee, sonne Timotheus, according to the l propheties, which went before vpó thee, that thou by them shuldest * fight a good fight, 19 Hauing m faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke. 20 Of whome is Himeneus, and Alexander, * whome I haue n deliuered vnto Satan, that they might learne not to blaspheme.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparel and modestie of women.

1 I Exhorthe therefore, that first of all supplications, prayers, intercessions & giuing of thankes be made for a all men, 2 For b Kings, and for all that are in autoritie, that we may lead a quiet and a peaceable life, in all godlines and honestie. 3 For this is good and acceptable in the sight of God our Sauour, 4 * Who wil that c all men shalbe saued, & come

g Not knowing that I fought againt God. h Which chaed away infidelitie. i Which ouercame cruelty. Mat. 9.13. mar. 2.17. or, faithful & assured. k He brasteth forth into these godlie affections, cōfiding Gods great mercie toward him. Chap. 6.12. l It appeareth y the vocatio of Timothee was approved by notable prophesies, which then were reueiled in y primauiue Church as Paul & Barnabas by the oracle were appointed to go to the Gentiles. 1. Cor. 5.5. m That is, fount of doctrine. n Excommunicate, & cast out of the Church. o Chap. II. a That is, of euerie sorte, & of all degrees of people. b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously, as Iulianus Apostata, they maye not be prayed for. Galat. 5.12. 1 the. 2.16. 2 tim. 4.14. 1 iohn 5.16. c As Iewe & Gentile, poore and riche. 1. Pet. 3.9.

Womens modestie. Chap. III. IIII. The great myfterie. 98

d Who will reconcile of all nations, people and sortes to one God.
 e Who being Gods made man.
 f He sheweth that there can be no Mediator, except he be also the redeemer.
 2. Tim. 1. 11.
 g Which shulde beleue.
 h Which the Prophecie testified, y^e Christ shulde offre himself for the redemption of man at y^e time that God had determined.
 1. Pet. 3. 3.
 i As testimonies of a pure heart & conscience.
 k The worde signifieth to plait, to crispe, to broyde, to sulde, to bulsh, to curie, or to lay it curiously: whereby all poe and wantonnes is condemned which women vse in trimming their heades.
 Gen. 1. 27.
 Gen. 3. 6.
 l Read 1. cor. 14. 34.
 m The woman was first deceiued, & so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection and paine in their traucell, yet if they be faithfull and godlie in their vocation, they shal be saued. n That is, giltye of the transgression.
 407, women.

come vnto the knowledge of the trueth.
 5 For there is one God, and one Mediator betwene God & man, which is the man Christ Iesus,
 6 Who gaue him self a ransome for all men, to be a testimonie in due time,
 7 * Wherunto I am ordeined a preacher & an Apostie (I speake y^e trueth in Christ, and lie not) *even* a teacher of the Gentiles in faith and veritie.
 8 I wil therefore that the men pray, euerie where lifting vp pure hands without wrath, or douting.
 9 * Likewise also the women, that they arraye them selues in comelie apparel, with shamefastnes & modestie, not with broyded heare, or gold, or pearles, or costlie apparel,
 10 But (as becometh women that professe the feare of God) with good workes.
 11 Let the woman learne in silence with all subiection.
 12 I permit not a woman to teache, nether to vsurpe autoritie ouer the man, but to be in silence.
 13 For * Adam was first formed, then Eue.
 14 * And Adam was not deceiued, but the woman was deceiued, & was in the transgression.
 15 Notwithstanding, through bearing of children she shal be saued if they continue in faith, and loue, and holines with modestie.

7 He must also be wel reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuil.
 8 Likewise must deacons be honest, not double tongued, not giuen vnto muche wine, nether to filthie lucre,
 9 * Having the myfterie of the faith in pure conscience.
 10 And let them first be proued: then let them minister, if they be found blameles.
 11 Likewise their wiues must be honest, not euil speakers, but sober, and faithful in all things.
 12 Let the deacons be the housbands of one wife, and suche as can rule their children wel, and their owne householdes.
 13 For they that haue ministred wel, get the felues a good degre, & great libertie in the faith, which is in Christ Iesus.
 14 These things write I vnto thee, trusting to come very shortly vnto thee.
 15 But if I tary long, that thou maist yet knowe, how thou oughtest to behaue thy self in the house of God, which is the Church of the liuing God, the pillar & ground of truth.
 16 And without controuersie, great is the myfterie of godlines, which is, God is manifested in the flesh, purified in the Spirit, & sene of Angels, preached vnto the Gentiles, beleued on in the worlde, and receiued vp in glorie.

h That is, no man may haue any thing iustly to lay to his charge.
 i As being defamed, shulde become impudent, & do muche harme.
 Chap. 1. 19.
 k Having the true doctrine of the Gospel, and the feare of God.
 l Or the bishopps and Deacons.
 m The good reporte of all men.
 n To serue God wth greater assurance, because they haue alway a good conscience.
 o This is spoken in respect of men, for as muche as in this worlde y^e truth, onely remaineth in y^e Church, by reason of Gods worde: for otherwise Christ is the fundation, and the corner stone, which both beareth, & maintaineth his Church.
 p Approved in that he was not onely a mā, but God.
 q So that the Angels marueiled at his excellencie.
 r To the right hand of God the Father.

CHAP. IIII.

2 He declareth what is the office of ministers, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principal point of the heauenlie doctrine.
 1 This is a true saying, * If any mā desire the office of a bishoppe, he desireth a worthie worke.
 2 A bishop therefore must be vnreproueable, the housband of one wife, warching, sober, modest, harberous, apt to teache, not giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,
 3 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.
 4 For if any can not rule his owne house, how shal he care for the Church of God?
 5 He may not be a yong scholer, lest he being puffed vp fall into the condemnation of the deuil.

also. q So that the Angels marueiled at his excellencie. r To the right hand of God the Father.
 CHAP. IIII.
 2 He teacheth him what doctrine he ought to see, 6. 8. 11. And what to followe, 15 And wherein he ought to exercise him self continually.
 1 Now y^e Spirit speaketh euidently, that in y^e latter times some shal departe from the faith, & shal giue hede vnto spirits of errour, and doctrines of deuils,
 2 Which speake lyes through hypocrisie, and haue their consciences burned with an hote yron,
 3 Forbidding to marie, and commanding to abstaine from meats which God hathe created to be receiued with giuing thankes of them which beleue and knowe the trueth.
 4 For euerie creature of God is good, and nothing ought to be refused, if it be receiued with thankes giuing.
 5 For it is sanctified by the worde of God, and prayer.
 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast bene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed.

2. Tim. 3. 3.
 2. peter. 3. 3.
 iud. 18.
 a Faltie teachers, which boast them selues that they haue the reuelation of the holie Ghost.
 b Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burnt of with an hote yron, so that he meaneth in the as haue no conscience, Eph. 4. 19.
 c Vnto vs, w^{ch} receiue it, as at Gods hands

ke care in governing his owne house, how muche more are they bounde to be careful which shal gouerne the Church of God? f In the doctrine of faith.
 g Lest being proude of his degre he be likewise condemned as the deuil was for lifting vp him self by pride.

Godlines is profitable. I. Timotheus. Of widowes.

Chap. 1. 4.
& 6. 20.
2. Tim 2. 16.
& 23.
Tit. 3. 9.

d Meaning to be giue to ceremonies and to suche things as delite the fantasie of mā. e That is, he y hathe faith and a good conscience, is promised to haue all things necessary for this life, and to enjoy life euerlasting. f The goodnes of God declarerh it self towarde all mē, but chiefly towarde the faithful by preferring them: and here he meaneth not of life euerlasting g In godlie zeale or giftes of the Spirit. h And reuelation of the holie Gost. i Vnder this name he conceiue y who leuē ministerie of the Church which was at Ephesus. *Or, what all may se how they profit. k Thou saluation.*

- 7 *But cast away prophane, and idle wiuēs fables, & exercise thy self vnto godlines.
- 8 For bodelic exercise profiteth litle: but godlines is profitable vnto all things, w̄ hath the promes of the life present, and of that that is to come.
- 9 This is a true saying, and by all meanes worthie to be receiued.
- 10 For therefore we labour & are rebuked, because we trust in the liuing God, which is the Saviour of all mē, specially of those that beleue.
- 11 These things commande and teache.
- 12 Let no man despise thy youth, but be vnto the that beleue, an ensample, in worde, in conuersation, in loue, in spirit, in faith, & in purenes.
- 13 Til I come, giue attendance to reading, to exhortation, & to doctrine.
- 14 Despise not the gift that is in thee which was giuen thee by prophecie with the laying on of the hands of the companie of the Eldership.
- 15 These things exercise, and giue thy self vnto them, that it may be sene how thou profitest among all men.
- 16 Take hede vnto thy self, and vnto learning: continue therein: for in doing this thou shalt bothe saue thy self, and them that heare thee.

shalt faithfully do thy duetie which is an assurance of thy

CHAP. V.

- 1 He teacheth him how he shal behaue him self in rebuking all degrees. 3 An ordre concerning widowes. 17 The establishing of ministers. 23 The gouernance of his bodie. 24 And the iudgement of finnes.

a Take care for them. b Paul willeth that the widowes put the Church to no charge which haue ether children or kinfolkes, that are able to relieue them, but that the children nourish their mother or kinfolkes according as nature bindeth them. c Which hath the no manner of worldlie meanes to helpe her selfe. d Because she is verely vnprofitable. e He meaneth such widowes which being iustly diuorced from their first husbands married againe to the scandler of the Church: for els he doeth not reprove the widowes that haue bene often married the once.

- 1 **R**e buke not an elder, but exhort him as a father, & the yonger men as brethren,
- 2 The elder women as mothers, the yonger as sisters, with all purenes.
- 3 Honour widowes, which are widowes in dede.
- 4 But if any widowe haue children or nephewes, let the learne first to shewe godlines towarde their owne house, and to recompense their kinred: for that is an honest thing and acceptable before God.
- 5 And she y is a widowe in dede and left alone, trusteth in God, & continueth in supplications and prayers night and day.
- 6 But she that liueth in pleasure, is dead, while she liueth.
- 7 These things therefore commande, that they may be blameles.
- 8 If there be any that prouideth not for his owne, & namely for them of his household, he denieth the faith, and is worse then an infidel.
- 9 Let not a widow be taken into the nōber vnder thre score yere olde, that hath bene the wife of one housband,

- 10 And wel reported of for good workes: if she haue nourished her childre, if she haue lodged the strangers, if she haue washed the Saintes fete, if she haue ministred vnto them which were in aduersitie, if she were continually giue vnto euerie good worke.
- 11 But refuse the yonger widowes: for whe they haue begone to waxe wāton against Christ, they wil marie,
- 12 Hauing sdamnation, because they haue broken the first faith.
- 13 And likewise also being ydle they learne to go about from house to house: yea, they are not onely ydle, but also prattelers and busibodies, speaking things which are not comelie.
- 14 I wil therefore that the yonger women marie, and beare children, & gouerne the house, and giue none occasion to the aduersarie to speake euil.
- 15 For certeine are already turned backe after Satan.
- 16 If any faithful man, or faithful woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in dede.

- 17 ¶ The Elders that rule wel, are worthie of double honour, specially they which labour in the worde and doctrine.
- 18 For the Scripture saith, *Thou shalt not mousel the mouth of the ox that treadeth out the corne: and, *The labourer is worthie of his wages.
- 19 Against an Elder receive none accusation, but vnder two or thre witnesse.
- 20 Them that sinne, rebuke openly, that the rest also may feare.
- 21 ¶ *I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, & do nothing partially.

- 22 Lay hands suddenly on no man, nether be partaker of other mens finnes: kepe thy self pure.
- 23 Drinke no long water, but vse a litle wine for thy stomakes sake, and thine often infirmities.
- 24 Some mens finnes are open before had, and go before vnto iudgement: but some mens followe after.
- 25 Likewise also the good workes are manifest before had, and they that are otherwise, can not be hid.

CHAP. VI.

- 1 The duetie of seruantes towarde their masters. 3 Against suche as are not satisfied with the worde of God. 6 Of true godlines, and contentation of minde. 9 Against couetousnes. 11 A charge giuen to Timothie.

- 1 **L**et as many seruants as are vnder the Lyoke, counte their masters worthie of all

f Forgetting, their vocatiō.

g Not onely haue scandlered the Church in leaving their charge, but haue forsaken their religion, and therefore shalbe punished with euerlasting death. h They haue not onely done dishonor to Christ in leaving their vocatiō, but also haue broken their faith.

i Which are without all mans helpe & succour. Deut. 15. 18.

Deut. 25. 4. 1. Cor. 9. 9.

Mat. 10. 10.

Luk. 10. 7. k Except that he doeth accuse him, haue at least two witnesses w̄ promise with the accuser to prove that they laye to his charge.

Chap. 6. 3. l Chiefly the ministers & so all others.

Or, protest. *Or, without haue iudgement. m In admitting them without sufficient trial n Fro iuste offence.*

o As Simō the forcerer.

p Their finnes followe, which for a time haue deceiued godlie, & after are detected, as Saul, Iudas, & other hypocrites.

Ephe 6. 5. col. 3. 22. 1 pet. 2. 18.

all honour, that the Name of God, and his doctrine be not euil spoken of.

2 And they which haue beleuing masters, let the not despise them, because they are brethren, but rather do seruice, because they are faithfull, and beloued, and partakers of the benefite. These things teache and exhorte.

3 If any man teache other wise, and consenteth not to the wholsome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

4 He is putte vp and knoweth nothing, but doteth about * questiōs and strife of wordes, whereof cometh enuie, strife, railings, euil furnishing,

5 Vaine disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlines: from suche separate thy self.

6 But godlines is great gaine, if a man be content with that he hathe.

7 * For we broght nothing into this worlde, & it is certeine, that we can carie nothing out.

8 Therefore when we haue fode & raimēt, let vs therewith be content.

9 For they that wil be riche, fall into tēration and snares, and into many foolish & noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euil, which while some lusted after, they erred from the faith, & perced them selues through with many sorowes.

11 But thou, o man of God, flee these things, and followe after righteoufnes, godlines, faith, loue, pacience, & meeknes.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art also cal

led, & hast professed a good professiō before many witnesse.

13 * I charge thee in the sight of God, who quickneth all things, & before Iesus Christ which vnder Pontius Pilate * witnessed a good confession,

14 That thou kepe this commandment without spot, and vnrebukeable, vntil the appearing of our Lord Iesus Christ,

15 Which in due time he shal shewe, that is * blessed and prince onely, & the King of Kings, and Lord of Lords,

16 Who onely hathe immortalitie, & dwelleth in the light that none can atteine vnto, * whome neuer man sawe, neither can se, vnto whome be honour and power euerlasting, Amen.

17 Charge the that are riche in this worlde, that they be not high minded, and that they * trust not in vncerteine riches, but in the liuing God, (which giueth vs abundantly all things to enioye)

18 That they do good, & be riche in good workes, & readie to distribute, and communicate,

19 * Laying vp in store for the selues a good fundation against the time to come, that they may obtaine eternal life.

20 O Timotheus, kepe that which is committed vnto thee, and * auoide profane & vaine babblings, and hōpositions of science falsely so called,

21 Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.

The first epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

THE SECONDE EPI- stle of Paul to Timotheus.

THE ARGUMENT.

The Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (in him all the faithful) in the faith of the Gospel, & in the constant & sincere confessiō of the same: willing him not to shrinke for feare of afflictions, but patiently to attende the issue, as do husband men, which at length receiue the frutes of their labours, & to cast of all feare & care, as soldiers do which see onely to please their captaine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preache the same to others, diligently taking hede of contentions, curious disputatiōs, & vaine questiōs, to the intent that his doctrine may all together disce. Considering that the exāples of Hymeneus & Philetus, which subuerted the true doctrine of the resurrectiō, were so horrible: & yet to the intent that no mā shulde be offended at their fall, being men of autoritie and in estimatiō, he sheweth that all that professe Christ, are not his, & that the Church is subiect to this calamitie: that the euil must dwell among the good, til Gods trial come: yet he recomforteth them whome he hathe elected, euen to the end. And that Timotheus shulde not be discouraged by the wicked, he declareth what abominable men, & dangerous times shal followe, willing him to arme him self with the hope of his good issue that God wil giue vnto him, and to exercise him self diligently in the Scriptures, to be against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certeine necessarie affaires, and so with his and others salutations endeth.

a That is, of grace of God, as their seruants are, & hauing the same adoption.

Chap. 1. 4

b They measure religion by riches, are here taught, that onely religion is true riches.

Iob. 1. 21.

prom. 27. 26.

eccles. 5. 14.

c That see their felicitie in riches.

d For they are neuer quiet neither in soule nor bodie.

e Whome Gods Spirit doeth rule.

Chap. 1. 11.

Mat. 27. 11.
Iohn 18. 37.

Chap. 1. 11
reuel. 17. 14.

& 19. 16.

e By this mightie power of God the faithful are admonished boldly to stande in their vocation although the worlde, Satan and hell rage against the.

Iohn 1. 18.

1. Iohn 1. 12.

Mar. 4. 19.

Luk. 22. 15.

f In things pertaining to this life.

Mat. 6. 20.

Luk. 6. 9.

g The gifts of God for the vtilitie of the Church.

Chap. 1. 4.

& 4. 7.

h As when question engendreth question.

To kepe the paterne. II. Timotheus. Gods worde is not bounde.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him. 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.

Paul an Apostle of Iesus Christ, by the wil of God, according to the promes of life, which is in CHRIST IESVS, To Timotheus my beloved sonne: Grace, mercie, & peace from God the Father, & from Iesus Christ our Lord.

3 I thanke God, * whome I serue fro mine belders with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

4 Desiring to se thee, mindful of thy teares, that I may be filled with ioye:

5 When I call to remembrance the vnfaigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance that thou c stirre vp the gifte of God which is in thee, by the putting on of d mine hands.

7 For God hath not giuen to vs the Spirit of e feare, but of power, and of loue, and of a sounde minde.

8 Be not therefore ashamed of the testimonie of our Lord, nether of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath faued vs, & called vs with an *holie calling, not according to our *workes, but according to his owne purpose & grace, which was giuen to vs through Christ Iesus before the *worlde was,

10 But is now made manifest by the f appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

11 Whereunto I am appointed a preacher, & Apostle, & a teacher of the Gentiles.

12 For the which cause I also suffre these things, but I am not ashamed: for I knowe whome I haue beleued, & I am persuaded that he is able to kepe that which I haue scommitted to him against that day.

13 Kepe the true paterne of the wholesome wordes, which y hast heard of me in faith and loue which is in Christ Iesus.

14 That h worthie thing, which was committed to thee, kepe through the holie Gost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sorte are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out verie diligently, and founde me.

18 The Lord grant vnto him, that he may finde mercie with the Lord at that day, & in how manie things he hath ministered vnto me at Ephesus, y knowest verie wel.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abyde faste in the wholesome doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsel touching the saluation of his, 19 And the marke thereof.

1 Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by manie witnesses, the same deliuer to faithful men, which shalbe able to a teache other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himself with b the affaires of this life, because he wolde please him that hath chosen him to be a souldier.

5 And if anie man also strue for a matterie, he is not crowned, except he strue as he ought to do.

6 The housband man c must labour before he receiue the frutes.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the sede of Dauid, was raised againe from the dead according to my Gospel.

9 Wherein I suffer trouble as an euil doer, euen vnto bonds: but the worde of God is not d bounde.

10 Therefore I suffer all things, for the *e elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glorie.

11 It is a true saying, For if we be *dead with him, we also shal liue with him.

12 If we suffer, we shal also reigne with him: * if we denie him, he also wil denie vs.

13 If * we beleue not, yet abideth he faithful: he can not denie him self.

14 Of these things put them in remembrance, and protest before the Lord, that they strue not about wordes, which is to no profit, but to the peruerting of the hearers.

15 Studie to shewe thy self approued vnto God, a workemā that nedeth not to be ashamed, diuiding the worde of truth aright.

16 *Stay prophane, and vaine babblings: for they shal encrease vnto more vngodlines.

17 And their worde shal fret as a cancre: of which sorte is Hymeneus and Philetus,

a Being sent of God to preache that life which he had promised in Christ Iesus.

Aff. 22. 3. b Following the steppes of mine ancestres, as Abraham, Isaac, Iacob, & others of whom I am come and of whom I receiued the true religion by succession.

c The gift of God is a certain liuelie flame kindled in our hearts, by Satan and the flesh labour to quenche, and therefore we must nourish it, and stirre it vp. d With the rest of the Elders of Ephesus, 1. Tim. 4. 14.

1. Cor. 1. 2. eph. 1. 3. Tit. 3. 5. e As though God wolde destroy vs.

Rom. 16. 25. eph. 3. 9. col. 1. 26. Tit. 1. 2. 1. pet. 1. 20. f Tim. 2. 7.

g He speaketh here of his first coming, which thought seemed poore & contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp fro the consideration of worldly things, to contemplate the maiestie thereof.

h Which is myself.

i The graces of holie Gost

Or, in the presence of manie witnesses. a So that the truth of God may remaine perlitte.

b As with his houtholde, & other ordinarie affaires.

c So that the paine must go before the recompense.

d Notwithstanding mine imprisonment of Gods worde of God hath it race, & increaseth. 2. Cor. 1. 4. col. 1. 24.

7. om. 6. 5. e To confirme their faith, more esteemig the edification of the Church the him self.

Mat. 10. 33. mar. 8. 38. Rom. 3. 3. & 9. 6.

f Giuing to enuerie one his iuste portion. Wherein he aludeth to the Priests of the olde Law who in their sacrifice gaue to God his parte, toke their owne parte and gaue to him y brought y sacrifice, his quietie.

1. Tim. 4. 7. & 6. 20.

18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroye the faith of certeine.

19 But the fundation of God remaineth sure, and hath this seale, & The Lord, knoweth who are his, and, Let euerie one that calleth on the Name of Christ, departe from iniquitie.

20 Notwithstanding in a ^h great house are not onely vessels of golde & of siluer, but also of wood and of earth, & some for honour, and some vnto dishonour.

21 If anie man therefore purge him self fro^t thise, he shal be a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto euerie good worke.

22 Flee also from the lustes of youth, and followe after righteousnes, faith, loue, & peace, with them that * call on the Lord with pure heart.

23 * And put away foolish, and ^k vnlearned questions, knowing that they ingendre strife.

24 But the seruant of the Lord must not strite, but *must* be gentle towards all men apt to teache, ^l suffering the euil men patiently,

25 Instructing them with mekenes that are contrarie ^m minded, *praising* if God at anie time wil giue them repentance, that they may knowe the trueth,

26 And ⁿ that they may come to amendemēt out of the snare of the deuil, which are taken of him at his wil.

CHAP. III.

1 He prophecieth of the perilous times, 2 Setteth out hypocrites in their colours. 12 Sheweth the state of the Christians, 14 And how to auoide dangers. 16 Also what profit cometh of the Scriptures.

1 **T**His knowe also, that in the ^a last dayes shal come perilous times.

2 For ^a men shal be louers of their owne felues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankful, vnholie,

3 Without natural affectioⁿ, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlines, but haue denied the power thereof: turne away therefore from such.

6 For of this sorte are they which ^b crepe into houses, and lead captiue simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 * And as Iannes and Iambres withstode Moses, so do these also resist the trueth,

men of ^c corrupte mindes, reprobate concerning the faith.

9 But they shal preuaile no longer: for their madnes shal be euident vnto all men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, maner of liuing, ^d purpose, faith, ^e long suffering, loue, patience,

11 Persecutions, & afflictions which came vnto me at * Antiochia, at Iconium, and at Lystris, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, & all that wil liue godly in Christ Iesus, shal suffer persecution.

13 But the euil men and ^e deceiuers, shal waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and art persuaded *thereof*, knowing of whom thou hast learned them:

15 And ^y thou hast knowe the holie Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 * For the whole Scripture ^{is} given by inspiration of God, and ^{is} profitable to teache, to improue, to correct *and* to instructe in righteousnes,

17 That the ^f man of God may be ^{is} absolute, being made perfite vnto all good workes.

CHAP. IIIII.

1 He exhorteth Timotheus to be seruent in the worde, and to suffer aduersitie, 6 Maketh mention of his owne death, 9 And biddeth Timothee come vnto him.

1 **I** Charge thee therefore before God, & before the Lord Iesus Christ, which shal iudge the quicke and dead at his appearing, and in his kingdome,

2 Preache the worde: be instant, ^a in season and out of season: improue, rebuke, exhort with all long suffering and doctrine.

3 For the time wil come, when they wil not suffer wholesome doctrine: but hauing their eares itching, shal after their owne lustes get them an heape of teachers,

4 And shal turne their eares fro^t the trueth, and shal be giuen vnto ^b fables.

5 But watch thou in all things: suffer aduersitie: do the worke of an Euangeliste: make ^c thy ministerie fully knowen.

6 For I am now ready to be ^d offered, and the time of my ^e departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hence forth is laid vp for me the crowne of righteousnes, which the Lord the righteous iudge shal giue me at that day: and not to me onely, but vnto all the also that loue his appearing.

9 Make spede to come vnto me at once. 10 For Demas hath forsakē me, & hath em-

^g He groundeth vpo Gods election and mans faith. ^h Because the wicked shulde not couer the felues vnder ⁱ name of the Church, he thet with by this similitude, ^j bothe good & bad may be therein. ^k That is, bothe separate him self from the wicked, & also purge his natural corruption by Gods Spirit.

2. Cor. 1. 2. 1. Tim. 1. 4. & 4. 7. Tit. 3. 6. k Which do not edifie. l Which faile of ignorance. m He meaneth not this of Apostates or heretikes, whom he willett to flee: but of the onely which as yet are not come to the knowledge of the trueth, & fall through ignorance.

ⁿ Or, that being deliuered out of the snare of the deuil if whome they are taken, they may come to amendement & performe his wil.

1 Tim. 4. 1. 2. pet. 3. 3. iude 18. a He speaketh of them which make profession to be Christians.

b As monkes, friers, and suche hypocrites.

Exod. 7. 12.

^c Which can iudge nothing aright.

^d Not onely what I taught and did, but also what my minde & wil wat. Act. 13. 14.

^e The worde signifieth thet, that by antie crastie packing or conuincing be guile me w false colours, flatteries & illusions, & suche God setteth vp to exercise his by them: & here S. Paul admonisheth vs of them. 2. Pet. 1. 20. f Which is content to be gouerned by Gods worde. g The onely Scripture sufficeth to lead vs to perfection.

^a Leave none occasion to preache and to profite.

^{Or, aduers.}

^b To false, & vprofitable doctrine.

^c So behaue thy self in this office, that men may be able to charge thee w nothing, but rather approue thee in all things. ^d Or, dissoluing. ^e Read Paul. 2. 17.

Of whome to be ware. To Titus. Of the ministers.

braced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia.

Colof. 4. 19.
 e Hereby it is manifest that Peter as yet was not at Rome, and if euer he was there it is vncertaine.
 f Some reade cofre: others, booke.

- 11 * Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.
- 12 And Tychicus haue I sent to Ephesus.
- 13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, & the bokes, but specially the parchements.
- 14 Alexander the copper smith hath done me muche euil: the Lord & rewarde him according to his workes.
- 15 Of whome be thou ware also; for he withstode our preaching fore.
- 16 At my first answering ^h no man assisted me, but all forsoke me: I praye God, that it may not be laid to their charge.
- 17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully knowen, and that all

g For Paul saue in him manifest signes of reprobation.

h If S Peter had bene there he wolde not haue forsaken him.

- the Gentiles shulde heare, and I was deliuered out of the mouth of the lion.
- 18 And the Lord wil deliuer me from euerie ^h euil worke, and wil preferue me vnto his heauēlie kingdome: to whome be praise for euer and euer, Amen.
- 19 Salute Prisca, and Aquila, and the ^{*} household of Onesiphorus.
- 20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.
- 21 Make spede to come before winter. Eubulus grete thē, and Pudens, and Linus, & Claudia, and all the brethren.
- 22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

i Out of the great danger of Nero.
 k That I com mit nothing vnworthie mine office.
Chap. 1. 16.

The seconde Epistle written from Rome vnto Timotheus the first bishoppe elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

THE EPISTLE OF Paul to Titus.

THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begonne, Satan stirred vp certeine which went about not onely to ouerthrowe the governemēt of the Church, but also to corrupt the doctrine: for some by ambition wolde haue thrust in them selues to be pastours: others, vnder pretext of Moses Law broght in manie trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongs other things he noteth the Iewes which put a certeine holines in meates & suche outward ceremonies, teaching them which are the true exercises of a Christian life, & what things apperteyne to euerie mans vocation. Against the which if anie man rebelle or els doeth not obey, he willett him to be auoyded.

CHAP. I.

- 3 He aduertiseth Titus touching the gouernement of the Church. 7 The ordonance and office of ministers.
- 12 The nature of the Cretians, and of them which sowe abroade lewish fables and inuentions of men.

401, mislitter.



Aula "seruant of God, and an Apostle of IESVS CHRIST, according to the faith of Gods elect & y knowledge of the truth, wis according to godlines.

2 Vnder the hope of eternal life, which God that can not lie, hath promised before the worlde began:

3 But hath made his worde manifest in due time through the preaching, which is committed vnto me, according to the commandement of God our Saviour:

a That is, to preache the faith, to inerease their knowledge, to reache them, to liue godly, & wlength they may obtayne eternal life.
Rom. 16. 27.
ephe. 3. 9.
col. 1. 26.
1. tim. 1. 10.
1. pet. 1. 20.
Gal. 1. 1.

- 4 To Titus my natural sonne according to the commune faith, Grace, mercie and peace from God the Father, and from the Lord Iesus Christ our Sauour.
- 5 For this cause left I thee in Creta, that thou shuldest continue to redresse y things that remaine, and shuldest ordeine Elders in euerie citie, as I appointed thee,
- 6 * If anie be vnreprouable, the housbād of one wife, hauing faithful childrē, which are not sclandered of riote, nether are disobedient.
- 7 For a bishop must be vnreprouable, as Gods stewarde, not frowarde, nor angrie, not giuen to wine, no striker, not giuen to filthy lucre,
- 8 But harborous, one that loueth goodnes, wife, & righteous, holie, temperate,
- 9 Holding fast the faithful worde according to doctrine, that he also may be able to exhorte with wholsome doctrine, and imroue them that say against it.

d In respect of faith which was commune to the boche, so that hereby they are brethren: but in respect of the miserie Paul begate him as his sonne in faith.
1. Tim. 3. 9.
 e That is, without all infamous where: by his autoritie might be diminished.
 f Who hath the dispensation of his gifts.
 g Or self willy.
 h Or god men.

g Hathe willingly, and of his mere liberalitie promised without fore feing our faith or workes as a cause to moue him to this fre mercie. c. Who be the giueth life, and preferueth life.

g Towards men.
 h Towards God.

To stoppe their mouthes. Chap. II. III. Obeye the powers. 101

i Which were not onely the Iewes, but also y^e Hebrionis, & Cheranthias heretikes, w^{ch} taught that y^e Law must be ioyned with Christ.
k He calleth Ep^{ist} mendes y^e Philosopher, or Pock, whose verse he here reciteth, a Propher, because the Cretians so esteemed him: & as Lucretius writeth, wher he sacrificed vnto him as to a God, for inuiche s^{he} had a mautelous gait to vnderstand things to come: w^{ch} thing Satan by the permission of God had o- pended to the infidels from time to time, but it was after to their greater condemna- tion

10 For there are manie disobedient & vaine talkers and deceiuers of mindes, chiefly they of the Circumcision,
11 Whose mouthes must be stopped, which subuert whole houses, teaching things, which they ought not, for filthy luces sake.
12 One of them selues, *even* one of their owne ^k prophetes said, The Cretians are alwayes liars, euil beastes, slowe belyes.
13 This witnes is true: wherefore rebuke the sharply, that they may be founde in the faith,

godly in this present worlde,
13 Loking for the blessed hope, and appearing of the glorie of the mightie God, and of our Sauour Iesus Christ,
14 Who gaue him self for vs, that he might redeme vs from all iniquitie, and purge vs to be a^d peculiar people vnto him self, zealous of good workes.
15 These things speake, and exhorte, and rebuke with all ^e autoritie. Se that no man despise thee.

d Moste dere and precious.
e As becometh the ambassador of God.

1. Tim. 7. 4.
Rom. 14. 20.
I For inuiche as they say at things of nothing, & passe not for them, that are of importance, & to giue them selues, to all wickednes.
Chap II.
a Where our soules are fed & maintained in health.

14 And not taking hede to ^{*} Iewish fables and commandments of men, that turne from the trueth.
15 Vnto the pure ^{*} are all things pure, but vnto them that are defiled, and vnbeleuing, is nothing pure, but euen their mindes and consciences are defiled.
16 Thei professe that they knowe God, but by ^l workes thei denie him, and are abominable and disobedient, and vnto euerie good worke reprobare.

1 Of ^obedience to suche as be in autoritie. 2 He warneth Titus to beware of foolish and vnprophable questions, 12 Concluding with certeine priuate matters, 15 And salutations.

CHAP. III.

2. Tim. 3. 9.
1. Pet. 2. 13.
a Alth^ogh rulers be infidels, yet we are bounde to obey them in ciuil polices, and where as thei comande vs nothing against y^e worde of God.
1. Cor. 6. 11.
b For let vs consider what we our selues were when God shewed vs sauour.

CHAP. II.
1 He commendeth vnto him the wholsome doctrine, and telleth him how he shal teache all degrees to behaue the selues, 11 Thre. 3h the benefite of the grace of Christ.

1 **P**Vt them in remembrance that they ^{*} be subiect to the Principalties & Powers, & that they be obedient, & ready to euerie good worke,
2 That they speake euil of no mā, that thei be no fighters, but soft, shewing all mekenesse vnto all men.
3 ^{*} For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in malicioufnes and enuie, hateful, & hating one another.
4 But when the bountifulnes and loue of God our Sauour towarde man appeared,

2. Tim. 3. 9.
1. Pet. 2. 13.
a Alth^ogh rulers be infidels, yet we are bounde to obey them in ciuil polices, and where as thei comande vs nothing against y^e worde of God.
1. Cor. 6. 11.
b For let vs consider what we our selues were when God shewed vs sauour.

Ephef. 3. 23.
b Not running to & fro without our necessarie occasions, w^{ch} is a signe of lightnesse.
Ephef. 6. 3.
colof. 3. 22.
1. pet. 3. 18.

BVt speake thou the things which be- come a wholf. me doctrine,
2 That the Elder men be sobre, honest, discrete, founde in the faith, in loue, & in patience:
3 The Elder women likewise, that they be in suche behaviour as becometh holines, not false accusers, not giuen to muche wine, but teachers of honest things,
4 That they may instruct the yong women to be sobre minded, that they loue their husbands, that they loue their children,
5 That thei be discrete, chaste, kepig at home, good and ^{*} subiect vnto their husbands, y^e worde of God be not euil spoken of.
6 Exhorte yong men likewise, that thei be sobre minded.
7 About all things shewe thy self an example of good workes with vnconrupt doctrine, with grauitie, integritie,
8 And with the wholsome worde, which can not be reprobued, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euil of.

5 ^{*} Not ^e by the workes of righteousness, which we had done, but according to his mercie he saued vs, by the ^d washing of the new birth, and the reuuing of the holie Gost,
6 Which he shed on vs abundantly, through Iesus Christ our Sauour,
7 That we, being iustified by his grace, shulde be made heires according to the hope of eternal life.
8 This is a true saying, and these things I wilthou shuldest affirme, that they which haue beleued in God, might be careful to shewe forth the good workes. These things are good and profitable vnto men.
9 ^{*} But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for thei are vnprofitable & vaine.

2. Tim. 3. 9.
c God doeth not iustifie vs for resp^t of any thing, w^{ch} he seeth in vs, but doeth preuene vs with his grace and freely accepteth vs.
d Baptisme is a sure signe of our regeneracion, which is wrought by the holie Gost.
e This commandement is giue to y^e minister, & so particularly to all men to whome the sword is not committed: but els the magistrate, whose chief office is to mainteine Gods glorie in his Church, ought to cut off all suche rotte and infectious members from the bodie.
1. Tim. 1. 4.
1. Cor. 4. 7. 1. Tim. 2. 3.

2. Cor. 1. 2.
colof. 1. 22.
e Of what condition or state souer thei be

9 ^{*} Let seruants be subiect to their masters, and please them in all things, not answerig againe,
10 Neither pykers, but that they shewe all good faithfulness, that thei may adorne the doctrine of God our Sauour in all things.
11 ^{*} For the grace of God, that bringeth ^e saluacion vnto all men, hath appeared,
12 And teacheth vs that we shulde denie vngodlines, and worldlie lustes, & that we shulde liue sobrely and righteously, and

10 ^e Reiect him that is an heretike, after once or twise admonicion,
11 Knowing that he that is suche, is ^f peruerter, and ^g sinneth being damned of his owne self.
12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.
13 Bring Zenas^h the expoüder of the Law, and Apollos on their iourney diligently, that they lacke nothing.
14 And let ours also learne to shewe forth

1. Tim. 1. 4.
1. Cor. 4. 7. 1. Tim. 2. 3.
f So that there is no hope of amendment.
g Willingly, & wittingly.
h It is probable, y^e he was an interpreter of the Law of Moses, as Apollos, &c.

good workes for necessaric vses that thei be not vnfruteful.
 15 All that are with me, salute thee. Grete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first bishope of the Church of the Cre- tians, written from Nicopolis in Macedonia.

THE EPISTLE OF Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this E- pistle is a great witness, and a declaration of the same. For sarr passing the basines of his mat- ter, he sleeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus ser- uant to Philemon bothe robbed his master, and fled away, whome Paul hauing wonne to Christ sent againe to his master, earnestly begging his pardone, with moste waighie arguments prouing the duetie of one Christian to another, & so with salutacions endeth.

8 He reioyeth to heare of the faith and loue of Philemō.
 9 Whome he desireth to forgiue his seruant Onesimus, and louingly to receiue him againe.

10 Paul a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our dere friend, & fellow helper,

11 And to our dere sister Apphia, and to Archip- pus our felowe souldier, & to the Church that is in thine house:

12 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

13 I *giue thanks to my God, making men- tion alwaies of thee in my praers,

14 (When I heare of thy loue & faith, which thou hast towarde the Lord Iesus, & towarde all Saintes)

15 That the ^a fellowship of thy faith may be made fruteful, and that what soeuer good thing is in you ^b through Christ Iesus, may be knowen.

16 For we haue great ioye and consolacion in thy loue, because by thee, brother, the Saintes ^c hearts are comforted.

17 Wherefore, though I be verie bolde in Christ to commande thee that which is conuenient,

18 Yet for loues sake I rather beseeche thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

19 I beseeche thee for my sonne *Onesimus, whome I haue begotten in my bondes,

20 Which in time past was to thee vnprofitable, but now profitable bothe to thee and to me,

21 Whome I haue sent againe: thou there- fore receiue him, ^y is mine owne bowels,

22 Whome I wolde haue retained with me, that in thy stede he might haue ministred vnto me in the bondes of the Gospel.

23 But without thy minde wolde I do no- thing, that thy benefite shulde not be as it were of necessitie, but willingly.

24 It may be that he therefore ^d departed for a ceason, that thou shuldest receiue him for euer,

25 ^e Not now as a seruant, but aboute a ser- uant, euen as a brother beloued, specially to me: how muche more then vnto thee, bothe in the flesh, and in the Lord:

26 If therefore thou counte our things ^f commune, receiue him as my self.

27 If he hath hurt thee, or oweth thee ought, that put on mine accountes.

28 I Paul haue written th with mine owne hand: I wil recompense it, albeit I do not say to thee, that thou owest vnto me euen thine owne self.

29 Yea, brother, let me obtaine this pleasur- e of thee in the Lord: cōforte my ^g bow- els in the Lord.

30 Trusting in thine obedience, I wrote vn- to thee, knowing that thou wilt do euen more then I say.

31 Moreouer also prepare me lodgng: for I trust through your praers I shalbe gi- uen vnto you.

32 There salute thee Epaphras my fellowe prisoner ^h in Christ Iesus,

33 Marcus, Aristarchus, Demas & Luke, my fellowe helpers.

34 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon,
and sent by Onesimus a
seruant.

THE

a. Thef. 1. 2
a. Thef. 1. 3.

a Thy beneuo- lence towarde the Saintes, w^{ch} procedeth of a liuelie and ef- fectual faith.
b That experi- ence may de- clare y^e you are the mebers of Iesus Christ.
c Meanig their inwarde par- tes & affections were through his charitie comforted.

Colof. 4. 9.

d He fled away from thee.

e For hē is thy seruant by cō- dition, & also now y^e Loras, to y^e bothe for thine owne sake and for the Lords y^e ought to loue him.
f That all thin- ne is mine, & all mine is thine.

g Grant me this benefite, w^{ch} shalbe more acceptable vnto me of all others.

h That is, for Christs cause.

THE EPISTLE TO the Ebrewes.

THE ARGUMENT.

FOrasmuche as diuers, bothe of the Greke writers and Latines witnesseth, that the writer of this Epistle for iuste causes wold: not haue his name knowne, it were curiostie of our parte to labour muche therein. For seeing the Spirit of God is the autor thereof, it diminisheth nothing the autoritie, although we knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to persuade vnto the Ebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redemer, but also that at his comming all ceremonies must haue an end: forasmuche as his doctrine was the conclusion of all the prophecies, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through him self: for he is that eternal Priest, whereof all the Leuitical Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he prometh from the seventh chap. verse 11. vnto the 12. chap. verso 18. Also he was that Prophet of whome all the Prophetes in time past witnessed, as is declared from the 12. chapter, verse 18. to the twentie and sine verse of the same chapter: yea, and is the King to whome all things are subiect, as appeareth from thit verse 25. to the beginning of the last chapter. Wherefore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and governed by his power, we may steadfastly, and courageously perseuere euen to the end in hope of that roye that is set before our eyes, occupying our selues in Christian exercises that we may bothe be thankfull to God, and dutifull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 About the Angels, 7 And of their office.

a God, who isauer constant, and mercifull to his Church, declared his wil in time past, not all at once, or after one sorte, but from time to time, and in sondrie fortess: but now last of all he hath declared all truth to vs by his Sonne.
Wis. 7. 26.
col. 1. 14.
b So that now we may not credit anie new reuelations after him.
Tsal. 2. 7.
chap. 5. 9.
alt. 13. 33.
2. Sam. 7. 14.
2. chro. 22. 10.
Tsal. 97. 8.
c He entreateth here of Christ, bothe as touching his person, which is verie God, & verie man, by whome all things are made, and also as touching his office, whereby he is King, Prophet & Priest. d The Iuche image and parone. so that he that seeth him, seeth the Father, Iohn 14. 9: for els the persone of the Father is not sene, but apprehended by faith. e So that our finnes can be purged by none other meanes. f Muche more then then all other things created. g Because he was at the time appointed declared to the world.



AT sondrie times & in diuers maners God spake in y^e olde time to our fathers by the Prophetes: In these last dayes he hath spoken vnto vs by his Sonne, whome he hath made heir of all things, by whome also he made the worldes,

* Who being the brightnes of the glorie, and the ingraued brime of his persone, & bearing vp all things by his mightie worde, hath by him selfe purged our finnes, and sitteth at the right hand of the maiestie in the highest places,

4 And is made so muche more excellent then the Angels in as muche as he hath obtained a more excellent name then thei.

5 For vnto which of the Angels said he at anie time, * Thou art my Sonne, & this day begate I thee, and againe, I wil be his Father, and he shalbe my sonne?

6 And againe when he bringeth in his first begotten Sonne into the world, he saith, * And let all the Angels of God worship him.

7 And of the Angels he saith, * He maketh the Spirits his messengers, and his ministers a flame of fyre.

8 But vnto the Sonne he saith, * O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with y^e oyle of gladnes about thy fellowes.

10 And, * Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shal perish, but thou doest remaine: and they all shal waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same and thy yeres shal not faile.

13 Vnto which also of the Angels said he at anie time, * Sit at my right hand, til I make thine enemies thy fote stoles?

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

CHAP. II.

1 He exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to be offended at the infirmities and lowe degree of Christ, 10 Because it was necessary that for our sakes he shoulde take suche a humble state vpon him, that he might be like vnto his brethren.

1 Herefore we ought diligently to giue hede to the things w^{ch} we haue

Tsal. 104. 4.
h He comparereth the Angels to the windes, which are here beneth as Gods messengers.
Tsal. 45. 7.
i The administration of thy kingdome is iust.
k This is met in that that y^e worde is made flesh, and that the holie Ghost was powred on him without on measure, y^e we may all receiue of him curie one according to his measure.
Tsal. 103. 20.
Tsal 110. 1.
mat. 22. 44.
1 cor. 15. 25.
chap. 10. 12.

Christs excellencie. To the Ebrewes. The disobedient.

a We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chappes we leake, and runne out on euerie parte.

b Which was the Law giuen to Moses by the hands of the Angels. Gal. 3, 19. ad. 7:33.

c As the Gospell is which only offereth saluation. **d** That is, the Apostles. **e** Which Esai calleth the new heauens, and the newe earth, chap 66, 17. whereof Christ is the father, Isa 9, 6. that is of vs his members.

f He speaketh here chiefly of the faithful, which are made through Christ citizens of Gods worlde to come where they shal enioy & their prince all these things & now they haue only but in parte.

g In making him selfe our captain who leadech histo the same glorie & him.

h I to man, as he is of Christ. **i** By his vertue which moſt manifestly appeareth in the Church.

m Therefore we by afflictions are made like to the Sonne of God. **n** The head & the members are of one nature: so Christ & sanctified vs. & we are sanctified, are all by the vnion of our flesh. **o** This proueth Christs humanitie. **p** Meaning, that Christ touching his humanitie put his trust in God. **q** I saie speakech this of him self, & his disciples, but properly it is applied to Christ head of all his members. **r** And Gods angte.

heard, lest at anie time we shulde let the slippe.
 2 For if the worde spoken by Angels was stedfaste, and euerie transgression, and disobedience receiued a iuste recompense of rewarde,
 3 How shal we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterwarde was confirmed vnto vs by them that heard him,

4 * God bearing witnes thereto, bothe with signes and wonders, & with diuers miracles, and giftes of the holie Ghost, according to his owne wil:
 5 For he hathe not put in subiection vnto the Angels the worlde to come, whereof we speake.

6 But one in a certeine place witnessed, saying, What is man, that thou shuldest be mindeful of him! or the sonne of man that thou woldest consider him!
 7 Thou madest him a litle inferior to the Angels: thou crownedst him with glorie and honour, and hast set him aboue the workes of thine hands.

8 * Thou hast put all things in subiection vnder his fete. And in that he hath put all things in subiection vnder him, he left nothing that shulde not be subiect vnto him. **h** But we yet se not all things subdued vnto him.
 9 But we se Iesus crowned with glorie & honour, which was made a litle inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whome are all things, and by whome are all things, seing that he broght manie children vnto glorie, that he shulde consecrate the Prince of their saluation through afflictions.
 11 For he that sanctifieth, & they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren,
 12 Saying, * I wil declare thy Name vnto my brethren: in the middes of the Church wil I sing praises to thee.

13 And againe, * I wil put my trust in him. And againe, * Beholde, here am I, and the children which God hath giuen me.
 14 Forasmuche then as the children were partakers of fleshe and bloode, he also him self likewise toke parte with them, that he might destroye through death, him that had the power of death, that is the deuill,

15 And that he might deliuer all them, which for feare of death were all their life time subiect to bondage.

16 For he in no sorte toke the Angels, but he toke the seed of Abraham.
 17 Wherefore in all things it became him to be made like vnto his brethren, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the finnes of the people.
 18 For in that he suffered, and was tempted, he is able to sucker them that are tempted.

CHAP. III.

He requireth them to be obedient vnto the worde of Christ. Who is more worthie then Moses. The punishment of suche as wil harden their hearts, and not beleue, that they might haue eternal rest.

Therefore, holie brethren, partakers of the heauenlie vocatiõ, consider the Apostle and high Priest of our professiõ Christ Iesus:

1 Who was faithful to him that hath appointed him, euen as Moses was in all his house.

2 For this man is counted worthie of more glorie then Moses, inasmuche as he which hath buylded the house, hath more honour then the house.

3 For euerie house is buylded of some man, & he that hath buylt all things, is God.

4 Now Moses verely was faithful in all his house, as a seruant, for a witness of things which shulde be spoken after.

5 But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde fast the confidence and the reioicing of the hope vnto the end.

6 Wherefore, as the holie Ghost saith, * To day if ye shal heare his voyce,

7 Harden not your hearts, as in the seruocacion, according to the day of the tentation in the wildernes,

8 Where your fathers tempted me, proued me, and sawe my workes fortie yeres long.

9 Wherefore I was grieved with that generation, and said, They erre euer in their heart, nether haue they knowen my wayes.

10 Therefore I swore in my wrath, **h** If they shal enter into my rest.

11 Take hede, brethren, lest at anie time there be in anie of you an euil heart, and vnfaithful, to departe away from the liuing God.

12 But exhorte one another daily, while it is called **k** To day, lest anie of you be hardened through the deceitfulness of sinne.

13 For we are made partakers of Christ, if we kepe sure vnto the end the beginning, wherewith we are vpholden,

14 So long as it is said, To day if ye heare his voyce, hardẽ not your hearts, as in the seruocacion.

15 For some when they heard, prouoked him to angre: howbeit, not all that came

Not the nature of Angels but of man
 Not only as touching nature, but also qualities, only none except.
 Forasmuche as he is exercised in our miseries, we may be assured, that at all times in our tentations he wil sucker vs.

Take hede to his wordes & receiue him. Of that doctrine w we beleue, & ought to confesse
 To be the ambassadour & high Priest.

Numb. 12, 7. d. In fact was but parte of y house, y is, of y Church whereof y pastours are the liuelie bones, but Christ buylded it, & layed the stones: therefore he deserueth more praiſe.

That is Christ: for Christ is y fundation, & head of his Church: he is our brother, & Lord: he is the Sonne of God, & vertie God, working all things by his owne power. f. For in obeying the Sonne we are made the house of God.

Isai 45, 8. chap 4, 7. g. as when ye prouoked Gods anger in Malia and Meriba, Exot. 17, 7. h. Meaning by this othe that they shulde not enter.

As disobedient God, they in olde time were debarred fro y quietnes of the land of Chanaan: so they w do not obey Christ, shal not enter into the heauenlie rest.

Which is all y time wher-in God doeth call vs: while he therefore speakech, let vs heare.

Which is by faith to embrace, and holde fast y true doctrine of Iesus Christ.

Or seruicacion of our assurance. m. To witte the Lord.

out of Egypt by Moses.

- 17 But with whom was he displeas'd for-
tie yer'es? Was he not displeas'd with the
that sinned, * whose " carkeifes fell in the
wildernes?
18 And to whome sware he that they shulde
not enter into his rest, but vnto them, that
obeyed not?
19 So we se that they colde not enter in be-
cause of vnbeliefe.

CHAP. IIII.

*The worde without faith is unprofitable. 3 The Sab-
bath or rest of the Christians. 6 Punishment of vn-
belieuers. 12 the nature of the worde of God.*

1 **L**ET vs feare therefore, lest at anie time
by forsaking the promes of entering
into his rest anie of you shulde seme to be
deprived.

2 For vnto vs was the Gospel preached as
also vnto them: but the worde that they
heard, profited not them, because it was not
a mixed with faith in those that heard it.

3 For we which haue beleued, do enter into
rest, as he said to the other, * As I haue sworne
in my wrath, If ^b they shal enter into my
rest: aithogh ^c the workes were finished
from the fundation of the worlde.

4 For he spake in a certeine place of the
seuenth day on this wise, * And God did
rest the seuenth day from all his workes.

5 And in this place againe, If they shal en-
ter into my rest.

6 Seing therefore it remaineth that some
must enter thereinto, and they to whome
it was first preached, entred not therein
for vnbelifes sake:

7 Againe he appointed ^d in Dauid a certein-
e day by To day, after so long a time,
saying, as it is said, * This day if ye heare
his voyce, harden not your hearts.

8 For ^e if Iesus had giuen them rest, then
wolde he not after this day haue spoken of
another.

9 There remaineth therefore a rest to the
people of God.

10 For he that is entred into his rest, shathe
also ceased from his owne workes, as God
did from his.

11 Let vs studie therefore to entre into that
rest, lest anie man fall after the same en-
sample of disobedience.

12 For the worde of God is liuelie, & mightie
in operation, and sharper then anie two
edged sworde, & s entreth through, euen
vnto the diuiding a sonder of the ^h soule
& the spirit, and of the ioynts, & the mar-
rie, and is a discerner of the thoghtes and
the intentes of the heart.

13 Nether is there anie creature, which is
not manifest in his sight: but all things are
naked & ⁱ open vnto his eyes, "with whome
we haue ^j to do.

*a He com-
pareth the preach-
ing of the
Gospel, as it
were, to wine,
whereof if we
will taste, that
is, heare & vn-
derstand with
pfeite, we must
seper or mixe
it with faith.
Psal. 97. 11.
b Although ^g
God by his
rest, after the
creation of his
workes, signi-
fied the spiri-
tual rest of the
faithful, yer he
sware to giue
rest in Chanaa
which was
but a figure of
the heauenlie
rest, and dured
but for a time.
Gene. 2. 2.
deu. 5. 14.
Chap. 3. 7.
c The perfe-
ction of Gods
workes, and so
his rest, signi-
fie our heauen-
lie rest.
d That is, in
the psalmes.
e Meaning
Iosiuas.
f Hathe cast
of his appeti-
tes, mortified
his selfe, renou-
ced him selfe,
and followeth
God.
g For it mor-
tally wouideth
the rebellious,
and in ^g ele &
it killeth the
olde man that
they shulde li-
ue vnto God.
h Where the
affectiōs are.
i Which con-
tinereth will &
reason.
k As that thing
which is clea-
st a sunder
men through
the middes of
the backe, and
so is made opf,
that it may be
sene throughout*

*Or, concerning whome we speake. I Therefore when we heare
his worde, we must tremble, knowing thereby that God foundeth our hearts.*

14 Seing the that we haue a great hie Priest,
which is entred into heauen, euen Iesus
the Sonne of God, let vs holde fast our
profesion.

15 For we haue not an hie Priest, which can
not be touched with the feling of our in-
firmities, but was in all things tempted in
like sorte, yet without sinne.

16 Let vs therefore go boldely vnto ^j thro-
ne of grace, that we may receiue mercie,
& finde grace to helpe in time of nede.

CHAP. V.

*He compareth Iesus Christ with the Leuitical Priests,
shewing wherein they ether agre or dissent. 11 After-
warde he reiproueth the negligence of the Iewes.*

1 **F**OR euerie hie Priest is taken from a-
mong men, and is ^a ordeined for men,
in things pertaining to God, that he may
offer bothe ^b giftes & ^c sacrifices for sinnes,

2 Which is able sufficiently to haue cōpas-
sion on them ^d that are ignorant, & that are
out of the way, because that he also is cō-
passed with infirmities,

3 And for the fames sake he is bonde to of-
fer for sinnes, as wel for his owne parte, as
for the peoples.

4 * And no man taketh this honour vnto
him self, but he that is called of God, as
was Aaron.

5 So likewise Christ toke not to him self
this honour, to be made the hie Priest, but
he that said vnto him, * Thou art my Son-
ne, this day begate I thee, gaue it him.

6 As he also in another place speaketh,
* Thou art a Priest for euer after the ^e or-
der of Melchi-sedec.

7 Which in the ^f dayes of his flesh did of-
fer vp prayers and supplications, with
strong crying and teares vnto him, that
was able to saue him from death, and was
also heard ^g him that which he feared.

8 And thogh he were the Sonne, yet lear-
ned he obedience, by the things which he
suffred.

9 And being consecrate was made the au-
tor of eternal saluation vnto all them that
obey him:

10 And is called of God an hie Priest after
the order of Melchi-sedec.

11 Of whome we haue many things to say,
which are hard to be vttered, because ye
are dull of hearing.

12 For when as cōcerning the time ye ought
to be teachers, yet haue ye nede againe ^j
we teache you the first ^k principles of the
worde of God: and are become suche as
haue nede of ^l milke, and not of strong
meat.

13 For euerie one that vseth milke, is inex-
perte in the ^m worde of righteoulnes: for
he is a babe.

14 But strong meat belongeth to them that
are of age, which through lōg custome ha-

*a He sheweth
y man cā haue
none acces to
God without
an hie Priest,
because that
of him self he
is prophane &
sinful
b Which were
of things with
out lif.
c As, of beaſts
which are kil-
led.
d That is, of
sinners.
1 Chro. 13. 10.*

*Psal. 2. 7.
chap. 1. 5.*

*Psal. 110. &
chap. 7. 17.*

*e Who was be-
nest Priest and
King
f Whe he liued
in this worl-
de.*

*g He meaneſt
that most ear-
nest pr-yer w
Christ prayed in
the garden
where he swee
drippes of
blood.
h Being in per-
plexitie & fear-
ing the hor-
rors of death.*

*i He digres-
seth till he come
to the begi-
ning of the 7.
chap.*

Or, rudiments.

*k Read. 1. Cor.
3. 2.*

*l That is, the
Gospel which
is y true know-
ledge that recei-
ueth vs when
we haue our
iustice.*

Sin against the holy Ghost. To the Hebrewes. Leui in Abrahams loines

ue their wittes exercised, to discerne bothe good and euil.

CHAP. V. I.

1 He proceedeth in reproofing them, and exhorteth them not to faint, 12 But to be stedfast & patient, 18 Forasmuch as God is sure in his promises.

1 Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the fundament of repentance from dead workes, and of faith toward God,

2 Of the doctrine of baptisment, & laying on of hands, and of the resurrection from the dead, and of eternal iudgement.

3 And this wil we do if God permit.

4 *For it is impossible that they, which were once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Ghost,

5 And haue tasted of the good worde of God, and of the powers of the worlde to come,

6 If they fall away, shulde be renewed againe by repentance: seeing they crucifie againe to them selues the sonne of God & make a mocke of him.

7 For the earth which drinketh in the raine that cometh ofte vpon it, and bringeth forth the herbes mete for them by whome it is dressed, receiueth blessing of God.

8 But that which beareth thornes & briars, is reproofed, and is nere vnto cursing, whose end is to be burned.

9 But beloued, we haue persuaded our selues better things of you, and suche as accompanie saluation, though we thus speake.

10 For God is not vnrighteous, that he shulde forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministred vnto the Saintes, & yet minister.

11 And we desire that euerie one of you shewe the same diligence, to the full assurance of hope vnto the end,

12 That ye be not slothful, but followers of them, which through faith and patience, inherite the promises.

13 For when God made the promises to Abraham, because he had no greater to sweare by, he sware by him self,

14 Saying, *Surely I wil abundantly blesse thee and multiplie thee marueilously.

15 And so after that he had taryed patiently, he enioyed the promises.

16 For men verely sweare by him that is greater then them selues, and an othe for confirmation is among them an end of all strife.

17 So God willing more abundantly to shewe vnto the heires of promises the stabilitie of his counsel, bound him self by another,

18 That by two immutable things, whe-

rein it is vnpossible that God shulde lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which we haue, as an ancre of the soule, bothe sure and stedfast, & it entrencheth into that which is within the vaile,

20 Whether the forerunner is for vs entred in, euen Iesus that is made an hie Priest for cuer after the order of Melchi-sedec.

CHAP. V. I.

1 He compareth the Priesthode of Christ vnto Melchi-sedec. 11 Also Christs Priesthode with the Leuites.

1 For this Melchi-sedec was King of Salem, the Priest of the most hie God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, he is also King of Salem, that is, King of peace,

3 Without a father, without mother, without kined, and hath neither beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for cuer.

4 Now consider how great this man was, vnto whome euen the Patriarke Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthode, haue a commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But he whose kined is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here me that dye, receiue tithes: but there he receiue them, of whome it is witnessed, that he liueth.

9 And to say as the thing is, Leui also which receiue tithes, payed tithes in Abraham.

10 For he was yet in the loines of his father Abraham, when Melchi-sedec met him.

11 If therefore perfection had bene by the Priesthode of the Leuites (for vnder it the Law was established to the people) what needed it furthermore, that another Priest shulde rise after the order of Melchi-sedec, & not to be called after the order of Aaron?

12 For if the Priesthode be changed, then of necessitie must there be a change of the Law.

13 For he of whome these things are spokē, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprang out of Iuda, concerning the which tri-

He returneth to the comparison betwene Christs Priesthode & the Leuitical which he had begun in the 5. chap. 1 Which is heauen whether Christ is gone before to prepare vs place.

Gen. 14. 18

a So called, because that Moses maketh no mention of his parents kinfolkes, but as he had bene suddenly sent of God into the worlde to be a figure of Christ cuerlasting Priest, & shortly taken out of the world againe, so Christ as touching his humancie had no father, and concerning his diuinitie, none other.

Num. 18. 19. deu. 18. 1.

1of. 14. 1.

b That is, the chief of fathers.

c The Leuites had commandement to receiue that, which Abraham gaue freely to Melchi-sedec.

d Was begotten of Abraham.

e The Leuites receiued tithes of their brethren, but Melchi-sedec of Abraham, the patriarke: therefore his priesthode is more excellent then the Leuitical.

f Because there is no mention of his death.

g The Lawe and Priesthode are bothe of one condition: so that bo the Aarous & Moses office pertaine to Christ, which is Priest & Law maker.

a That is, the first iudgments of our Christian religion. b He mentioneth five points of the catechisme, & was then in vie: 5 confession of amedement of life: the same of the faith: a briefe explication of Baptisment, and laying on of hands: 5 article of the resurrection, & the last iudgement.

Mat. 12. 49. 2. pet. 2. 20.

chap. 10. 26.

c Then the use of baptisment was declared when on the soleme dayes appointed to baptize the Church came together. d It is Gods singular gift to increas in knowledge, & to go forward in the vnderstanding of Gods worde.

e They which are apostates, & sinne against the holy Ghost, hate Christ, crucifie & mocke him, but to their owne destruction, & therefore fall into desperation, & can not repent.

f Whereby it may appeare, that you are fully persuaded of life cuerlasting.

g As the holie fathers, Prophetes & martyrs, that were before vs.

Gen. 12. 3. 17. 4. 22. 16.

h Because of mans wickednes, which wil not beleue God except he sweare.

i Gods worde & othe, are two things in him vchangeable.

be Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made *Priest* after the Law of the carnal commandment, but after the power of the endles life.

17 For he testifieth *thus*, *Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandment that went afore, is difanulled, because of *y* weakenes thereof, and vnprofitableness.

19 For the Law made nothing perfit, but the bringing in of a better hope *made perfit*, whereby we drawe nere vnto God.

20 And forasmuche as it is not without an othe (for these are made Priests without an othe:

21 But this, he *is made* with an othe by him that said vnto him, *The Lord hath sworn, & will not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 By so muche is Iesus made a suretie of a better Testament.

23 And among the many were made Priests, because they were not suffred to endure, by the reason of death.

24 But this man, because he endureth euer, hath an *euerlasting* Priesthode.

25 Wherefore, he is able also *perfectly* to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 For suche an hie Priest it became vs to haue, which is holie, harmeles, vndefiled, separate from sinners, and made hier then the heauen:

27 Which needeth not daily as those hie Priests to offer vp sacrifice, *first for his owne finnes, and then for the peoples: for that did he *once*, when he offered vp him self.

28 For the Law maketh men hie Priests, which haue infirmitie: but *y* worde of the othe that was *since* the Law, maketh the Sonne, who is consecrated for euermore.

CHAP. VIII.

6 He proueth the abolishing of the Levitical Priesthode, as of the olde Couenant by the spiritual & euerlasting Priesthode of Christ, & And by the new Couenant.

1 **N**OW of the things which we haue spoken, *this is* the summe, that we haue suche an hie Priest, *y* sitteth at the right hand of the throne of the maiestie in heauens,

2 And is a minister of the *Sanctuarie*, and of the true *Tabernacle* which the Lord plight, and not *man*.

3 For *euerie* hie Priest is ordained to offer true Tabernacle, and that he muste nedes be made man, to the might haue a thing to offre, which was his bodie.

bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer giftes,

5 Who serue vnto the paterne & shadowe of heauenlie things, as Moses was warned by God, when he was about to finish the Tabernacle. *Se, said he, that thou make all things according to *y* paterne, shewed to thee in the mount.

6 But now *our hie Priest* hath obtained a more excellent office, inasmuche as he is the Mediator of a better Testament, which is established vpō better promises.

7 For if that first Testament had bene fauoreles, no place shulde haue bene sought for the seconde.

8 For in rebuking them he saith, *Beholde the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the houses of Iuda a new Testament:

9 Not like the Testamēt that I made with their fathers, in the day that I toke them by the hand, to leade them out of the land of Egypt: for they *continued* not in my Testament, and I regarded the not, saith the Lord.

10 For this is the Testamēt that I will make with *y* house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people,

11 And they shall not *teache* euerie man his neighbour & euerie man his brother, saying, Knowe *y* Lord: for all shall knowe me, from the least of the to the greatest of them.

12 For I will be merciful to their vnrighteousnes, and I will remember their finnes and their iniquities no more.

13 In that he saith a newe Testament, he hath abrogate the olde: now that *is* difanulled & waxed olde, is readie to vanish away.

CHAP. IX.

1 How that the Ceremonies and sacrifices of the Lawe are abolished. 11 By the eternitie and perfection of Christs sacrifice.

1 **T**HEN the first Testament had also ordinances of religion, and a worldlie Sanctuarie.

2 For the first *Tabernacle* was made, wherein was the candlestick, and the table, & the shewbread, which *Tabernacle* is called the Holie places.

3 And after the *seconde* vaile was the *Tabernacle*, which is called the Holiest of all,

4 Which had the golden senser, and the Arke of the Testament ouerlaide rounde about with gold, wherein the golden pot

Exod 25, 40. alt 7, 44.

c Semg the of feelings of the Leuites were but shadowes of heauenlie things, as appeared by the orach to Moses, it followeth then *y* Christs heauenlie Sanctuarie, his Tabernacle and office are farre more excellent. 10, 11, 17.

1er 3, 31.

rom 11, 27.

chap. 10, 16.

f That is, whē Christ shall reinitur finnes by the preaching of the Gospel signifying *y* there shulde be no more distinction, but all shall be made one Church. h Man by trasgressing the bades of the Couenant, colde not enioye the comodities thereof.

i Men shall not in the time of the Gospel be so ignorant as they were before. j God muche more profrely through Christ.

10r, Tabernacle 10r, ceremonie. a Not heauenlie and spiritual.

Exod. 26, 1. & 36, 1.

b That is, on the inward side of the vaile which was hid from the people.

Which stode in outward and corporall ceremonies. Psal. 110, 4. chap 5, 6.

i For *y* Lawe hath no vertue nor profit til a man become to Christ. 10r, it was an enuolucion of a better hope.

Psal. 110, 4.

Or, couenant. k Therefore all others are bla phemous. *y* ether make them felices his successors, or pretende any other sacrifice.

l The frute of his Priesthode is to saue & that fully and perfectly, not by supplying that *y* wanteth, but by taking away the Lawe which is vnperfect & by reason of our infirmitus. m And can not without blasphemie be said to be offered againe, or els by any creature: for none colde offre him, but him self.

Leu. 16, 3.

n Not that it was first made after the Lawe was giuen: but because the declaration of *y* eternal othe was the reuelled to the world.

a That is, heauen.

b Which is *y* bodie of Christ.

c For els it shulde be corruptible. d He proueth that Christs bodie is the iugent that he

The force of Christs death. To the Ebrewes. Christ once offered.

Nom. 17. 16.
1. King. 8. 9.
2. Chron. 5. 10.
Exod. 27. 22.
Or. cover of the ark.

which had manna, *10. 46.* and *Aarons rodde that had budded, and the * tables of the Testament.

5 *And ouer the Arke were the glorious Cherubims, shadowing the mercie seat: of which things we wil not now speake particularly.

6 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, & accomplished the seruice.

Exo. 29. 10.
Leu. 16. 2.

7 But into the second went the * hie Priest alone, once euerie yere, not without blood which he offered for him self, and for the "ignorances of the people.

Or. error.

8 Whereby the holie Gost this signified, that the way into the Holiest of all was, not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that colde not make holie, concerning the conscience, and him that did the seruice,
 10 Which onely wash in meats and drinks, and diuers washings, and carnal rites, vntil the time of reformation.

c. For so long as the hie Priest offered once a yere for his owne finnes & for the peoples, and also while this earthlie tabernacle stode, the way to the heauēlie Tabernacle, which is made open by Christs blood, colde not be entred into.
Or. pers. d.

11 But: Christ being come an hie Priest of good things to come, by a greater and a more perfecte Tabernacle, not made with hands, that is, not of this buylding,

d. Nether yet him for whom they were offered.
e. Which ceremonies although they were ordeined of God, yet considered in them selves, or els compared with Christ, are but carnal, grosse, and earthlie & touche not the soule.

12 Nether by the blood of goates and calues; but by his owne blood entred he in once vnto the holie place, and obtained eterna redemption for vs.

Or. pers. d.
f. Til the newo testament was appointed.
g. Which was his bodie and humane nature
Rom. 5. 6.
1. pet. 3. 18.
h. Which is heauen.
i. For Christ was the sacrifice, the Tabernacle and the Priest.
Gal. 3. 13.
k. The Leuitical Priest offered beaſts blood: but Christ the true and eternal Priest offered his owne blood, which was moſte holie and pure: the Leuitical Priest offered yerely, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holie for euer all the that beleue.

13 *For if the blood of bulies & of goates & the ashes of an heifer, sprinkling the that are vnclene, sanctifieth as touching the purifying of the flesh,

14 How muche more shal thy blood of Christ which through the eternal Spirit offered him self without spot to God, purge your conscience from dead workes, to serue the liuing God?

Leu. 16. 14.
Nom. 19. 4.
1. Pet. 1. 19.
1. Iohn 1. 9.
1. Iohn 3. 5.

15 And for this cause is he the Mediatour of the new Testamēt, that through death which was for the redēption of the transgressions that were in the former Testament, they which were called, might receive the promes of eternal enheritance.

Luk. 2. 7. 4.
g. Which was his bodie and humane nature
Rom. 5. 6.
1. pet. 3. 18.
h. Which is heauen.
i. For Christ was the sacrifice, the Tabernacle and the Priest.
Gal. 3. 13.

16 For where a testament is, there must be the death of him that made the testamēt.

17 *For the testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a liue.

k. The Leuitical Priest offered yerely, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holie for euer all the that beleue.

18 Wherefore nether was the first ordeined without blood.

19 For when Moses had spoken euerie precept to the people, according to the Law,

l. Outwardly in the sight of man.
m. Which of the fleshe procure death & are the frutes thereof.
n. Made betwene God and Christ, who by his death shulde make vs heires.
o. He proueth that Christ must dye, because the couenant or testamēt is of none effect without the death of the testator.
p. Without the death of beaſts that were sacrificed & signified, that Christ wolde pacifie his Fathers wrath with his blood.

he toke the blood of calues and of goates, with water and purple wolle and hyssoppe, and sprinkled bothe the boke, and all the people,

20 *Saying, This is the blood of the Testament, which God hath appointed vnto you.

Exo. 24. 8.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heauēlie things shulde be purified with suche things: but the heauenlie things themselves are purified with better sacrifices then are these.

q. Albeit there is but one sacrifice, which is Christ him selfe once offered, yet because this true & eternal sacrifice is compared with all those which were figuratiue, & is more iusticie then all they, therefore he calleth it in the plural number, sacrifices.
Or. pers. r.
r. Therefore to make any other offering of sacrifice for sinne after that Christ is died was once offered, is blasphemie.
s. Which is the latter daies when Christ came.

24 For Christ is not entred into the holie places that are made with hands, which are similitudes of the true sanctuary: but is entred into very heauen, to appeare now in the sight of God for vs,

25 Not that he shulde offer him self often, as the hie Priest entred into the Holie place euerie yere with other blood,

26 (For then must he haue often suffred sinne the sanctificatiō of the worlde) but now in the end of the worlde hath he appeared once to put away sinne, by the sacrifice of him self.

27 And as it is appointed vnto men that they shal once dye, and after that commeth the iudgement,

28 So *Christ was once offered to take away the sinnes of many, and vnto them that loke for him, shal he appeare the seconde time without sinne vnto saluation.

CHAP. X.

The elde lawe had no power to cleanse away sinne.
10. But Christ did it with offering of his bodie once for all.
22. An exhortation to receive the goodnes of God thankfully with patience and stedfast faith.

1 For the Law hauing the shadowe of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer yere by yere continually, sanctifie the commers thereunto.

Leu. 16. 14.
a. Which was as it were the first draught and purraite of those sacrifices, which they offer yere by yere continually, sanctifie the commers there to come.
b. Which are eternal
Or. subst. ancc.
Or. make profice
c. When Christ was made mā.
Leuit. 16. 14.
Psal. 40. 7.

2 For wolde they not then haue ceased to haue bene offered, because that the offerers once purged, shulde haue had no more conscience of sinne?

3 But in those sacrifices there is a remembrance againe of finnes euerie yere.

4 For it is vnpossible that the blood of bulles & goates shulde take away finnes.

5 Wherefore when he commeth into the worlde, he saith, *Sacrifice & offering thou woldest not: but a bodie hast thou ordeined me.

d. In the hebrewe it is, thou hast perced mine eares throwe, that is, hast made me prompt and ready to heare: and in thy greke, thou hast made me a bodie, that is, to obey thee, which bothe tend to one purpose.

6 In burnt offrings, & sinne offrings thou hast had no pleasure.

e Or rolle and folding: for in olde time they vied to folde bookes like rolles.

f That is, sacrifices. g Which is, wil of God to stand content with Christs sacrifice.

Chap. 13.

Psal 110. 1. 1. cor. 15. 25. chap. 13. h That is, sanctified to God and made perfect.

Ierem. 31. 33. chap. 8. 8. rom. 11. 27.

Where there remaine no finnes to be forgiven, there is no more sacrifice: seeing therefore that onely Christs death haue washed awaye all finnes, and doeth euer a fresh wile finnes do repen, there can be none other sacrifice but, & it can be no more repeated.

k For the offering of thanksgiving, is y onely sacrifice now of the Christians, is not for finnes: but a thanksgiving, & an offering vp of our selues & ours lwe by Christs haue y libertie w the ancient fathers colde not haue by y Law.

Chap. 6. 14. m The blood of Christs is alwayes fresh & liuelie, before the father to sprinkle and quicken vs. n That is, hauing our hearts made pure. o Of Christs seconde coming. p That is, forsake Iesus Christ, as Indas, Saul, Arius, Iulian the apostat did.

7 Then I said, Lo, I come (In y beginning of the booke it is written of me) that I shulde do thy wil, o God.
 8 Aboue, when he said, Sacrifice & offering, and burnt offerings, & sinne offerings thou woldest not haue, nether hadst pleasure therein (which are offered by the Law)
 9 Then said he, Lo, I come to do thy wil, o God, he taketh awaye the first, that he may establish the seconde.
 10 By the which wil we are sanctified, euen by the offering of the bodie of Iesus Christ once made.
 11 And euerie Priest appeareth dailey ministering, and oft times offereth one maner of offering, which can neuer take awaye finnes:
 12 But this man after he had offered one sacrifice for finnes, * sitteth for euer at the right hand of God,
 13 And from hence forth tarieth, * til his enemies be made his foete.
 14 For with one offering harhe he consecrated for euer them that are sanctified.
 15 For the holie Gost also beareth vs recorde: for after that he had said before,
 16 * This is the Testament that I wil make vnto them after those daies, faith y Lord, I wil put my Lawes in their heart, and in their mindes I wil write them.
 17 And their finnes and iniquities wil I remember no more.
 18 Now where i remission of these things is, there is no more offering for sinne.
 19 Seing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holie place
 20 By the new and liuing way, which he harhe prepared for vs, through the vaile, that is, his flesh:
 21 And seing we haue an hie Priest, which is ouer the house of God,
 22 Let vs drawe nere with a true heart in assurance of faith, n sprinkled in our hearts from an euil conscience, and washed in our bodie with pure water.
 23 Let vs kepe the profession of our hope, without wauering (for he is faithful that promised)
 24 And let vs consider one another, to prouoke vnto loue, and to good workes,
 25 Not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhorte one another, & that so muche the more, because ye se that the o day draweth nere.
 26 * For if we sinne p willingly after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for finnes,
 27 But a feareful loking for of iudgement,

& violet fyre, which shal deuoure the aduerfaries.
 28 He that despiseth Moses Law, dyeth without mercie * vnder two, or thre witnesses.
 29 Of howe muche sorer punishment suppose ye shal he be worthie, which treadeth vnder fote the Sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith he was sanctified, and doeth despite the Spirit of grace?
 30 For we knowe him that hathe said, * Vengeance belongeth vnto me: I wil recompense, faith the Lord. And againe, The Lord shal iudge his people.
 31 It is a feareful thing to fall into the hands of the liuing God.
 32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,
 33 Partely while you were made a gazing stocke bothe by reproches and afflictions, and partely while ye became companions of them which were to tosse to and fro.
 34 For bothe ye sorowed with me for my bondes, and suffred with ioye the spoyling of your goods, knowig in your selues how that ye haue in heauen a better, and an enduring substance.
 35 Cast not awaye therefore your confidence which hathe great recompense of rewarde.
 36 For ye haue nede of pacience, that after ye haue done the wil of God, ye might receiue the promes.
 37 * For yet a verie litle while, and he that shal come, wil come, and wil not tarie.
 38 Now the iust shal liue by faith: but if anye withdrawe him self, my soule shal haue no pleasure in him.
 39 But we are not they which withdrawe our selues vnto perdition, but folowe faith vnto the conseruation of the soule.
 CHAP. XI.
 1 What faith is, and a comendation of the same. 9 Without faith we can not please God. 16 The steadfast belefe of the fathers in oldesime.
 1 Now faith is the gronde of things, which are hoped for, and the euidence of things which are not sene.
 2 For by it our elders were wel reported of.
 3 * Through faith we vnderstand that the worlde was ordeined by y worde of God, so that the things which we se, are not made of things, which b did appeare.
 4 By faith Abel * offered vnto God a greater sacrifice then Cain, * by the which he obtained witness that he was a righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.
 5 By faith was * Enoch taken awaye, that he shulde not se death: nether was he fo

Dent. 19. 17. mat. 18. 16. ioh. 8. 17. 2. cor. 13. 1.

Dent. 32. 39. rom. 12. 19. q Whereby it is euident that the Apostle here onely meaneth of y sinne, w is against the holie Gost, as also Chap. 6. 4. r Defend the godlie and punish y wicked.

f For y which thing also S. Paul praisth the Philippiis & The saloniens. * Or, of that flasse

Habak. 2. 4. rom. 1. 17. galat. 3. 11.

Chap. XI. a Haue bene approued, and so obtained saluation. b For God made all things of nothing. c Meaning, faith.

Gen. 1. 3. ioh. 1. 10. d Because God receiued him to mercie, therefore he imputed him righteous. e That is, liueth. Gen. 4. 4. Mat. 23. 35. f For Enochs & Elias taking vp was such a thing, as is spoken of. 1. Cor. 15. 51. & 1. thel. 4. 15. Gen. 5. 24. eccles. 4. 13. & 49. 16.

The force of faith. To the Hebrewes. How faith worketh.

unde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that cometh to God, must beleue that God is, and that he is: & a rewarder of them that seke him.

Gen. 6. 13.

eccl. 4. 15.
E First God must sople vs before we can seke him: then we must seke him with a pure heart in Christ, who is reuiled in his word: & thereby we learne to beleue Gods fre mercie towardes vs in his Sonne, through whom we obteine the rewarde of his promes, & not of our desertes.

Gen. 18. 4.

h For all things in the worlde are subie& to corruption.

Gen. 17. 19. & 21. 2.

Eccl. 4. 22.
i Eue as dead.

k Which was the enioying of the land of Canaan
l With y eyes of faith

m And therefore put not their confidence in things of this worlde.
n That is, of Mesopotamia.

Gen. 22. 10.

eccl. 4. 4. 20.
Gen. 21. 12.

rom. 9. 7.

o For it might seme to y flesh y the promes was contrarie to this comandement, to sacrifice his sonne.

Gen. 27. 28.

Gen. 49. 18.

Gen. 47. 31.
p O, worshiped towarde the end of his staffe.
Gen. 30. 29.

7 By faith * Noe being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his housholde, through the which Arke he condemned the worlde, & was made heire of the righteousnes, which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he shulde afterwarde receiue for inheritance, and he went out, not knowing whether he went.

9 By faith he abode in the land of promes, as in a strange country, as one that dwelt in tentes with Isaac and Iacob heires with him of the same promes.

10 For he looked for a citie hauing a fundacion, whose buylder and maker is God.

11 Through faith * Sarra also receiued strength to conceiue seds, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, eue of one which was dead, so manie as * the starres of the skie in multitude, and as the sand of y sea shore which is innumerable.

13 All these dyed in faith, and received not the promises, but sawe them a farre of, and beleued them, and receiued them thankfully, and confessed that they were strangers and pilgremes on the earth.

14 For they that say suche things, declare plainly that they seke a country.

15 And if they had bene mindeful of that country, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenlie: wherefore God is not ashamed of them to be called their God: for he haue prepared for them a citie.

17 By faith * Abraham offred vp Isaac, when he was tryed, & he that had receiued the promises, offred his onely begottē sonne.

18 (To whome it was said, * In Isaac shall thy seds be called)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sorte.

20 By faith * Isaac blessed Iacob and Esau, concerning things to come.

21 By faith * Iacob when he was a dying, blessed bothe the sonnes of Ioseph, and * leaning on the end of his staffe, worshipped God.

22 By faith * Ioseph when he dyed, made

mention of the departing of y childre of Israel, & gaue comandement of his bones.

23 * By faith Moses when he was borne, was hid thre moneths of his parentes, because they sawe he was a proper childe, nether feared they the Kings * commandement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the rewarde.

27 By faith he forsoke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is iniustible.

28 Through faith he ordeined the Passouer and the effusion of blood, lest he that destroyed the first borne, shulde touche them.

29 By faith they * passed through the red sea as by drye land, which whē the Egyptians had assaied to do, they were drowned.

30 By faith the walles of Iericho fell downe after they were compassed about seuen dayes.

31 By faith the harlot * Rahab perished not with them which obeyed not, whē she had receiued the spies peaceably.

32 And what shall I more say: for the time wolde be short for me to tell of * Gedeon, of * Barac & of * Sampson, & of * Iephthae, also of * Dauid, and Samuel, and of the Prophetes:

33 Which through faith subdued kingdomes, wrought righteousnes, obtained the promises, stopped the mouthes of lions,

34 Quenched the violence of fyre, escaped the edge of the sworde, of weake were made strong, waxed valiant in battel, turned to flight the armies of the aliantes.

35 The women receiued their dead raised to life: other also were racked, and wolde not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sworde, they wandered vp and downe in shepes skinnes, and in goares skinnes, being destitute, afflicted, & tormented:

38 Whome the worlde was not worthie of: they wandered in wildernesses and mountaines, & dennes, & caues of the earth.

39 And these all through faith obtained good reporte, & receiued not y promes,

p The entings of the worlde, we drawe vs from God, and which we can not vfe without prouoking of Gods angre.

Exod. 12. 22.

Exod. 14. 22.

Iosh. 6. 20.

Iosh. 6. 23.

Iosh. 2. 1.

Iudg. 6. 11.

Iudg. 4. 6.

Iudg. 13. 24.

Iudg. 11. 1.

1 Sam. 1. 20.

1 Sam. 13. 14.

q Or tise thereof.

r As Elias raised vp y widowe of Sareptas sonne, and Elishus the Sunamites sonne.

s They had not suche cleare light of Christ as we for they looked for that we haue: therefore it were shame for vs, if at least we haue not as great conrancia as they.

Christ is our example. Chap. XII. Iesus the mediator. 106

^t For we are all one bodie together.

40 God prouiding a better thing for vs, that they ^t without vs shulde not be made perfite.

CHAP. XII.

1 An exhortation to be patient and stedfast in trouble & aduersitie, vpon hope of euerlasting rewarde. 25 A commendation of the new Testament about the olde.

W Herefore, *let vs also, seing that we are compassed with so great a "cloud of witness", cast away euerie thig that ^a presseth downe, and the sinne that ^b hangeth so fast on: let vs runne with patience the race that is set before vs, ^b Looking vnto Iesus the autor and finisher of our faith, who for the ioye that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

^c Consider therefore him that endured such speakeing against sinners, lest ye shulde be wearied and fainte in your mindes.

^d Ye haue not yet resisted vnto blood, striving against sinne.

^e And ye haue forgotten the consolation, which speaketh vnto you as vnto childre, *My sonne, despise not the chastening of the Lord, nether faint when thou art rebuked of him.

^f For whome the Lord loueth, he chasteneth: and he scourgeth euerie sonne that he receiueth.

^g If ye endure chastening, God offreth himself vnto you as vnto sunnes: for what sonne is it whome the father chasteneth not?

^h If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not ^d sonnes.

ⁱ Moreouer we haue had the fathers of our "bodies which corrected vs, and we gaue them reuerence: shulde we not muche rather be in subiection vnto the Father of "spirits, that we might liue?

^j For they verely for a fewe dayes chastened vs after their owne pleasure: but he *chasteneth vs* for our profit, that we might be partakers of his holines.

^k Now no chastising for the present seemeth to be ioyous, but grievous: but afterwarde, it bringeth the quiet frute of righteounes, vnto them which are thereby exercised.

^l Wherefore lift vp *your* hāds which hang downe, and *your* weake knees,

^m And make straight steppes vnto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

ⁿ *Followe peace with all men, and holines, without the which no man shal se the Lord.

^o Take hede, that no man fall away from the grace of God: let no ^h roote of bitternes spring vp and trouble you, lest thereby may be defiled.

16 Let there be no fornicator, or prophane persone as *Esaū, which for a portion of meat folde his byrth right.

17 *For ye knowe how that afterwarde also when he wolde haue inherited the blessing, he was reiected: for he founde no place to ¹ repentance, thogh he soght *the blessing* with teares.

18 For ye are not come vnto the * mounte that ^k might be touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest,

19 Nether vnto the founde of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the worde shulde not be spoken to them any more.

20 (For they were not able to abyde that ^w was commanded, *Yea, thogh a beast touche the mountaine, it shalbe stoned, or thrust thorow with a darte:

21 And so terrible was the light which appeared, that Moses said, I feare & quake.)

22 But ye are come vnto the mounte ¹ Siō, and to the cite of the liuing God, the ^m celestiall Ierusalem, and to the companie of innumerable ⁿ Angels,

23 And to the cōgregation of the first borne, which are written in heauen, & to God the iudge of all, and to the spirits of iust and perfite men,

24 And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of *Abel.

25 Set that ye despise not him that speaketh: for if they escaped not which refused ^h i, that spake on ^e earth: muche more shal we not ^{escape}, if we turne away from him, that *speaketh* from heauen.

26 Whose voyce then shouke the earth, and now hathe declared, saying, * Yet once more wil I shake, not the earth onely, but also heauen.

27 And this *worde*, Yet once more, signifieth the remouing of those things, which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remaine.

28 Wherefore seing we receiue a kingdome, which cannot be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerēce and feare.

29 For *euen our God is a ^r cōsuming fyre.

CHAP. XIII.

1 He exhorteth vs vnto loue. 2 To hospitalitie. 3 To thinke vpon suche as be in aduersitie. 4 To mainteine wedlocke. 5 To auoide couetousnes. 7 To make muche of them that preache Gods worde. 9 To beware of strange learning. 13 To be content to suffre rebuke with Christ. 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.

Rom. 6. 4. eph. 4. 23. colof. 3. 8. 1. pet. 2. 1.

^a Or, multitude. ^a As riches, carcs and such like, and so to become Christs disciples, by denyng our selues, and taking our crosse to followe him.

^b Or, safely cōpasseth vs about.

^c As being our marke. ^c Which by reason of our concupiscence assaileth vs on all sides. ^d Psou. 3. 11. reue. 3. 17.

^d He concludeth that they which refuse the crosse, deny to be of ^h number of Gods children, but are bastards.

^e Which haue naturally begotten vs. ^f As he doeth creat our spirits without any worldlie meane, so he doeth instructe and mainteine them by the wonderful vertue of his Spirit.

^g Their halting partely declared their sloenes, & partely their inconstancie in doctrine: therefore they were in danger to be punished.

Rom. 12. 18. ^h As hereties or apostates.

ⁱ He was full of delcpe and disdain, but was not touched with repentance to be displeas'd for his sinnes & for seke amendment. ^k Exod. 19. 13. & 20. 21. ^k Which might be touched and tene, for as muche as it was materiall, but God had cōsidered that none shulde touche it. ^l Exod. 19. 13.

^l Whence the worde of God must come. ^m Which shal be extended through all the world. ⁿ By the Gospell we are ioyned with the Angels and Patriarkes.

Gen. 4. 10.

^o Which spake but rudely in comparison of Christ, who preached not the Lawe but the Gospell. ^o Hag. 2. 7.

Deu. 4. 24. ^p To destroy them that resist him.

Sondrie exhortacions. To the Hebrewes. The great shepherd.

Rom. 12. 10.
1. pet. 4. 9.
Gen. 18. 3.
1. 19. 2.

a As incontinencie is a disease commune to men of all forces and degrees, so marriage the remedie is offered by the mercie of God to all manner of men without respect.

b The Lord.

Ios. 1. 9.

Psal. 118. 6.

c He was, is, & shalbe the foundation of the Church for euer.

d Whatsoeuer doctrine is not according to the simple trueth of Gods worde, is strange.

e By reprouing them which superstitiously put difference betwixt meats he cōdemned all the seruice which stode in ceremonies, cōparing it with the spiritual worshipping, & regeneration.

Lewi. 6. 30.

16. 27.

f They that sticke to ceremonies of Law, can not eate, that is, can not be partakers of our altar, which is thanksgiving and liberalitie, which two sacrifices or offerings are now onely left to Christians.

g So that the Priests had no piece thereof.

1 Let brotherlie loue continue.

2 Be not forgetful to lodge strangers: for thereby some haue received Angels into their houses vnwares.

3 Remember them that are in bondes, as though ye were bonde with them: and them that are in affliction, as if ye were also afflicted in the bodie.

4 Marriage is honorable among all, and the bed vndefiled: but whoremungers & adulterers God wil iudge.

5 Let your conuersation be without couetousnes, and be content with those things that ye haue: for he hath said, * I wil not faile thee, nether forsake thee:

6 So that we may boldly say, * The Lord is mine helper, nether wil I feare what man can do vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith followe, considering what hath bene the end of their conuersation.

8 Iesus Christ yesterday, and to day, the same also is for euer.

9 Be not caried about with diuers & strange doctrines: for it is a good thing that the heart be stablished with grace, & not with meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar whereof they haue no autoritie to eate which serue in the Tabernacle.

11 For the bodies of those beastes whose blood is brought into the Holie place by the hie Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs go forthe therefore out of the campe, bearing his reproche.

14 For here haue we no continuing citie: but we seke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the frute of the lippes, which confesse his Name.

16 To do good, & to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, & submit your selues: for they watch for your soules, as they that must giue accounts, that they may do it with ioye, and not with grief: for that is vnprofitable for you.

18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that broght againe from the dead our Lord Iesus, the great shepherde of the shepe, through the blood of the euerlasting Couenat,

21 Make you perseute in all good workes, to do his wil, working in you that which is pleasant in his sight through I E S U S C H R I S T, to whome be praise for euer & euer, Amen.

22 I beseeche you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes.

23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I wil see you.

24 Salute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you.

25 Grace be with you all, Amen.

h Thanksgiuing & doing good are our onelie sacrifices which please God.

i Read Act. 10. 28 and 104. 104.

Written to the Hebrewes from Italie, and sent by Timotheus.

THE GENERAL Epistle of Iames.

THE ARGUMENT.

Iames the Apostle and sonne of Alphaeus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, nether to boast of an ydle faith, but to declare a true faith by liuelie frutes, to auoide ambition, to bridel the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to riter their faultes when they haue offended, to praye one for another, and to bring him which is out of the way, to the knowledge of Christ.

* That is, write to no one man, citie or countrey, but to all the Iewes generally, being now dispersed

To endure tentacions. Chap. I. II. Receiue the worde. 107

CHAP. I.

1 He exhorteth to reioyce in trouble, 6 To be seruent in prayer with stedfast beliefe, 17 To loke for all good things from aboue. 21 To forsake all vice, and thankfully to receiue the worde of God, 22 Not onely hearing it, & speaking of it, but to do thereafter in dede. 27 What true religion is.

I AMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, & are scattered abroade, salutation.

2 My brethré, counte it excedding ioye, whé ye fall into diuers tentacions,

3 * Knowing that the trying of your faith bringeth forthe pacience.

4 And let pacience haue her perfitte worke, that ye may be perfitte and entier, lacking nothing.

5 If any of you lacke wifdome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shal be giuen him.

6 * But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caryed away.

7 Nether let that man thinke that he shal receiue any thing of the Lord.

8 A wauering minded man is vnstable in all his wayes.

9 Let the brother of lowe degree reioyce in that he is exalted:

10 Againe he that is riche, in that he is made lowe: for as the flower of the grasse, shal he vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, & the beautie of the facion of it perisheth: euen so shal the riche man fade away in all his wayes.

12 * Blessed is the man, that endureth tentacion: for when he is tryed, he shal receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say whé he is tempted, I am tépted of God: for God can not be tépted with euil, nether tempteth he any man.

14 But euerie man is tempted, when he is drawne away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forthe sinne, and sinne when it is finished, bringeth forthe deathe.

16 Erre not, my deare brethren.

17 Euerie good giuing, and euerie perfitte gift is from aboue, and cometh downe fro the Father of lights, with whome is no variableness, nether shadowing by turning.

18 Of his owne wil begate he vs with the worde of truth, that we shulde be as the first frutes of his creatures.

19 Wherefore my deare brethré, let euerie man be swift to heare, slowe to speake, & slowe to wrath.

20 For the wrath of man doeth not accomplish the righteoufnes of God.

21 Wherefore lay aparte all filthines, & superfluitie of malicioufnes, & receiue with mekenes y worde that is grafted in you, which is able to saue your soules.

22 * And be ye doers of the worde, and not hearers onely, deceiuing your owne selues.

23 For if anie heare the worde, & do it not, he is like vnto a man, that beholdeth his natural face in a glasse.

24 For when he hath considered him self, he goeth his way, & forgetteth immediatly what maner of one he was.

25 But who so loketh in the perfit Law of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shal be blessed in his dede.

26 If anie man among you semeth religious, and refraineth not his tongue, but deceiuet his owne heart, this mans religion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherles, and widdowes in their aduersitie, and to kepe him self vnspotted of the worlde.

CHAP. II.

1 He forbiddeth to haue anie respect of persones, 5 But to regarde the poore as wel as the riche. 6 To be leuiing and merciful. 14 And not to boast of faith where no dedes are. 17 For it is but a dead faith, where good workes followe not.

1 MY brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persones.

2 For if there come into your companie a man with a golde ring, and in goodlie apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him y weareth the gaye clothing, and say vnto him, Sit thou here in a good place, & say vnto the poore, Stand thou there, or sit here vnder my fote stole,

4 Are ye not partial in your selues, and are become iudges of euil thoughts?

5 Harken my beloued brethren, hath not God chosen the poore of this worlde, that they shulde be riche in faith, and heirs of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. Do not the riche oppresse you by tyrannie, and do not they drawe you before the iudgement seates?

7 Do not they blaspheme the worthie Name after which ye be named?

8 But if ye fulfil the royal Law according

Trou. 17, 27. k That is, prompt to learne. l For we can not heare God except we be peaceable, & modeste. m But hindereth Gods worke in vs. n By hearing y worde preached. Mat. 7, 21. rom. 2, 13.

o So Gods worde is a glasse wherein we must beholde our selues, & become like vnto him.

p In so behauing him self.

q As esteeming faith and religion by the outward appearance of men. Or, acceptaui.

b That is, are ye not euil affectioned? c Seeing God remembereth the, we may not contemne the. d The Name of God and Christ, whereof you make profession: & in that they dishonour God, it is not meeto that you his children shulde honour the. e Which is here taken prouerbially, for the high or brode way, wherein there is no turning, and euerie man as the riche.

go it: so euerie man is our neighbour, as wel the poore

107. afflictions.

Rom. 5, 3. a Afflictions trye our faith & ingendre pacience.

b Our pacience ought to continue to y end till by working it hath polished vs, & made vs perfect in Christ. c To endure paciently what soeuer God layeth vpon him.

Mat. 7, 7.

mar. 11, 24.

luk. 11, 9.

iohn 14, 13.

& 16, 23.

d Douting in doctrine, or of Gods wil.

107. double.

e That he is called to the companie of Christ and his Angels.

Eccles. 14, 18.

isa. 40, 6.

1. pet. 1, 24.

f Or contemptible to y worlde.

Job 5, 17.

107. in all his thoughts and deader.

107. moued to euil.

g He meaneth now of the inward tentacions as of our disordered appetites, which cause vs to finne.

h Seeing all good things come of God, we ought not to make him the author of euil.

i He alludeth vnto the sunne which in his course and turning sometime is cleare and bright, sometime darke and cloudie: but Gods liberality is euer like it self, bright and continualy shining.

Lew. 19. 18.
mat. 22. 39.
mar. 12. 31.
rom. 13. 9.
gal. 3. 5. 14.
Lew. 19. 15.
deuter. 1. 17.
E 16. 19.
Mat. 5. 19.
Ezod 20. 14.
deut. 5. 18.

f By the mer-
e of God &
deliuereth vs
from the curſe
of the Lawe.
g And feareth
it not.

Luk. 3. 11.
1. iohn 3. 17.

h S. Paul to
Romains and
Galatians diſ-
puteth againſt
thē, which at-
tributed iuſti-
fication to the
workes: & he-
re. S. James rea-
ſoneth againſt
them: & vterly
condēne work-
es: therefore
Paul ſheweth
the cauſes of
our iuſtification,
and James the
effectes: there
it is declared
how we are iu-
ſtified: here
how we are
known to be
iuſtified: there
workes are ex-
cluded as not
the cauſe of
our iuſtification:
here they are
approved: as
effectes proceed-
ing thereof:
there they are
denied to go
before them
that ſhalbe iu-
ſtified: and he-
re they are
ſaid to followe
them that are
iuſtified.

i In thine ow-
ne opinion.

k Here delēs
are conſidered
as ioyned with
true faith.

l So that faith
was not ydle.

m The more
his faith was
declared by
his obedience
and good wor-
kes, the more
was it known
to men to be
perſe, as the
goodnes of a
tree is knowen
by her good
frute, otherwiſe
no man can haue perſe: & in this worlde: for enerie man muſt pray for re-
miſſion of his finnes, & increaſe of faith. n Is ſo knowen & declared to man.
o Of that barren and dead faith wherof ye boaſt. p Meaning hereby all thē
that were not Tewes and were receiued to grace. q Wherefore we are iuſti-
fied only by that liuelie faith, which doeth apprehende the mercie of God
towards vs in Ieſus Chriſt.

n In thine ow-
ne opinion.

o Without mi-
xition and diſ-
ſimulation.

p And exami-
ning things w
extreme ri-
gour as hypo-
crites, who
onely iuſtife
them ſelues, &
condēme all
others.

q He ſo that their
life is accord-
ing to their
profefſion.

to the Scripture, which ſaith, * Thou ſhalt
loue thy neighbour as thy ſelf, ye do wel.

9 * But if ye regard the perſones, ye com-
mit ſinne, and are rebuked of the Law, as
tranſgreſſours.

10 For * whoſoeuer ſhal kepe the whole
Law, and yet faileth in one point, he is gil-
tie of all.

11 For he that ſaid, * Thou ſhalt not com-
mit adulterie, ſaid alſo, Thou ſhalt not
kill. Now thogh thou doeſt none adulte-
rie, yet if thou killeſt, thou art a tranſgreſ-
ſor of the Law.

12 So ſpeake ye, and ſo do, as they that ſhal-
be iudged by the Law of ^f libertie.

13 For there ſhalbe iudgement merciles to
him that ſheweth no mercie, & mercies re-
ioyce againſt iudgement.

14 What auaieth it, my brethren, thogh a
man ſaith he hathe ^h faith, whē he hathe no
workes: can the faith ſaue him?

15 For if a brother or a ſiſter be * naked and
deſtitute of dailie foode,

16 And one of you ſay vnto them, Departe
in peace: warme your ſelues, and fil your
bellies, notwithstanding ye giue them not
thoſe things which are needful to the bo-
die, what helpeth it?

17 Euen ſo the faith, if it haue no workes, is
dead in it ſelf.

18 But ſome man might ſay, Thou haſt ⁱ the
faith, & I haue workes: ſhewe me thy faith
out of thy ^k workes, & I wil ſhewe thee
my faith by my workes.

19 Thou beleueſt that there is one God:
thou doeſt wel: the deuils alſo beleue it, &
tremble.

20 But wilt thou vnderſtand, o thou vaine
man, that the faith ^{which} is without wor-
kes, is dead?

21 Was not Abraham our father iuſtified
through workes, when he offered Iſaac his
ſonne vpon the Altar?

22 Seeſt thou not that ^ſ faith ^l wrought with
his workes: & through the workes was the
faith made ^m perſite.

23 And the Scripture was fulfilled which
ſaith, * Abraham beleued God, and it was
imputed vnto him for righteousnes: & he
was called the friend of God.

24 Ye ſe then how that of workes a man is
ⁿ iuſtified, and not ^o of faith onely.

25 Likewiſe alſo was not ^p Rahab the har-
lot iuſtified through workes, whē ſhe had
receiued the meſſengers, and ſent thē out
another way?

26 For as the bodie without the ſpirit is
dead, euen ^q ſo the faith without workes is
dead.

2 He forbiddeth all ambition to ſeke honour among
our brethren. 3 He deſcribeth the proprietie of
the tongue. 15. 16 And what difference there is
betwixt the wiſdome of God, and the wiſdome of the
worlde.

1 **M**Y brethren, be not ^a manie maſters,
knowing that we ſhal receiue the
greater condemnation.

2 For in manie things we ^b ſinne all. * If
anie man ſinne not in ^c worde, he is a per-
fect man, and able to bridel all the bodie.

3 Beholde, we put bits into the horſes mou-
thes that they ſhulde obey vs, and we tur-
ne about all their bodie.

4 Beholde alſo the ſhippes, which thogh
they be ſo great, and are driuen of fierce
windes, yet are they turned about with a
verie ſmale rudder, whether ſoeuer ^ſ go-
uerner liſteth.

5 Euen ſo the tongue is a litle member, and
boarde of great things: beholde, how gre-
at a thing a litle fyre kindleth.

6 And the tongue is fyre, ^{yea}, a ^d worlde of
wickednes: ſo is the tongue ſet among our
members, that it deſileth the whole bodie,
and ^e ſetteth on fyre the courſe of nature,
and it is ſet on fyre of hel.

7 For the whole nature of beaſtes, and of
birdes and of creeping things, and things
of the ſea is tamed and hathe bene tamed
of the nature of man.

8 But the tongue can no man tame. *It is an
vnrulie euil, ful of deadlie poyſon.*

9 Therewith bleſſe we God euen the Fa-
ther, and therewith curſe we mē, which are
made after the ſimilitude of God.

10 Out of one mouth procedeth bleſſing
and curſing: my brethren, theſe things ought
not ſo to be.

11 Doeth a ſouraine ſend forth at one pla-
ce ſweete water and bytter?

12 Can the figge tre, my brethren, bring
forth the oliues, other a vine figges: ſo can
no fountaine make bothe ſalte water & ſweete.

13 Who is a wiſe man and endued with
knowledge among you? let him ſhewe by
good conuerſation his workes in mekenes
of wiſdome.

14 But if ye haue bitter enuyng and ſtriſe
in your hearts, reioyce not, nether be liers
againſt the trueth.

15 This wiſdome deſcendeth not fro above,
but ^{is} earthlie, ſenſual, and diueliſh.

16 For where enuyng and ſtriſe ^{is}, there ^{is}
ſedition, and all maner of euil workes.

17 But the wiſdome that ^{is} from above, is
firſt ^f pure, then peaceable, gentle, eaſie
to be entreated, ful of mercie and good
frutes without ^g iudging, and without hy-
pocriſie.

18 And the ^h frute of righteousnes is ſowen
in peace, of them that make peace.

a Vſurpe nos
through ambi-
tion autoritie
ouer your bre-
thren

b Ecclē. 14. 3.
& 19. 16.

c Or ſtomble.

b He that wel
conſidereth h
ſelf, ſhal nor be
rigorous tow-
arde his bre-
thren.

c He that is
able to mode-
rate his tōgue,
hathe attained to
an excellēt
vertue.

d Or matter.

d An heape &
ful meature of
all iniquitie.

e The intem-
perance of ^ſ
tōgue is as a
ſme of hell fyre.

f Without mi-
xition and diſ-
ſimulation.

g And exami-
ning things w
extreme ri-
gour as hypo-
crites, who
onely iuſtife
them ſelues, &
condēme all
others.

h So that their
life is accord-
ing to their
profefſion.

1 *Having shewed the cause of all wrong, and wickedne., and also of all graces and goodnes.* 4 He exhorteth them to loue God. 7 And submit them selues to him. 11 Not speaking euil of their neighbours. 13 But patiently to depend on Gods prouidence.

2 *He threatneth the wicked riche men.* 7 *Exhorteth vs to pacience.* 12 *To beware of swearing.* 16 *One to knowledge his fautes to another.* 20 *And one to labour to bring another to the trueth.*

1 **F**rom whence are warres and contentions among you? are they not hence, *euil* of your lustes, that *a* fight in your members?

1 **G**o to now, ye riche men: wepe, and howle for your miseries that shal come vpon you.

2 Your riches are corrupt: & your garmets are motheaten.

3 Your golde and siluer is cankered, and the rust of them shal be *a* witness against you, and shal eat your flesh as it were fyre. * Ye haue heaped vp treasure for *y* last dayes.

4 Beholde, the hyre of the laborers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cryes of the which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, & in wantones. Ye haue nourished your hearts, as in a day of *d* slaughter.

6 Ye haue condemned and haue killed the iuste, and he hathe not resisted you.

7 Be pacient therefore, brethren, vnto the coming of the Lord. Beholde, the husband man waiteth for the precious fruite of the earth, and hathe long pacience for it, vntil he receiue the *e* former, and the latter raine.

8 Be ye also pacient therefore & setle your hearts: for the coming of the Lord draweth nere.

9 Grudge not one against another, brethren, lest ye be condemned: beholde, the iudge standeth before the dore.

10 Take, my brethren, the Prophetes for an ensample of suffering aduersitie, and of long pacience, which haue spoken in the Name of the Lord.

11 Beholde, we count the blessed which endure. Ye haue heard of the paciēce of Iob, and haue knowe what end the Lord made. For the Lord is verie pitiful & merciful.

12 But before all things, my brethren, *swear not, nether by heauen, nor by earth, nor by anie other othe: but let your *s* yea, be yea, and *y*our naye, naye, lest ye fall into condemnation.

13 Is anie among you afflicted? Let him pray. Is anie merie? Let him sing.

14 Is anie sicke among you? Let him call for the *h* Elders of the Church, and let them praye for him, and anoint him with **i* oyle in the *k* Name of the Lord.

15 And the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue committed sinne, it shalbe forgiven him.

16 Acknowledge *l* your fautes one to another, & praye one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be feruent.

a For the Law of the members continually fighteth against the Law of the minde.

b He calleth adulterers here after the manner of the Scriptures, the which preferre the pleasures of *y* worlde to the loue of God.
John 2.15.
c The imagination of mans heart is wicked, *Gene 6.5.* & 8.21
Prou. 3.34.
1 pet. 5.5.
Epōf. 4.27.

d The Greke worde signifieth that heauines, which is ioyined with a certeine thim salnes, as appeareth in the countenance.
1. Pet. 5.6.

e In vsurping the autoritie of iudging, *ψ* is due to the Law.
Rom. 14.4.

f He sheweth that this feuer iudging of others is to deprive God of his autoritie.
g We ought to submit our selues to the prouidence of God.

Mat. 19.21
1. cor. 4.19.

h He answereth to them, which said they knewe what was good, but they would not do it.

a He menaceth them with the vengeance of God, which shal not onely make them to wepe, but to howle and despaire.
b And kindle the wrath of God against you.
Rom 2.5.
c To fulfill all the end of the worlde.

d Which were the dayes of the sacrifices, or feasts when they were to banquet & fe de more abundantly then other dayes.

e Which is when the corne is sowne, & a litle before it is mowen.
f Be not grieued nor aske vengeance.
g That *ψ* must be affirmed, as firme it simply and without othe: likewise that *ψ* must be denied: by this he taketh not from the magistrate his autoritie who may require an othe for *y* maintenance of iustice, iudgement, and trueth.
Mat. 5.34.
*o*r, *hypocrite.*
h The gift of healing was then in the Church.
i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, *y* signe is to no use.
Mat. 6.13.

k In calling on the Name of the Lord.
l Open that *ψ* greueth you, *y* a remedie may be founde: and this is commended bothe for him *y* conuinceth, & for him that heareth *y* the one shalde shew his grief to the other.

1. King. 17. 1. 17
eccle. 48. 3.
luk. 4. 25.

17 *Helias was a man subiect to like passiōs as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and six moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her frute.

19 Brethren, if anie of you hathe erred fro the trueth, and some man hathe conuerted him,

20 Let him knowe that he which hathe conuerted the sinner from going astraye out of his way, shal saue a soule from death, and shal hide a multitude of sinnes.

THE FIRST EPI- stle general of Peter.

THE ARGUMENT.

HE exhortheth the faithfull to denie them selues, and to contemne the worlde, that being deliuered from all carnal affectiōns and impediments, they may more speedely atteine to the heauenlie kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holines of life. And to the intent this faith shulde not faint, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he shulde be the stonbling stone to the reprobate and the sure fundation of saluation to the faithfull: therefore he exhortheth them courageously to go forwarde, considering what they were, and to what dignitie God hathe called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue them selues. And because it is appointed for all that are godlie, to suffre persecutiōns, he sheweth them what good issue their afflictions shal haue, and contrarie wise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue them selues, forbidding them to vsurpe autoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

a He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophesied of olde. 13 He exhortheth them to a godlie conuersation, forasmuche as they are now borne a newe by the worde of God.

a Which were Iewes to whom he was appointed to be an Apostle.
b The free election of God is the efficient cause of our saluation, the material cause is Christs obedience, our effectual calling is the formal cause, and the final cause is our sanctification.
2. Cor. 1. 3.
ephe. 1. 3.
c Or, vnto obedientie.
d To wit, of Christ.
e For it is but dead & vaine hope which is without Christ.
f Therefore they ought to looke for no earthly kingdome of the Messias.
g At the day of iudgements



PETER an Apostle of IESVS CHRIST, to a the frangers that dwell here and there throughout Pontus, Galacia, Cappadocia, Asia and Bithynia,

2 Elect according to the b foreknowledge of God the Father vnto sanctification of the spirit, through c obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 * Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hathe begoten vs againe vnto a d liuelie hope by the resurrectiō of Iesus Christ from the dead,

4 To an inheritance immortal and vndefiled, and that fadeth not away, reserued in e heauen for you,

5 Which are kept, by the power of God through faith vnto saluation, which is prepared to be shewed in the f last time:

6 Wherein ye reioyce, though now for a ceason (if nedes require) ye are in heauines, through manifolde tentations,

7 That the trial of your faith, being much more precious then golde that perissheth (though it be tryed with fyre) might be foude vnto your praise, & honour and glorie at the h appearing of Iesus Christ:

8 Whome ye haue not sene, and yet loue him, in whome now, though ye se him not, yet do you beleue, and reioyce with ioye vnspeakeable and glorious,

9 Receiuing the i end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophetes haue inquired and searched, which prophesied of the grace that shulde come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, shulde declare the suffrings that shulde come vnto Christ, and the glorie that shulde followe.

12 Vnto whome it was reueiled, that i not vnto them selues, but vnto vs they shulde minister the things which are now shewed vnto you by them which * haue preached vnto you the Gospel by the holie Gost sent downe from heauen, the which things the Angels desire to beholde.

g And nedes doeth so require, when it pleaseth God to lay his crof se vpo his, for to drawe the from earthly things & make them partakers of his heauenlie graces
h At his second comming.

i Or, rewards.

i Their ministerie was more profitable to vs then to them: for we se the things accomplished which they prophesied.

13 Wherefore

The price of our redemption, Chap. II. A stone in Sion. 109

Luk. 12. 35.
k Prepare your felues to the Lord.

l Vntil his seconde coming.

m When you were in ignorance and knewe not Christ.

Luk. 1. 75.

Leui. 11. 44.
e 19. 2. e 20. 7

Deut. 10. 17.
rom. 2. 11.

Galat. 2. 6.
n According to the sinceritie of the heart.

o Read Ezek. 20. 18.

1 Cor. 6. 20.
e 7. 27. ebr.

9. 14. 1. ioh. 1. 7.
reuel. 1. 6.

Rom. 16. 25.
ephes. 3. 9.

colof. 1. 26.
2. tim. 1. 10.

tit. 1. 2.
p When Christ appeared vnto the worlde, & when y^e Gospel was preached.

Rom. 12. 10.
ephes. 4. 2.

chi. p. 2. 17.
q Therefore we muſt renouice our former nature.

1ſa. 40. 6.
eccleſ. 14. 18.

iam. 1. 10.

13 Wherefore, * girde vp the * loynes of your minde : be sober, and trust perfectly on the grace that is broght vnto you, by the ^lreuelacion of Iesus Christ,

14 As obedient children, not facioning your felues vnto the former ^mlustes of your ignorance:

15 But as he which hath called you, is holie, so be ye holie in * all maner of conuersacion,

16 Because it is written, * Be ye holie, for I am holie.

17 And if ye call him Father, which without * respect of persone iudgeth accordig to euerie mans ⁿworke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde, fro your vaine conuersacion, receiued by the tradicions of the ^o fathers,

19 *But with the precious blood of Christ, as of a Lambe vndefiled, & without spot.

20 Which was * ordeined before the fundacion of the worlde, but was declared in the ^plast times for your sakes,

21 Which by his meanes do beleue in God that raised him from the dead, and gaue him glorie, that your faith & hope might be in God.

22 Seing your soules are purified in obeying the trueth through the spirit, to * loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne a new, not of mortal sedge, but of ^qimmortal, by the worde of God, who liueth and endureth for euer.

24 For all * flesh is as grasse, and all the glorie of man is as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

CHAP. II.

3 He exhorteth them to laye aside all vice, 4 Shewing that Christ is the fundacion whereupon they buylde. 9 The excellent estate of the Christians. 11 He praieth them to absteine from fleshlie lustes. 13 To obey the rulers. 18 How seruants shoulde behaue them selues toward their masters. 20 He exhorteth to suffer after the ensamble of Christ.

Rom 6. 4.
ephes 4. 23.
colof. 3. 8.

ebor. 12. 2.

a In this their infancie and new coming to Christ he willetch them to take hede lest for y^e pure milke, which is y^e first beginnings of learning the sincere worde, they be not deueiued by the

which chop and change it, and giue poyson in stede thereof.
*Or, the milke of vnderstanding which is without deccis.

1 Wherefore, * laying aside all maliciousnes & all guile, & dissimulation, and enuie, and all euil speaking,

2 As new borne babes desire * the ⁿsincere milke of the worde, that ye maye growe thereby,

3 If so be that ye haue tasted how bountifull the Lord is.

4 To whome ye come as vnto a liuing stone disallowed of men, but chosen of God & precious.

And ye as liuelie stones, be made a spiritual house, and holie * Priesthode to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is contained in the Scripture, * Beholde, I put in ^bSion a chief corner stone, elect and precious: and he that beleueth therein, shall not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the * stone which the ^cbuylders disallowed, the same is made the head of the corner,

8 And a * stone to stombe at, and a rocke of offence, euen to them which stombe at the worde being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generacion, ^droyal * Priesthode, an holie nacion, a ^epeculiar people, that ye shulde shew forth the vertues of him that hath called you out of darkenes into his marueilous light,

10 *Which in time past were not a people, yet ^{are} now the people of God: which in time past were not vnder mercie, but now haue obtained mercie.

11 Derely beloved, I beseeche you, as strangers and pilgrims, * absteine from fleshlie lustes, which fight against the soule,

12 *And haue your conuersacion honest among the Gentiles, that they which speake euil of you as of euil doers, maye by your * good workes which they shall see, glorifie God in the day of ^ethe visitacion.

13 * Submit your selues vnto all ^fmaner ordinance of man for the Lords sake, whether it be vnto the King, as vnto the superior,

14 Or vnto governours, as vnto them ^gare sent of him, for the punishment of euil doers, and for the praise of them that do wel.

15 For so is the wil of God, that by wel doing ye may put to silence the ignorance of the foolish men,

16 As fre, and not as hauing the libertie for a cloke of maliciousnes, but as the seruants of God.

17 Honour all men: * loue ^fbrotherlie fellowship: feare God: honour the King.

18 *Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the ^gfrowarde.

19 * For this is thanke worthy, if a man for ^hconscience towarde God endure grief suffering wrongfully.

20 For what praise is it, if when ye be buffered for your fautes, ye take it patiently: but and if when ye do wel, ye suffer ^{wrong} and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffred for vs, leauig vs an ensamble

Reuel. 1. 6.

1ſa. 28. 16.
rom. 9. 33.

b Meaning, y^e God hath appointed Christ to be chief & head of his Church.

Psal 118. 22.
mat. 21. 42.

act. 4. 11.
1ſa. 8. 4.

c The Priesths, Doctors & Ancients of the people.

c 2 cor. 19. 6.
reuel. 5. 10.

d That is partakers of Christes Priesthode & kingdom.

^eOr, gotten by purchase.

Hofea 2. 23.
rom. 9. 25.

Galat. 5. 17.
rom. 13. 4.

Chap. 3. 10.

Mat. 5. 16.

Rom. 13. 5.
f Your good conuertion

th. be as a pre paratiue againt that day that God shall shew mercie vnto them and turne them.

^gOr, publique government.

Chap. 1. 23.
rom. 12. 10.

Ephes 5. 5.
col. 3. 22.

2 Cor. 7. 10.

f With them w^e acknowledgede one selfe Father in heauē.

g In all obedience this must be before our eyes, that we obey in the Lord: for if a nic e commande things ag^{ainst} God, then let vs answer, it is better to obey God then me.

h Knowing y^e God laith this charge vpon him.

is ready to iudge quicke and dead.

b Although the wicked thinke this Gospel newe, & vexe you that imbrace it: yet, hate it bene preached to them of time past, which now are dead, to the men: y the imbracers bene: obdured, or dead to finne in the flesh, & also might have liued to God in the spirit, which two are the effect of the Gospel. *Prou. 10, 12. Rom. 12, 13. ebr. 13, 2. Rom. 12, 6. phil. 2, 1, 4.*

c As hate mo ueth vs to reproche our brother when he offendeth vs: loe hidetia and pardoneth the fault, which he committeth against vs, though they be neuer so manie.

Ma. 5, 110.

d That is, by the iudicetes.

107. punishment. Iere. 25, 29. luk. 23, 31.

Prou. 2, 31. e As concerning this life where he is punished.

6 For vnto this purpose was the Gospel preached also vnto the dead, that they might be condemned, according to men, in the flesh, but might liue according to God in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But aboue all things haue seruent loue among you: for loue couereth the multitude of sinnes.

9 Be ye herberous one to another, without grudging.

10 Let euerie man as he hath receiued the gifte, minister the same one to another, as good disposers of the manifolde grace of God.

11 If anie man speake, let him talke as y wordes of God. If anie man minister, let him do it as of the abilitie which God ministrereth, that God in all things may be glorified through Iesus Christ, to whome is praise and dominion for euer, and euer, Amen.

12 Dearly beloued, thinke it not strange concerning the fyrie trial, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, in asmuche as ye are partakers of Christs sufferings, that when his glorie shal appeare, ye may be glad and reioyce.

14 If ye be railed vpon for the Name of Christ, blessed are ye: for the Spirit of glorie, and of God resteth vpon you: which on their parte is euil spoken of: but on your parte is glorified.

15 But let none of you suffer as a murtherer, or as a thefe, or an euil doer, or as a busibodie in other mens matters.

16 But if anie man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For the time is come, that iudgement must beginne at the house of God. If it first begin at vs, what shal the end be of the which obey not the Gospel of God?

18 And if the righteous scarcely be sau'd, where shal the vngodlie and the sinner appeare?

19 Wherefore let them that suffer according to the wil of God, commit their soules to him in wel doing, as vnto a faithful Creator.

and what rewards they shal haue if they be diligent: He exhorteth yong perones to submit them selues to the elders, & To be sober, and to watche that they may resist the enemies.

a By elders he vnderstandeth all the which preache, teache, or minister in the Church.

The elders which are among you, I beseeche which am also an elder, and a witnes of the sufferings of Christ, and also a partaker of the glorie that shalbe reueiled,

*Or, Christ. *Or, which is commis to you or, asmuche as in you lyeth.

2 Fede the flocke of God, which dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a readie minde:

3 Not as though ye were lords ouer Gods heritage, but that ye may be ensamples to the flocke.

4 And when the chief shepherd shal appeare, ye shal receiue an incorruptible crowne of glorie.

Rom. 12, 10.

5 Likewise ye yonger, submit your selues vnto the elders, & submit your selues euerie man, one to another: decke your selues inwardely in lowlines of minde: for God resisteth the proude and giueth grace to the humble.

Iam. 4, 6.

6 Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

Iam. 4, 10.

7 Cast all your care on him: for he careth for you.

Psal. 54, 23.

8 Be sober and watch: for your aduersarie the deuil as a roaring lyon walketh about, seeking whome he may deuoure:

Wisd. 12, 13.

mat. 6, 25

luk. 12, 22.

Luk. 22, 31.

9 Whome resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the worlde.

b Nothing commeth vnto vs, which we see not to appertene to the rest of Christs members: and therefore we ought not to refuse that condition which is commune to all the Santes.

10 And the God of all grace, which hath called vs vnto his eternal glorie by Christ Iesus, after ye haue suffred a litel, make you perfect, confirme, strengthen and stablish you.

11 To him be glorie and dominion for euer and euer. Amen.

12 By Siluanus a faithful brother vnto you, as I suppose, haue I writen briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 The Church is at Babylō elected together with you, saluteth you, and Marcus my sonne.

c Which was a famous cite in Assyria when re Peter there was the Apostle of the circumcison.

14 Grete ye one another with the kyffe of loue. Peace be with you all which are in Christ Iesus. Amen.

Rom. 16, 16.

1 cor. 16, 20.

2 cor. 13, 13

that ye shulde folowe his steppes.

Isa. 53. 9.
1. job. 3. 2.

22 *Who did no sinne, nether was there guile founde in his mouth.

23 Who when he was reuiled, reuiled not againe: when he suffred, he threatened not, but committed it to him that iudgeth righteously.

Isa. 53. 5.
mat. 8. 17.

24 *Who his owne self bare our sinnes in his bodie on the tre, that we being deliuered from sinne, shulde liue in righteoufnes: by whose stripes ye were healed.

25 For ye were as shepe going astray: but are now returned vnto the shepherd and bisshope of your soules.

CHAP. III.

1 How wiues ought to ordre them selues towards their husbands, 3 And in their apparel. 7 The due tie of men towards their wiues. 8 He exhorteth all men to vnitie and loue. 14 And patiently to suffre trouble by the example and benefite of Christ.

Col. 3. 18.
ephe. 5. 22.

1 Likewise *let the wiues be subiect to their housbands that euen thei which obey not the worde, may without the worde be wonne by the conuersacion of the wiues,

2 While they beholde your pure conuersacion, which is with feare.

1. Tim. 2. 9.

3 *Whose apparelling let it not be outwarde, as with broyded heere, and golde put about, or in putting on of apparel.

Or, master.

4 But let the hid man of the heart be vn-corrump, with a meke & quiet spirit, which is before God a thing muche set by.

a But willigly do your dutie: for your cōdicion is not y worse for your obedience.

5 For euen after this maner in time past did the holie women, which trusted in God, tier them selues, and were subiect to their housbands.

b By nether keeping them to streite, nor in giuing them to much libertie.

6 As Sarra obeyed Abraham, and *called him *Syr: whose daughters ye are, whiles ye do wel, not being afraid of anie terrour.

c Taking care, and prouiding for her.

Gene. 18. 18.

1 Cor. 7. 1.

7 *Likewise ye housbands, dwel with the as men of knowledge, giuing honour vnto the womā, as vnto the weaker vessel, euen as they which are heires together of the grace of life, that your prayers be not interrupted.

d Man ought to loue his wife, because they lead their life together, also for y the is the weaker vessel, but chiefly because y God hath made them as it were fellowe heires together of life euertlasting.

8 Finally, be ye all of one minde: one suffre with another: loue as brethren: be pitiful: be courteous,

Prou. 17. 11.

Ec. 20. 22. mat.

5. 39. rom. 12.

17. 1. thes. 5. 15

Gal. 3. 13.

9 *Not rendring euil for euil, nether rebuke for rebuke: but contrarie wise blesse, knowing that ye are thereunto called, that ye shulde be heires of blesing.

e For they can not pray when they are at distention.

IJa. 1. 16.

f God hath made vs when we were his enemies, heires of his kingdom, & shal not we forgie our brethren a small faute?

10 *For if anie man long after life, and to se good daies, let him refraine his tongue from euil, and his lippes that they speake not guile.

g To take vengeance on him.

11 *Let him eschewe euil and do good: let him seke peace, and folow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is vpon

them that do euil.

13 And who is it that wil harme you, if ye folowe that which is good?

14 *Notwithstanding blessed are ye, if ye suffre for righteoufnes sake. Yea, feare not their feare, nether be troubled.

Mat. 5. 10.

h That is, whē thei thinke to make you afraid by their threatnings.

IJa. 8. 13.

i Gue him praitie & depēde on him.

Chap. 2. 18.

15 *But sanctifie the Lord God in your hearts: and be readie alwaies to giue an answer to euerie man that asketh you a reason of the hope that is in you,

16 *And that with mekenes and reuerence, hauing a good conscience, that when they speake euil of you as of euildoers, thei may be ashamed, which blame your good conuersacion in Christ.

17 For it is better (if the wil of God be) that ye suffer for wel doing, then for euil doing.

18 *For Christ also hath once suffred for sinnes, y iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the spirit.

Rom. 5. 6.
1. Cor. 9. 15.

19 By the which he also went, & preached vnto the spirits that were in prison.

k By the power of God.

l Christ being from y beginning head and gouernour of his Church, came in y daies of Noe, not in bodie, w then he had not, but in Spirit, and preached by y mouth of Noe for the space of 120 yeres to y disobedient, w wolde not repēt, & therefore are now in prison refered to the last iudgement.

Gen. 6. 14.

mat. 24. 38.

luk. 17. 26.

Ebr. 11. 3.

Or, presouer.

Or, the talking to conscience.

to conscience.

20 Which were in time passed disobedient, when once the long suffring of God abode in the daies of *Noe, while the arke was preparing, wherein fewe, that is, eight soules were saued in the water.

21 To the which also the figure that now saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

CHAP. IIIII.

1 He exhorteth men to cease from sinne, 2 To spende no more time in vice, 7 To be sober and apt to praye, 8 To loue eche other, 12 To be pacient in trouble, 15 To beware that no man suffre as an euil doer, 16 *But as a Christian man, and so not to be ashamed.

1 Forasmuche then as Christ hath suffred for vs in the flesh, arme your selues likewise with the same minde, which is that he which hath suffred in the flesh, hath ceased from sinne,

a Our sanctification standeth in two points, in dyng to sinne, & liuing to God.

Or, bodie

2 That he henceforwarde shulde liue (as muche time as remaineth in the flesh) not after the lustes of men, but after the wil of God.

3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantōnes, lustes, dronkennes, in glottonie, drinkings and in abominable idolatries.

Ephe. 4. 23.

4 Wherein it semeth to them strange y ye runne not with the vnto the same excessse of ryote: therefore speake they euil of you.

5 Which shal giue accountes to him, that

THE SECONDE EPI stle general of Peter.

THE ARGUMENT.

The effect of the Apostle here is to exhorte the which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectual grace towards me moueth them to holines of life, in punishing the hypocrites which abuse his Name, & in increasing his gifts in the godlie: wherefore by godlie life he being now almost at deaths dore, exhorteth the to approue their vocation, not setting their affections on worldlie things (as he had oft writ vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospel, whereof he is a cleare witness, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophetes testified. And lest they shulde promise to them selues quietnes by professing the Gospel, he warneth the bothe of troubles which they shulde susteine by the false teachers, and also by the mockers & contemners of religion, whose maners and trade he liuely setteth forthe as in a table: aduertising the faithful not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue them selues vnspotted against the same.

CHAP. I.

4 Forasmuche as the power of God hath giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldlie lusts, 10 To make their calling sure with good workes, and frutes of faith. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true Sonne of God, as he him self had sene vpon the mounte.



SIMON Peter a seruant and an Apostle of IESVS CHRIST, to you which haue obtained like precious faith with vs by the righteousnes of our God and Sauour

Iesus Christ:

- 2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,
- 3 According as his godlie power hath giuen vnto vs all things that pertaine vnto life and godlines, through the knowledge of him that hath called vs vnto glorie and vertue.
- 4 Whereby moue great, and precious promises are giuen vnto vs, that by them ye shulde be partakers of the godlie nature, in that ye flee the corruption, which is in the world through lust.
- 5 Therefore giue euen all diligence thereunto: ioyne moreouer vertue with your faith: and with vertue, knowledge:
- 6 And with knowledge, temperance: and with temperance, patience: and with patience, godlines:
- 7 And with godlines, brotherlie kindenes: and with brotherlie kindenes, loue.
- 8 For if these things be among you, and abounde, they will make you that ye neither shalbe ydle, nor vnfruitful in your knowledge of our Lord Iesus Christ.
- 9 For he that hath not these things, is blinde, & can not see farre of, & hath forgottē that he was purged from his olde finnes.

- 10 Wherefore, brethren, giue rather diligence to make your calling & election sure: for if ye do these things, ye shal neuer fail.
- 11 For by this meanes an entring shalbe ministred vnto you abundantly into the euerlasting kingdome of our Lord & Sauour Iesus Christ.
- 12 Wherefore, I wil not be negligēt to put you alway in remembrance of these things, thogh that ye haue knowledge, and be established in the present trueth.
- 13 For I thinke it mete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance.
- 14 Scing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.
- 15 I wil endeouour therefore alwaife, that ye also may be able to haue remembrance of these things after my departing.
- 16 For we folowed not deceiueable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:
- 17 For he receiued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, *This is my beloued Sonne, in whome I am wel pleased.
- 18 And this voyce we heard when it came from heauen, being with him in the holie mounte.
- 19 We haue also a moste sure worde of the Prophetes, to which ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntill the day dawne, and the daye starre arise in your hearts.
- 20 *So that ye first know this, that no prophecie in the Scripture is of private motion.
- 21 For the Prophecie came not in olde time by the wil of man: but holie men of God spake

a In that he declared him self iuste and faithful in accomplishing his promises by Christ.

b He speaketh of Christ as he is God and Sauiour.

c That is, saluation.

d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.

e Or, through his glorie.

f We are made partakers of his diuine nature, in which we see corruption of the world: or as Paul writeth, are dead to sinne, & are not in the flesh.

g The Greeke worde signifieth him, that naturally can not see, except he holdeth nere his eyes. So Peter calleth suche as can not see heauelie things which are farre of, purre blinde or fauldblinde.

h Albeit it be sure in it self forasmuche as God can not change: yet we must confirme it in our selues, by the frutes of the Spirit, knowing the purpose of God electeth, calleth, sanctifieth, and iustifieth vs. i For God wil euer vpholde you. k In this bodie, 2. Cor. 5.3.

Ioh. 21. 19.

1. Cor. 13. 17.

& 2. 1.

Or, spiritual And crasit.

Mat. 17. 5.

l For by Christs presence it was for the time holie.

m That is, the doctrine of the Prophetes.

n A perfiter knowledge then vnder the Law.

2. Tim. 3. 16.

o Meaning, Christ the sunne of iustice, by his Gospel. p Cometh not of men. q Or, scripture.

The Angels not spared. Chap.II.III. Of deceiuers. III

spake as they were moued by the holie Ghost.

CHAP. II.

He prophesieth of false teachers, and sheweth their punishment.

Mat. 20. 29. 1. Tim. 4. 2. Iude. 11.

BVt* there were false prophetes also among the people, euē as there shalbe false teachers among you: which priuely shal bring in damnable heresies, euen denying the Lord, that hath bought them, & bring vpon them selues swift dānation.

Or. insensit & masson.

2 And manie shal followe their damnable wayes, by whome the way of truth shalbe euil spoken of,

3 And through couetousnes shal they with fained wordes make marchandise of you, whose iudgement long agone is not farre of, and their damnation slepeth not.

a This is euidently sene in the Pope & his Priests, w by lies & Heresies sel mens soules, so that it is certeine that he is not the succedour of Simon Peter, but of Simon Magus. Iob. 4. 18. Iude 6. Gen. 7. 2. Gen. 19. 24.

4 For if God spared not the * Angels, that had sinned, but caste them downe into hell and deliuered them into chaines of darkenes, to be kept vnto damnation:

5 Nether hath spared the olde worlde, but saned * Noe the eight persone a preacher of righteousness, and broght in the flood vpo the worlde of the vngodlie,

6 And * turned the cities of Sodome and Gomorrhē into ashes, condemned them and ouerthrewē them, and made them an ensample vnto them that after shulde liue vngodlie,

Gen. 19. 26.

7 * And deliuered iuste Loth vexed with the vnclenlie conuersation of the wicked, **8** (For he being righteous, and dwelling among them, in seing and hearing, vexed his righteous soule from day to day with their vnlawful dedes.)

9 The Lord knoweth to deliuer the godlie out of tentation, and to reserue the vniust vnto the day of iudgement to be punished:

10 And chiefly them that walke after the flesh, in the lust of vnclennes, and despise the gouernment, which are presumptuous, and stand in their owne conceite, and feare not to speake euil of thē that are in dignitie.

1. King. 22. 22 Iob. 1. 12.

b Albeit the Angels condemne the vices and iniquities of wicked magistrates, yet they blame not the autoritie and power which is giuen them of God.

c As beaſts without reason or wit followe whether nature leadeth them: so the wicked men destitute of Spirit of God, onely seek to fulfil their sensualitie, and as they are velleis made to destruſtio, & appoynted to their destruſtio.

11 Where as the Angels which are greater bothe in power and might, * giue not railing iudgement against them before the Lord.

12 But these as c brute beaſts, led with sensualitie and made to be taken, and destroyed, speake euil of those things which they knowe not, and shal perish through their owne corruption.

13 And shal receive the wages of vnrighteousnes, as they which counte it pleasure to liue deliciously for a season. Spottes they are and blottes, & deliting them selues in their deceiuing, in feasting with you,

d For in your holie feasts they sit as members of Church where at in deue they be but spottes, & so deceiue you, read Iude 12.

14 Hauing eyes ful of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnes, cursed children,

15 Which forsaking the right waye, haue gone astraye, following the way of * Balaam, the sonne of Bofor, which loued the wages of vnrighteousnes.

Nomb. 22. 6, 7. Iude 11.

16 But he was rebuked for his iniquitie: for the domme asse speaking with mans voyce, forbade the foolishnes of the Prophet.

17 * These are welles without water, and cloudes caryed about with a tempest, to whome the blacke darkenes is reserued for euer.

Iude 12. c They haue some appearence outward, but within they are drie and barren, or at moſte they cause but a tempest.

18 For in speaking swelling wordes of vanitie, they beguile with want ones through the lustes of the flesh them that were cleane escaped from them which are wrapped in error,

19 Promising vnto them libertie, and are them selues the * seruants of corruption: for of whome soeuer a man is ouercome, euen vnto the same is he in bondage.

Ioh. 8. 34. rom. 6. 20.

20 * For if they, after they haue escaped fro the filthines of the worlde, through the knowledge of the Lord, & of the Sauour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them then the beginning.

Mat. 12. 45. Iob. 6. 4. & 10. 26. f Which cometh by hearing the Gospel preached.

21 For it had bene better for them, not to haue knowen the way of righteousness, thē after they haue knowen it, to turne fro the holie commandement giuen vnto them.

Or. doctrine.

22 But it is come vnto them, according to the true prouerbe, * The dogge is returned to his owne vomit: and, The sowe that was washed, to the wallowing in the myer.

Prou. 29. 12.

CHAP. III.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sorte the end of the worlde shalbe. 8 That they prepare them selues thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 Concluding with eternal thanks to Christ Iesus.

1 **T**His seconde Epistle I now write vnto you, beloued, wherewith a I stirre vp, and warne your pure mindes,

a For we fall quickly asleep and forget that which we are taught.

2 To call to remembrance the wordes, which were tolde before of the holie Prophetes, and also the commandement of vs the Apostles of the Lord and Sauour.

3 * This first vnderstand, that there shal come in the last dayes, mockers, which wil walke after their lustes,

1. Tim. 4. 1. 2. Tim. 3. 1. Iude. 18.

4 An I say, Where is the promes of his cōtinuē for since the fathers dyed, all things continue a like from the beginning of the creation.

b He meaneth thē which had once professed Christian religion, but became afterward contemners & mockers, as Epicurians & atheists.

5 For this they willingly knowe not, that the heauens were of olde, and the earth

that was of the water and by the water, by the worde of God.

ming of the day of God, by the which the heauens being on fyre, shalbe dissolued, & the elements shal melt with heat?

e As touching
y^e beaurie the-
roof, & things
which were
therein, except
them w^h were
in the arke.

6 Wherefore the world that then was, perished, ouerfloued with the water.

13 But we loke for new heauens, and a new earth, according to his promes, wherein dwelleth righteousnes. *Ista. 65. 17. & 66. 22. reuel. 21. 1.*

7 But the heauens & earth, which are now, are kept by the same worde in store, and reserued vnto fyre against the day of iudgement, and of the destruction of vngodlike men.

14 Wherefore, beloved, seing that ye loke for suche things, be diligent that ye may be founde of him in peace, without spotte and blemes.

e In quiet con-
science.

8 Derely beloved, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeres, & a thousand yere, as one day.

15 *And suppose that the long suffring of our Lord is saluation, euen as our beloved brother Paul according to the wisdome giuen vnto him wrote to you,

Rom. 2. 4.

9 The Lord is not slacke concerning his promes (as some men count slackenes) but is pacient towarde vs, and * wolde haue no man to perish, but wolde all men to come to repentance.

16 As one, that in all his Epistles speaketh of these things: amog the which some things are hard to be vnderstand, which they that are vnlearned and vnstable, peruert, as they do also other Scriptures vnto their owne destruction.

f Albeih his
epistles were
writ to pec-
liar Church-
es, yet they
containe a ge-
neral doctrine
appertaining
to all men
g As no man
coadmeeth y^e
brightnes of
the sunne be-
cause his eye
is not able to
susteine the
clearnes ther-
of: so the
hardenes w^h
we can not
fometime com-
pas or perfec-
ly vnderstand
in the Scrip-
res, ought not
to take away
from vs the
vse of y^e Scrip-
tures.
h w^h w^heste.

Psal. 96. 4.

Ez. 33. 32.

1 Tim. 2. 4.

d He speaketh
not here of the
secret & eter-
nal counsell of
God, whereby
he electeth
whome it plea-
seth him, but
of the preach-
ing of the
Gospel where-
by all are cal-
led and bidde
to the banket.

Mat. 24. 44.

1. thes. 5. 2.

reuel. 3. 3.

16. 15.

10 *But the day of the Lord wil come as a thief in the night, in the which the heauens shal passe away with a noyce, and the elements shal melt with heate, and the earth with the workes, that are therein, shalbe burnt vp.

17 Ye therefore beloved, seing ye knowe these things before, beware, lest ye be also plucked away with the crrou of the wicked, and fall from your owne stedfastnes.

11 Seing therefore that all these things must be dissolued, what maner perfones ought ye to be in holie conuersation and godlines,

18 But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him be glorie bothe now and for euer more. Amen.

12 Loking for, and hastning vnto the com-

THE FIRST EPI- stle general of Iohn.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doeth consist onely in Christ, lest that any man shoulde thereby take a boldenes to sinne, he sheweth that no man can beleue in Christ, vntill he doeth endeavour him self to kepe his commandements, which thing being done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the spirits. Laste of all he doeth earnestly exhorte them vnto brotherlie loue, and to beware of deceiuers.

John 8. 12.
f The frutes of
our faith must
declare wher-
ther we be loy-
ned in God
or no: for God
being y^e verie
puritie & light
wil not haue
fellowship
with them w^h
lie in sinne and
darkenes.
g In an euil
conscience, &
without the
feare of God
h That is,
Christ with vs
and we with
our selues.
Ebr. 9. 14.
1. pet. 1. 19.
reuel. 1. 6.
1. King. 8. 48.
2. thro. 6. 36.
pro. 20. 9.
eccle. 7. 20.
i If we be not
ashamed, ear-
nestly & open-
ly to acknow-
ledge our sel-
ues before God
to be sinners.

CHAP. I.

2 True wimes of the euerlasting worde of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

a That is,
Christ God e-
ternal.
b That is,
Christ being
man.



That which was a from the beginning, which we haue b heard, which we haue sene with our eyes, which we haue looked vpon, and our hands haue hadled of y^e Wor-

c Which gi-
ueth life and
had it in him
self. Ioh. 14.
d Before all be-
ginning.
e The effect of
the Gospelis,
y^e we all being
soyned to-
gether in Christ
by faith, shul-
de be the son-
nes of God.

de of life,
2 (For the life appeared, and we haue sene it, and beare witness, and shewe vnto you the eternal life, which was d with the Father, and appeared vnto vs)
3 That, I say, which we haue sene & heard, declare we vnto you, that ye may also e haue fellowship with vs, and that our fellow-

ship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your ioye may be ful.

5 This then is the message which we haue heard of him, and declare vnto you, that God * is f light, & in him is no darkenes.

6 If we say y^e we haue fellowship with him, and walke in s darkenes, we lye, & do not truely.

7 But if we walke in the light as he is in the light, we haue fellowship h one with another, and the * blood of Iesus Christ his Sonne clengeth vs from all sinne.

8 *If we say that we haue no sinne, we deceiue our selues, and trueth is not in vs.

9 If we i acknowledge our sinnes, he is faithful and iust, to forgie vs our sinnes, & to cleanse vs from all vnrighteousnes.

10 If we say we haue not sinned, we make him a lier, and his worde is not in vs.

CHAP. III.

1 Christ is our Advocate. 20 Of true loue, & how it is tried. 28 To beware of Antichrist.

1 MY babes, these things write I vnto you, that ye sinne not: and if any mā sinne, we haue an Aduocat with the Father, Iesus Christ, the Iust.

2 And he is the reconciliation for our finnes: and not for ours onely, but also for the finnes of the whole worlde.

3 And hereby we are sure that we knowe him, if we kepe his commandements.

4 He that saith, I knowe him, and kepeth not his commandements, is a lier, and the truth is not in him.

5 But he that kepeth his worde, in him is the loue of God perfite in dede: hereby we knowe that we are in him.

6 He that saith he remaineth in him, ought euen so to walke, as he hathe walked.

7 Brethren, I write no newe commandement vnto you: but an olde commandement, which ye haue had from the beginning: the olde commandement is the worde, which ye haue heard from the beginning.

8 Again, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

9 He that saith that he is in the light, and hateth his brother, is in darkenes vntil this time.

10 He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

11 But he that hateth his brother, is in darkenes, and walketh in darkenes, & knoweth not whither he goeth, because that darkenes hathe blinded his eyes.

12 Litle children, I write vnto you, because your finnes are forgiven you for his Names sake.

13 I write vnto you, fathers, because ye haue knowen him that is frō the beginning. I write vnto you, yong men, because ye haue overcome the wicked.

14 I write vnto you, babes, because ye haue knowe the Father. I haue writē vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue overcome the wicked.

15 Loue not the worlde, nether the things that are in the worlde, If any mā loue the worlde, the loue of the Father is not in him.

16 For all that is in the worlde (as the luste of the flesh, the luste of the eyes, & the pride of life) is not of the Father, but is of the worlde.

And the worlde passeth awaye, and the luste thereof: but he that fulfilleth the wil of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrist shal come, eue now are there many Antichrists: whereby we knowe that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

20 But ye haue an ointement frō him, that is false Holie, & ye haue knowen all things.

21 I haue not written vnto you, because ye knowe not the truth: but because ye knowe it, and that no lye is of the truth.

22 Who is a lier, but he that denyeth that Iesus is the Christ: the same is the Antichrist that denyeth the Father and the Sonne.

23 Whosoever denyeth the Sonne, the same hathe not the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continue in the Sonne, & in the Father.

25 And this is the promise that he hathe promised vs, euen eternal life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which ye received of him, dwelleth in you: and ye nede not that any man teache you: but as the same Anointing teacheth you of all things, & it is true, & is not lying, & as it taught you, ye shal abide in him.

28 And now, litle children, abide in him, that when he shal appeare, we may be bold, and not be ashamed before him at his coming.

29 If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

1 The singular loue of God towards vs. 7 And how we againe ought to loue one another.

1 Beholde, what loue the Father hathe shewed on vs, that we shulde be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearly beloued, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when he shal appeare, we shalbe like him: for we shal se him as he is.

3 And euerie man that hathe this hope in him, purgeh him self, euen as he is pure.

4 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye knowe that he appeared that he

n Which seemed to haue bene of our number, because for a timethey occupied a place in the Church. o The grace of the holie Ghost p Which is Christ. q In this Epistle which I now write vnto you.

r He that taketh away or diminisheth either of the naturis in Christ, or he that con-foundeth or se-parateth them, eis he that putteth not difference betwene the persone of the Sonne, & also he that beleueth not to haue remission of finnes by his onely sacrifice, denieth Christ to be the true Messias. s Then the infidels worship not the true God.

¶ But he that cofesseth the Sonne, hathe also the Father.

t Christ communicateth himself vnto you and teacheth you by the holie Ghost & his ministers.

u By this name he meaneth the whole Church of Christ in general.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.

b That is, Christ. c As the members and head are which make one perfect bodie.

d That is, in whome none doeth reside, so he feareth not to be sanctified.

Or, doctrine.

a Christ is our onlie Aduocate and attonement: for the office of intercession and redemption are ioyned together.

b That is, of them which haue embraced the Gospel by faith in all ages, degrees, & places: for the re is no saluation without Christ.

c That is, by faith and to obey him: for knowledge can not be without obedience.

d When by the Ioueth God: so that to loue God is to obey his worde.

e When the Lawe was giuen.

f Loue thy neighbour as thy self, is the olde commandement taught in the Law: but whē Christ saith, So loue one another as I haue loued you, he giueth a newe commandement only as touching the forme, but not as touching the nature or substance of the precept.

Chap. 3. 14.

g He nameth all the faithful, children, as he being their spiritual father, attributing to olde men knowledge of great things, to yong men strength, to children obedience & reuerence to their gouernours.

h For Christ sake.

Or, she deuil.

i As it is aduertisarie to God.

Iam. 4. 4.

k To liue in pleasure.

l Wantonnes, m Ambition & pride.

Or, the deuil.

i As it is aduertisarie to God.

Iam. 4. 4.

k To liue in pleasure. l Wantonnes, m Ambition & pride.

k Suche as shuld trouble the conscience.

18 There is no k feare in loue, but perfect loue casteth out feare: for feare hath the painfulness: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

20 If anie man say, I loue God, and hate his brother, he is a lyer: for how can he that loueth not his brother whome he hath the sene, loue God whome he hath not sene?

l For god prefeetti him self to vs in them, which beare his image.

Iohn 13.43. & 15.12.

21 * And this commandement haue we of him, that he which loueth God, shulde loue his brother also.

CHAP. V.

1.10.13 Of the frutes of faith. 14. 20 The office, autoritie, & dismitie of Christ. 21 Against images.

1 W Hosoer beleueth that Iesus is the Christ, is a borne of God, & euerie one that loueth him, which begate, loueth him also which is begottē of him.

a Is regenerat by the vertue of his Spirit.

2 In this we knowe that we loue the children of God, when we loue b God, & kepe his commandements.

b The loue of God must go before, or els we ca not loue a right.

3 For this is the loue of God that we kepe his commandements: and his * commandements are not c grieuous.

Mat. 11.30. c They are easie to the sonnes of God, who are led with his Spirit: for they delite therein.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, *euē* our faith.

1. Cor. 15. 27.

5 * Who is it that ouercometh the worlde, but he which beleueth that Iesus is the Sōne of God?

d That is, regeneration. e The water & blood that came out of his side, declare y we haue our finnes washed by him, & he hath made full satisfactio for the same. f Our minde inspired by y holie Goit. g Which testieth to our heares, th. t we be y children of God.

6 This is that Iesus Christ that came by d water & blood, not by water onely, but by water and blood: and it is the f spirit, y beareth witness: for the Spirit is s truet h.

7 For there are thre, which beare recorde in heauen, the Father, the Worde, and the holie Goit: and these thre are one.

8 And there are thre, which beare recorde in the earth, the spirit and the water and the blood: and these thre agre in one.

9 If we receiue the witness of men, the witness of God is greater: for this is the wit-

ness of God, which he testified of his Sōne.

10 * He that beleueth in the Sōne of God, hath the witness y in him self: he that beleueth not God, hath made him a lyer, because he beleued not the recorde, y God witnessed of his Sōne.

11 And this is the recorde, that God hath given vnto vs eternal life, and this life is in his Sōne.

12 He that hath the Sōne, hath the life: and he that hath not the Sōne of God, hath not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance, that we haue in him, * that if we aske anie thing according to his wil, he heareth vs.

Mat. 7.7. & 21.22.

15 And if we knowe that he heareth vs, what soeuer we aske, we knowe that we haue the petitions that we haue desired of him.

chap. 3.22. h Although euerie sinne be to death, yet God through his mercie pardoneh his in his Sōne Christ.

16 If anie man se his brother sinne, that is not vnto death, let him aske, and he shal giue him life for them that sinne not b vnto death. * There is a sinne i vnto death: I say not that thou shuldest praye for it.

Mat. 12.31. mar. 3.29. luk 12.10.

17 All vnrighteousnes is sinne, but there is a sinne not vnto death.

i As theirs is whome God doeth fo forsa ke that they fall into vtter dispaire.

18 We knowe that whosoever is borne of God, * sinneth not: but he that is begotten of God, k kepeth him self, & the m wicked n toucheth him not.

k Gueeth not him self fo euer to sinne, y he forgetteth God.

19 We knowe that we are of God, and the whole worlde o lyeth in wickednes.

l Takeh hede that he sinne not. m That is, Satan.

20 But we knowe that the Sonne of God is * come, & hath giue vs a minde to knowe him, which is true: and we are in him that is true, *that is*, in his Sonne Iesus Christ: this same is verie p God, and eternal life.

n With a mortal wounde.

Luk. 24.44. o That is, all me generally, as of them sel ues lye as it were buried in euil.

21 Babes, kepe your selues frō q idoles, Amē.

p Christ verie God.

q Meaning frō euerie forme and faction of thing which it set vp for anie deuotio to worship God.

THE SECONDE

Epistle of Iohn.

He writeth vnto a certeine ladie, 4 Reioycing that her children walke in the truth, 5 And exhorteth them vnto loue. 7 Warneth them to beware of suche deceiuers as denie that Iesus Christ is come in the flesh, 8 Praieth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Saviour.

r Symble & sebl.



He Elder to the "elect Ladie, and her children, whome I loue in a the truth: and not I onely, but also all that haue knowne y truet h, For the truthes sake

s According to godlines & not v anie worldly affection.

which dwelleth in vs, and shal be with vs for euer:

3 Grace be with you, mercie & peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with b truet h and loue.

4 I reioyced greatly, that I founde of thy children walking c in truet h, as we haue receiued a commandement of the Father.

5 And now beseeche I thee, Ladie, (not as writing a new commandement vnto thee, but that same which we had from the beginning) that we * loue one another.

b We can not receiue y grace of God, except we haue the true knowledge of him, of the which knowledge loue procedeth. c According to Gods worde.

The Antichrist. III. Iohn. Salute not false teachers,

- ^a *Or, doctrine.* 6 And this is the loue, that we shulde walke after his commandements. This commandement is, that as ye haue heard from the beginning, ye shulde walke in it.
- 7 For manie deceiuers are entred into the worlde, which confesse not y^e Iesus Christ is come in the flesh. He that is suche one, is a deceiuer and an Antichrist.
- d By suffering our selues to be seduced. 8 Loke to your selues, that we lose not the things, which we haue done, but that we may receiue a ful rewarde.
- e He that passeth the limites of pure doctrine. 9 Whofoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath bothe the Father and the Sonne.
- 10 If there come anie vnto you, and bring not this doctrine, receiue him not to house, nether bid him, ^f God speede. *Rom. 16, 17.*
- 11 For he that biddeth him, God speede, is partaker of his euil dedes. Althogh I had manie things to write vnto you, yet I wolde not write with paper and yncke: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be ful.
- ^g *Or, worthe.* 12 The sonnes of thine elect suster grete thee, Amen.
- ^f Have nothing to do wth him, nether the we him anie signe of familiaritie or acquaintance

THE THIRD EPI- stle of Iohn.

- 3 He is glad of Gaius that he walketh in the trueth, 8 We therefore oght to receiue suche, that we might be helpers to the trueth.
- 8 Exhorteth them to the louing vnto the poore Christen in their persecution, 9 Sheweth the unkinde dealing of Diotrefes, 12 And the good reporte of Demetrius. 9 I wrote vnto the Church: but Diotrefes which loueth to haue the preminence among them, receiueth vs not.
- 10 Wherefore if I come, I wil declare his dedes which he doeth, prating against vs with malicious wordes, and not therewith content, nether he him self receiueth the brethren, but forbiddeth them y^e wolde, and thrusteth them out of the Church.
- 11 Beloued, folowe not that which is euil, but that which is good: he that doeth wel, is of God: but he that doeth euil, hath not sene God. *Or, knoweth.*
- 12 Demetrius hath good reporte of all men, and of the trueth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.
- 13 I haue manie things to write: but I wil not with yncke and pen write vnto thee.
- 14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be with thee. The friends salute thee. Grete the friends by name.
- 1 He Elder vnto the beloued Gaius, whome I loue in the trueth. Beloued, I wish chiefly y^e thou prosperedst & faredst wel, as thy soule prospereth.
- 2 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.
- 3 I haue no greater ioye then this, that is, to heare that my sonnes walke in a veritie.
- 4 Beloued, thou doest faithfully whatsoever thou doest to the brethren, & to strangers.
- 5 Which bare witness of thy loue before the Churches. Whome if thou bringest of their iourney as it besemeth according to God, thou shalt do wel.
- 6 Because that for his Names sake they wet forth, and toke nothing of the Gentiles.
- ^a That is, in godlie contention, as they haue bothe the knowledge & feare of God.
- ^b By keeping hospitalitie.
- ^c If y^e furnisheth the with necessities towards their iourney, knowing y^e the Lord faith, He that receiueth you, receiueth me.

THE GENERAL Epistle of Iude.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take hede of deceiuers which go about to drawe awaye the hearts of the simple people from the trueth of God, and willeth them to haue no societie with suche, whome he setteth forth in their liuelie colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithful and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

Iude



Vde a seruant of IESVS CHRIST, and brother of Iames, to them which are called & sanctified a of God the Father, and b referued to Iesus Christ:

- 2 Mercie vnto you, and peace and loue be multiplied.
- 3 Beloued, when I gaue all diligence to write vnto you of the cōmune saluation, it was nedeful for me to write vnto you to exhorte you, that ye shulde earnestly c cōtende for the maintenance of ȳ faith, which was d once giuen vnto the Saintes.
- 4 For there are certeine mē crept in which were before of olde e ordeined to this cōdemnation: vngodlie men they are which turne the grace of our God into wantonnes, and * denye God the onelie Lord, and our Lord Iesus Christ.
- 5 I wil therefore put you in remembrance, forasmuche as ye once knewe this, how that the Lord, after that he had deliuered the people out of Egypt, * destroyed them afterwarde which f belued not.
- 6 The * Angels also which kept not their first e state, but lest their owne habitation, he hathe referued in euerlasting chaines vnder darkenes vnto ȳ iudgement of the great daye.
- 7 As * Sodom and Gomorrhē, and the cities about thē, which in like maner as they did, cōmitted, and followed h strāge flesh, are set forthe for an ensample, and suffre the vengeance of eternal fyre.
- 8 Likewise notwithstanding these i dreamers also defile the flesh, and despise gouernement, and speake euil of them that are in autoritie.
- 9 Yet k Michael the Archangel, when he stroue against the deuill, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but faith, l The Lord rebuke thee.
- 10 But these speake euil of those things, which they knowe not: and whatfoeuer things they knowe m naturally, as beastes, which are without reason, in those things they corrupt them selues.
- 11 Wo be vnto thē: for they haue followed the way * of Cain, and are cast away by the

- deceite * of Balaams wages; and perish in the n gainesaying * of Core.
- 12 These are spottes o in your feasts of charitie when they feast with you, without p all feare, seding them selues: cloudes they are without water, caryed about of windes, corrupt trees & without frute, twife dead, & plucked vp by the rootes.
- 13 They are the raging waues of the sea, forming out their owne shame: they are wandring starres, to whome is referued the blackenes of darkenes for euer.
- 14 And Enoch also the seūth from Adam, prophecied of suche, saying, * q Beholde, the Lord cometh with thousands of his Saintes,
- 15 To giue iudgement against all men, and to rebuke all ȳ vngodlie among thē of all their wicked dedes, which they haue vngodly cōmitted, & of all their cruel speakings, which wicked sinners haue spoken against him.
- 16 These are murmurers, complainers, walking after their owne lustes ||: * whose mouths speake proude things, hauing mens perones in admiration, because of a vantage.
- 17 But, ye beloued, remember the wordes which were spokē before of the Apostles of our Lord Iesus Christ,
- 18 How that they tolde you that there shulde be mockers * in the last time, which shulde walke after their owne vngodlie lustes.
- 19 These are makers of sectes, fleshlic, hauing r not the Spirit.
- 20 But, ye beloued, edifie your selues in your most holie faith, praying in the holie Gost,
- 21 And kepe your selues in ȳ loue of God, loking for the mercie of our Lord Iesus Christ, vnto eternal life.
- 22 And haue compassiō of some, s in putting difference:
- 23 And other saue with t feare, pulling thē out of the fyre, and hate euen the u garment spotted by the flesh.
- 24 Now vnto him that is able to kepe you, that ye fall not, and to present you faultles before the presence of his glorie with ioye,
- 25 That u, to God onely wise, our Sauour, be glorie, and maieſtie, and dominion, and power, bothe now and for euer, Amen.

a The faithfull are sanctified of God, the Father in the Son by the holie Gost. b That he shuld kepe you, Iohn 17,6.

e Against the assales of Satan and heretikes d That ye shuld kepe it for euer.

2. Pet. 2, 1. e He confirmeth their heart against the contēners of religiō and Apostles, shewing that suche men trouble not ȳ Church at all aduentures, but are appointed thereunto by ȳ de terminat counsell of God.

Nom. 14, 37. 2. Pet. 2, 4. f Their incredulitie was the fountaine of all their euil. 10, original.

Gen. 19, 24. g Then shalbe their extreme punishment. h Moste horrible pollutiōs.

i Which the-ue thē selues dull and impudent.

k It is moſte like that this example was writ in some of those bookes of the Scripture which are now lost, Nōb. 25, 14, 10f. 10, 13. l In Zacharie 3, 2 Christ vnder the name of the Angel rebuked Satan as knowing ȳ he went about to hinder the Church: but here we are admonished not to seke to reuege our selues by euil speaking, but to referre the thing to God. m By their carnal iudgement. * Gen. 4, 2.

Nom. 22, 23. Nom. 16, 1. 2. Pet. 2, 16. n For as Core, Dathan and Abiro rose vp and spake against Moses, so do these against them ȳ are in autoritie o These were general feastes which ȳ faithfull kept, partly to profit their brotherlie loue, & partly to relieue the needie, Tertull. in Apolog. chap. 39. Resol. 1, 7. p Either of God, or of his Church. q This saying of Enoch might for the worthines the reof haue bene as a cōmune saying among men of all times, or els haue bene writen in some of those booke which now remaine not: yet by the promiſſe of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20, 31. Pſal. 16, 10. || In vngodlines and iniquitie. 1. Tim. 4, 1. 2. Tim. 1, 1. r Of regeneration. s Some may be wōne with gentenes, other by sharpenes. t By sharpe reprofes to draw thē out of danger. u He willethe not onely to cast of the euil but to take away all occasions which are as preparatiues, & accessories to the same.

THE REVELATION of Iohn the Diuine.

As declared in
Iohn.

THE ARGUMENT.

IT is manifest, that the holie Ghost wolde as it were gather into this moſte excellent booke a ſumme of thoſe prophecies, which were writen before, but ſhulde be fulfilled after the coming of Chriſt, adding alſo ſuche things as ſhulde be expedient, as wel to forewarne vs of the dangers to come, as to admoniſh vs to beware ſome, and encourage vs againſt others. Herein therefore is lively ſet forth the Diuinitie of Chriſt, & the testimonies of our redemption: what things the Spirit of God alloweth in the miniſters, and what things he reproveth: the providence of God for his elect, and of their glorie and conſolation in the day of vengeance: how that the hypocrites which ſting like ſcorpions the members of Chriſt, ſhall be deſtroyed, but the Lambe Chriſt ſhal defende them, which beare witnes to the truth, who in deſpite of the beaſt and Satan wil reigne ouer all. The likeli deſcription of Antichriſt is ſet forth, whoſe time and power notwithstanding is limited, and albeit that he is permitted to rage againſt the elect, yet his power ſtretcheth no farther then to the hurt of their bodies: and at length he ſhal be deſtroyed by the wrath of God, when as the elect ſhal giue praiſe to God for the victorie: neuertheleſs for a ceason God wil permit this Antichriſt, and ſtrompter vnder colour of faire ſpeache and pleaſant doctrine to deceiue the worlde: wherefore he aduertiseih the godlie (which are but a ſmale portion) to auoide this harlots ſtereries, and bragges, whoſe ruine without mercie they ſhal ſee, and with the heauenlie companies ſing continual praifes: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vntied, is now caſt with his miniſters into the pit of fyre to be tormented for euer, where as cōrariwiſe the faithfull (which are the holie Citie of Ierusalem, & wiſe of the Lambe) ſhal enioye perpetual glorie. Read diligently: iudge ſoberly, and call earnestly to God for the true vnderſtanding hereof.

CHAP. I.

1 The cause of this reuelation. 2 Of them that read it. 3 Iohn writeth to the ſeuē Churches. 4 The maiestie and office of the Sonne of God. 5 The vision of the candlestickes and ſtarres.

a Of things which were hid before. b Chriſt receiued this reuelation out of his fathers boſome as his owne doctrine, but it was hid in reſpect of vs ſo that Chriſt as Lord and God reueiled it to Iohn: his ſeruant by the miniſterie of his Angel, to the edification of his Church c To the good & bad. d Which expoundeth the olde prophecies, & ſheweth what ſhal come in the newe teſtament.

Exo. 3. 14. e And began euen then. Psal. 99. 30. f. Cor. 15. 21. col. 1. 18. Ebr. 9. 14. 2. pet. 1. 19. 2. ioh. 1. 9. 1. Pet. 2. 5. f Meaning the Church vniuerſal. g That is, the holie Ghost: or theſe ſeuē Spirits were miniſters before God the Father & Chriſt, whome after he calleth the Hornes and eyes of the Lambe, chap. 5. 6 In a like phraſes Paul taketh God, and Chriſt, and the angels to witnes, 1. Tim. 5. 21.



IHe a reuelation of IESVS CHRIST, which God gaue vnto him, to ſhewe vnto his ſeruants things which muſt ſhortly be done: which he ſent, and ſhewed by his Angel vnto his ſeruant Iohn,

2 Who bare recorde of the worde of God, and of the testimonie of Ieſus Chriſt, and of all things that he ſawe.

3 Blessed is he that readeth, and they that heare the wordes of this d prophecie, and kepe thoſe things which are written therein: for the time is e at hand.

4 Iohn, to the f ſeuē Churches which are in Aſia, Grace be with you & peace frō him Which h is, & Which was, & Which is to come, and from the g ſeuē Spirits which are before his Throne,

5 And from Ieſus Chriſt, which is a * faithful witnes, & * the firſt begotten of y dead, and Prince of the Kings of the earth, vnto him that loued vs, & waſhed vs frō our ſinnes in his * blood,

6 And made vs * Kings and Prieſtes vnto

God euen his Father, to him be glorie, & dominion for euermore, Amen.

7 Beholde, he cometh with * cloudes, and euerie eye ſhal ſee him: yea, euen they which h pearced him through: and all kinreds of the earth ſhal waile i before him, Euen ſo, Amen.

8 I * am i a and o, the beginning and the ending, ſaith the Lord, Which is, and Which was, and Which is to come, euen the Almighty.

9 I Iohn, euen your brother, & companion in tribulation, & in the kingdome and patience of Ieſus Chriſt, was in the yle called Patmos, for the k worde of God, and for the l witnessiſng of Ieſus Chriſt.

10 And I was m nauſhed in ſpirit on n y Lords day, and heard behinde me a great voyce, as it had bene of a trumpet,

11 Saying, I am o a and o, the firſt and the laſt: and that which thou ſeeſt, write in a booke, & ſend it vnto the p ſeuē Churches which are in Aſia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, & vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to ſee the q voyce, that ſpake with me: & when I was turned, I ſawe o ſeuē golden candleſtickes,

13 And in the middes of the ſeuē candleſtickes, one like vnto the r Sonne of man, clothed with a garment s downe to the

Mat. 24. 30. isa. 3. 14. iude 14.

h They that contemned Chriſt & moſte cruelly perſecuted him, and put him to death, ſhal then acknowledge him.

Chap. 21. 6. & 22. 13.

o Or, for him i Alpha and Omega are the firſt and laſt letters of the a b c of the Grekes.

k Which ſome call ſunday: l Paul the firſt day of the weeke, 1. Cor. 16. 1. ad. 20. 7. and it was eſtabliſhed after that the Iewes Sabbath was abolliſhed.

m I am he before whome nothing was, yea, by whome whatſoever is made, was made, and he that ſhal remaine when all things ſhal periſh, euen I am the eternal God. n Of y which ſome were fallen: others decayed: ſome were proude: others negligent: ſo that he ſheweth remedie for all. o That is, him whoſe voyce I heard. p Which was Chriſt the head of the Church. q As the chief Prieſt.

were proude: others negligent: ſo that he ſheweth remedie for all. u That is, him whoſe voyce I heard. o Meaning the Churches. p Which was Chriſt the head of the Church. q As the chief Prieſt.

The keys of hel & death. Chap. II. Balaams doctrine. 115

^a For in him was no concupiscence, which is signified by girding the loynes.
^b To signifie his wisdom, sterilitie & diuinitie.
^c To se the feccrets of the heart.
^d *10. alumine.*
^e His iudgements & waies are moſte perfect.
^f Bothe becauſe all nations praife hi, & alſo to his worde is heard & preached through the worlde.
Dan. 10. 9.
Iſa. 41. 4.
44. 5.
^g Which areſt patrons of the Churches.
^h This ſworde ſignified his worde and the vertue the reof, as is declared, *Ebr. 4. 12.*
ⁱ To comfort me.
^k Equal God with my Father, and eternal.
^l That is, power ouer them.

feete, and girde about the pappes with a golden girde.
 14 His head, and heeres were white as white woll, & as ſnowe, and his eyes were as a flame of fyre.
 15 And his fete like vnto fine brasse, burning as in a fornace: and his voyce as the ſounde of many waters.
 16 And he had in his right hand ſeuē ſtarres: and out of his mouth went a sharpe two edged ſworde: & his face ſhone as the ſunne ſhineth in his ſtrength.
 17 And when I ſawe him, I fell at his fete as dead: then he laid his right hand vpon me, ſaying vnto me, Feare not: I am the firſt and the laſt,
 18 And am aliuē, but I was dead: & beholde, I am aliuē for euermore, Amen: & I haue the keys of hel and of death.
 19 Write the things which thou haſt ſene, and the things which are, and the things which ſhal come here after.
 20 The myſterie of the ſeuē ſtarres which thou ſaweſt in my right hand, and the ſeuē golden candleſtickes, is this, The ſeuē ſtarres are the Angels of the ſeuē Churches: & the ſeuē candleſtickes which thou ſaweſt, are the ſeuē Churches.

CHAP. II.

^a He exhortheth ſoure Churches. ^b To repentance, ^c To To perſeuerance, patience and amendement, *5. 14 20.*
^d *As ſwel by treaſenings, 7. 10 17. 36* As promiſes of rewarde.

^a To the Paſtor or miniſter which are called by this Name, becauſe they are Gods meſſengers, & haue their office commune with Ieſus Chriſt who alſo is called an Angel.
^b Read chap. xix.
^c In his proſecution.
^d Accordig to his ſpēes, *Mat. 28. 20* he wilbe with them to the end of the worlde.
^e Thy firſt touch, that thou hadſt towarde God & thy neighbour at the firſt preaching of the Goſpel.
^f The office of the Paſtor is compared to a candleſicke or lampe forſo muche as he ought to ſhine before men.
^g The ſe were heretikes which helde that wiues ſhulde be commune, & as ſome thinke were named of one called Nicolas, of whom is writ *Act. 6. 5* which was choſen among the Deacons.

Vnto the Angel of the Church of Epheſus write, Theſe things ſaith he that holdeth the ſeuē ſtarres in his right hand, and walketh in the middes of the ſeuē golden candleſtickes.
 2 I knowe thy workes, and thy labour, and thy patience, and how thou canſt not forbearē them which are euil, and haſt examined them which ſay they are Apoſtles, and are not, and haſt founde them lyers.
 3 And thou haſt ſuffred, and haſt patience, and for my Names ſake haſt labored, and haſt not fainte.
 4 Neuertheles, I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue.
 5 Remember therefore from whence thou art fallen, and repent, and do the firſt workes: or els I wil come againſt thee ſhortly, and wil remoue thy candleſticke out of his place, except thou amende.
 6 But this thou haſt, that thou hateſt the workes of the Nicolaitans, which I alſo hate.
 7 Let him that hathe an eare, heare, what

the Spirit ſaith vnto ſ Churches, To him that ouercometh, wil I giue to eate of the tree of life which is in the middes of the Paradife of God.
 8 ¶ And vnto the Angel of the Church of the Smyrniās write, Theſe things ſaith he that is firſt, and laſt, Which was dead and is aliuē.
 9 I know thy workes and tribulation, and pouertie (but thou art riche) & I knowe the blaſphemie of them, which ſay they are Iewes and are not, but are the Synagogue of Satan.
 10 Feare none of thoſe things, which thou ſhalt ſuffer: beholde, it ſhal come to paſſe, that the deuil ſhal caſt ſome of you into priſon, that ye may be tried, and ye ſhal haue tribulation ten dayes: be thou faithful vnto the death, and I wil giue thee the crowne of life.
 11 Let him that hathe an eare, heare what the Spirit ſaith to the Churches. He that ouercometh, ſhal not be hurt of the ſecōde death.
 12 And to the Angel of ſ Church which is at Pergamus write, This ſaith he which ha the ſharpe ſworde with two edges.
 13 I knowe thy workes & where thou dwelleſt, *euē* where Satans throne is, and thou keepeſt my Name, and haſt not denied my faith, euē in thoſe dayes when Antipas my faithful martyr was ſlaine among you, where Satan dwelleth.
 14 But I haue a fewe things againſt thee, becauſe thou haſt there that mainteine the doctrine of Balaam, which taught Balac, to put a ſtumbling blocke before the children of Iſrael, that they ſhulde eate of things ſacrificed vnto idoles, and commit fornication.
 15 Euē ſo haſt thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.
 16 Repent thy ſelf, or els I wil come vnto thee ſhortely, and wil fight againſt them with the ſworde of my mouth.
 17 Let him that hathe an eare, heare what the ſpirit ſaith vnto ſ Churches, To him that ouercometh, wil I giue to eate of the Manna that is hid, and wil giue him a white ſtone, and in the ſtone a new name writen, which no man knoweth ſauiug he that receiueth it.
 18 ¶ And vnto ſ Angel of ſ Church which is at Thyatira write, Theſe things ſaith the Sonne of God, which hathe his eyes

^h Meaning, ſ life cuerlaſting thus by corporall benefices he raiſeth the vp to conſider ſpirituall bleſſings.
ⁱ This is thought to be Policarpus who was miniſter of Smyrna 86 ye res, as he him ſelf confeſſed before Herodes when aſhe was led to be burned for Chriſts cauſe.
^k The eternal diuinitie of Ieſus Chriſt is here moſt plainly declared with his man hode, & victorie ouer death to aſſure his ſ they ſhal not be ouercome by death.
^l This was the perſecution vnder the emperour Domitian.
^m In ſpirituall treaſures.
ⁿ They are not Abrahams children according to ſ faith.
^o Here he nameth the autor of all our calamitie, in-couraging vs manfully to fight againſt him, in promiſing vs the victorie.
Nom. 24. 14.
25. 1.
^p The end of affliction is ſ we may be tried and not deſtroyed.
^q Signifying manie times as *Geneſ. 31. 41.*
nomb. 14. 22.
 although there ſhalbe coſt and releaſe.
^r The firſt death is the natural death of ſ bodie, the ſecōde is the eternal death: fro the which all are free that believe in Ieſus Chriſt, *Ioh. 5. 24.*
^s The worde of God is the ſworde with two edges, *Ebr. 4. 12.*
^t All towne and countreies whence Gods worde & good liuing is baniſhed, are the throne of Satan, and alſo thoſe places where the worde is not preached ſincerely, nor mancis a right reformed.
^u In the verie heat of perſecution and ſlaughter of the Martyrs they continued in the pure faith, and therefore are commended after a ſorte.
^x All ſuche are like counſellours to Balaam, which for lucre perſuade to idolatrie, or whoredome.
^y And not commune to all.
^z Suche a ſtone was wont to be giuen to them that had gotten anie victorie or priſe, in ſigne of honour, and therefore it ſignifieth here a token of Gods fauour and grace: alio it was a ſigne that one was cleared in iudgement.
^a The new name alio ſignifieth, reſonable ad honour.

The sercher of the heart. Reuelation. Of perseuerance.

107, alcumise.

b To helpe f
Sainds.

2. King. 16. 31.

c As that harlot
Iezabel
maintained strā-
ge religion and
exercised crue-
ltye against
the seruants of
God, so are the
re amōg them
that do y like.
d They that
consent to ido-
latrie and falsie
doctrines, com-
mit spiriual
whoredome,
whereof fol-
loweth corpor-
all whoredome.
Hof 4, 13.
1. Sam 16, 7.
psal 7, 10.

1ere. 11, 29.

17, 10.

e Them that
followe her
wayes.

f The falsie
teachers ter-
med their do-
ctrine by this
name, as thogh
it cōteined the
most depe
knowledge of
heauenly thigs,
& was in deed
drawen out of
the depe don-
geō of hell: by
suche termes
now the Ana-
baptists, Liber-
tines, Papiſts,
Arrians, &c vie
to beautifie
their monstrous
errors and blas-
phemies.

psal 2, 9.

g The childre
of Iezabel.

a The minist-
er liueth whē
he bringeth
forthe good
frutes, els he
is dead.

Chap. 16, 15.

1. thess. 5, 2.

2. pet. 3, 10.

4. cor. 13, 12.

b Either by
consenting to
idolaters, or
els polluting
their consci-
ence with any
evil.

like vnto a flame of fyre, and his fete li-
ke fine brasse.

19 I knowe thy workes and thy loue, and
seruice, and faith, and thy pacience, and
thy workes, & that they are mo at the last,
then at the first.

20 Notwithstanding, I haue a fewe things
against thee, that thou suffrest the woman
* Iezabel, which calleth her self a Prophe-
tesse, to teache and to deceiue my seruāts
to make them commit fornication, & to
eat meats sacrificed vnto idoles.

21 And I gaue her space to repent of her
fornication, and she repented not.

22 Beholde, I wil cast her into a bed, and
them that commit fornication with her,
into great affliction, except they repent
them of their workes.

23 And I wil kill her children with death:
& all the Churches shal knowe that I am
he which searche the reins and hearts:
and I wil giue vnto euery one of you ac-
cording vnto your workes.

24 And vnto you I say, the rest of them of
Thyatira, As many as haue not this learn-
ing, nether haue knowen the depnes
of Satan (as they speake) I wil put vpon
you none other burden.

25 But that which ye haue all ready, holde
fast til I come.

26 For he that ouercometh and kepeth my
workes vnto the end, to him wil I giue
power ouer nations,

27 And he shal rule them with a rodde of
yron: as the vessells of a porter, shal thei
be broken.

28 Euen as I receiued of my Father, so wil
I giue him the morning starre.

29 Let him that hathe an eare, heare what
the Spirit saith to the Churches.

CHAP. III.

He exhortheth the Churches or ministers to the true pro-
fession of faith and to watching. 1. With promises
to them that perseuere.

3 And write vnto the Angel of the
Church w̄ is at Sardi, These things
saith he that hathe ȳ seven Spirits of God,
and the seven starres, I know thy workes:
for thou hast a name that thou liuest, but
thou art dead.

2 Be awake and strengthen the things which
remeine, that are readie to dye: for I haue
not founde thy workes perfite before
God.

3 Remember therefore, how thou hast re-
ceiued and heard, and holde fast, and rep-
ent. * If therefore thou wilt not watch, I
wil come on thee as a thefe, and ȳ shalt not
knowe what houre I wil come vpon thee.

4 Notwithstanding thou hast a fewe names
yet in Sardi, which haue not defiled their
garments: and they shal walke with me in
white: for they are worthie.

5 He that ouercometh, shalbe clothed in
white araye, & I wil not put out his name
out of the booke of life, but I wil confesse
his name before my Father, & before his
Angels.

Chap. 20, 12.

1. cor. 13, 12.

philip. 4, 4.

6 Let him that hathe an eare, heare, what ȳ
Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of ȳ Church
which is of Philadelphia, These things
saith he that is Holie and True, which hathe
the keye of Dauid, which openeth
and no man shutteth, and shutteth and no
man openeth,

Isa. 22, 22.

Job. 22, 14.

c Which signi-
fieth ȳ Christ
hathe all the
power ouer ȳ
house of Da-
uid, which is ȳ
Church, so ȳ
he may ether
receiue or put
out whome he
wil.

d Which is to
aduance the
kingdome of
God.

e I wil cause
thē in thy sight
to hūble them
selues, & to gi-
ue due honour
to God, and to
his Sonne
Christ.

8 I knowe thy workes: beholde, I haue set
before thee an open dore, and no man ca
shut it: for thou hast a lited strength and
hast kept my worde, and hast not denied
my Name.

9 Beholde, I wil make them of the synago-
gue of Satan, which call them selues Iewes
and are not, but do lye: beholde, I wil
make them, that they shal come and wor-
ship before thy fete, and shal knowe that I
haue loued thee.

10 Because thou hast kept the worde of my
pacience, therefore I wil deliuer thee fro
the houre of tentation, which wil come
vpon all the worlde, to trye them that
dwell vpon the earth.

11 Beholde, I come shortly: holde ȳ which
thou hast, that no man take thy crowne.

f Let no man
plucke, them
away w̄ thou
hast wonne to
God: for they
are thy crow-
ne, as S Paul
writeth, say I g.
Brethre, ye are
my ioye & my
croune Phil.
4, 1. thess. 2, 19

12 Him that ouercometh, wil I make a pil-
lar in the Temple of my God, and he shal
go no more out: and I wil write vpon him
the Name of my God, & the name of the
citie of my God, which is the new Ierusalē,
which cometh downe out of heauē fro my
God, & I wil write vpon him my new Name.

13 Let him that hathe an eare, heare what ȳ
Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of
the Laodiceans write, These things saith
ȳ Amen, the faithful and true witnes, the
beginning of the creatures of God.

g That is, Tru-
eth it felt.
h Of whom
all creatures
haue their be-
ginning.

15 I knowe thy workes, that thou art nether
colde nor hote: I wolde thou werest colde
or hote.

i Persuading
thyself of that
which thou
hast not.

16 Therefore, because thou art luke warme,
and nether colde nor hote, it wil come
to passe, that I shal spewe thee out of my
mouth.

k Thus the hy-
pocrites boast
of their owne
power and do
not vnderstand
their infirmi-
ties to seke to
Christ for re-
medie.

17 For thou saist, I am riche & increased
with goods, & haue nede of nothing, and
knowest not how thou art wretched & mi-
serable, and poore, and blinde, and naked.

l Suffer ȳ eyes
of thine vnder-
standing to be
opened.

18 I coulde thee to bie of me gold tried by
the fyre, that thou maiest be made riche, &
white raimēt, that thou maiest be clothed
and that thy filthy nakednes do not appea-
re: and I anoint thine eyes with eye salue,
that thou maist se.

Prou. 3, 21.

1. cor. 12, 5.

m Nothing
more displeas-
eth God then
indifferēcie, &
coldenes in re-
ligio, & there-
fore he wil spe-
we suche out
as are not zealous
and seruants.

19 As manie as I loue, I rebuke and chastē:
be zealous therefore and amende.

20 Beholde,

- 20 Beholde, I stand at the dore, and knocke. If anie man heare my voyce & open the dore, I wil come in vnto him, and wil sup-
 pe with him, and he with me.
 21 To him that ouercometh, wil I grante to sit with me in my throne, euē as I ouer came, & sit wth my Father in his throne.
 22 Let him that hathe an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it, 3 And 24. seates about it with 24. elders sitting vpon them, and foure beasts praising God day and night.

After this I looked, and beholde, a dore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I wil shewe thee things which must be done hereafter.

And immediatly I was raiſed in the spirit, & beholde, a throne was set in heauen, and one sat vpon the throne.

And he that sat, was to loke vpon, like vnto a iasper stone, and a sardine, & there was a raine bowe rounde about the throne in sight like to an emeraude.

And rounde about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white raimēt, and had on their heads crownes of golde.

And out of the throne proceeded lightnings, and thundrings, and voyces, & there were seuen lampes of tyre, burning before the throne, which are the seuen spirits of God.

And before the throne there was a sea of glasse like vnto cristall: and in the middes of the throne, & rounde about the throne were foure beasts full of eyes before and behinde.

And the first beast was like a lion, & the seconde beast like a calfe, and the thirde beast had a face as a man, and the fourthe beast was like a flying eagle.

And the foure beasts had eche one of the six wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holie, holie, holie Lord God, almightie, which Was, & Which is and Which is to come.

And when those beasts gaue glorie, and honour, and thanks to him that sat on the throne, which liueth for euer and euer,

The foure and twentie elders fell downe before him that sat on the throne, and worshipped him, that liueth for euer more, & cast their crownes before the throne, saying,

Thou art worthie, o Lord, to receiue glorie and honour, & power: for thou hast

created all things, and for thy wille. f sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the boke, 2. 14 And therefore the foure beasts, the 24. elders, and the Angels praise the Lambe, & do him worship 9 For their redemption and other benefites.

And I sawe in the right hand of him that sat vpon the throne, a Boke written within, and on the backside, sealed with seuen seales.

And I sawe a strong Angel which preached with a lowde voyce, Who is worthie to open the boke, and to lose the seales thereof.

And no man in heauē, nor in earth, nether vnder the earth, was able to open the Boke nether to loke thereon.

Then I wept muche, because no mā was founde worthie to open, and to reade the Boke, nether to loke thereon.

And one of the elders said vnto me, Wepe not: beholde, the lion which is of the tribe of Iuda, the rote of Dauid, hath obtained to open the Boke, and to lose the seales thereof.

Then I behelde, and lo, in the middes of the throne, and of the foure beasts, & in the middes of the elders, stode a Lambe as though he had bene killed, which had seuen hornes, & seuen eyes, which are the seuen spirits of God, sent into all the worlde.

And he came, and toke the Boke out of the right hand of him that sat vpon the throne.

And when he had taken the Boke, the foure beasts and the foure and twentie elders fell downe before the Lambe, hauing euerie one harpes and golden vias full of odours, which are the prayers of the Saintes,

And they sung a new song, saying, Thou art worthie to take the Boke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euerie kinred, and tōgue, and people, and nation,

And hast made vs vnto our God Kings and Priests, and we shal reigne on the earth.

Then I behelde, and I heard the voyce of manie Angels rounde about the throne and about the beasts and the elders, & there were thousand thousands,

Saying with a loude voyce, Worthie is the Lambe that was killed to receiue power and riches, and wisdome, and strength, & honour, and glorie, and praise.

And all creatures which are in heauē, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I, saying, Praise & honour, and glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore,

In my seate royal, and to be partaker of mine heauenly ioyes.

Before that he make mention of the great afflictions of the Church, he setteth forth the maiestie of God, by whose will, willdome and prouidence all things are created, & governed, & teache vs patience.

He describeth the Diuine and incomprehensible vertue of God the father as chap. 4. 5, and the Sonne who is toynead with him.

By these are meant all the holie copanie of the heaues, d From the throne of the Father, & the Sonne proceedeth the holie Ghost, who tawing all but one throne, declare the vnitie of the Godhead.

The holie Ghost is as a lightning vnto vs that beleue, and as a fearful thunder to the disobedient.

The world is compared to a sea because of the changes and vnstableness.

It is as cleare as cristall before the eyes of God, because there is nothing in it so litle that is hid from him.

They are called Cherubins, Eze. 10, 20 We are here by taught to giue glorie to God in all his workes

They wil chalēge no auctoritie, honour nor power before God.

Chap. 5. 12.

A similitude taken of earthly princes, which is iudge by bookes & writings & here it doeth signifie all the counsels & iudgements of God which are onely knowen to Christ the Sonne of Dauid, vers. 5. That is, manie.

Gen. 49. 10.

This vision confirmeth the power of our Lord Iesus, which is the Lambe of God that taketh away the sinne of the worlde. That is, maniefolde power. Signifying the fulnes of the Spirit, which Christ poureth vpon all. The Angels honour Christ: he is therefore God.

This declareth how the prayers of the faithful are agreeable vnto God, read Act. 10. 4. chap. 8. 5. Our Saviour Iesus hath redeemed his Church by his blood, shedding it of all nations. Pet. 2. 8. Not corporally.

Dan. 7. 10.

Chap. 4. 11.

The crye of martyrs. Reuelacion. Christ sealeth his.

14 And the foure beasts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euer more.

CHAP. VI.

The Lambe openeth the sixe seales, and manie things follow the opening thereof, so that this containeth a general prophecie to the end of the worlde.

After, I behelde when y Lambe had opened one a of the seales, & I heard one of the foure beasts say, as it were the noyce of thunder, Come and se.

Therefore I behelde, and lo, there was a white horse, and he that sat on him, had a bowe, and a crowne was giuen vnto him, and he went forthe cōquering that he might ouercome.

And when he had opened the seconde seale, I heard the seconde beast say, Come and se.

And there went out another horse that was red, & power was giuen to him that sat thereon, to take peace from the earth and that they shulde kil one another, and there was giuen vnto him a great sworde.

And whē he had opened the thirde seale, I heard the thirde beast say, Come and se. Then I behelde, & lo, a blacke horse, & he that sat on him, had balances in his hand.

And I heard a voyce in the middes of the foure beasts say, A measure of wheat for a penie, and thre measures of barlie for a penie, and oyle, and wine hurt thou nat.

And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and se.

And I looked, & beholde, a pale horse, & his name that sat on him was Death, and Hel followed after him, and power was giuen vnto them ouer the fourth parte of the earth, to kill with sworde, and with hōger, and with death, and with the beasts of the earth.

And when he had opened the fifth seale, I saw vnder the altar the soules of them, that were killed for the worde of God, & for y testimonie which they mainteined.

And they cryed with a lowde voyce, saying, How long, Lord, holie and true! dost not thou iudge & auenge our blood on them that dwell on the earth?

And long white robes were giuen vnto euerie one, and it was said vnto them, that they shulde rest for a litle ceason vntil their felowe seruants, and their brethren that shulde be killed euen as they were, were fulfilled.

And I behelde when he had opened the sixt seale, and lo, there was a great earthquake, & the sunne was as blacke as p sackecloth of here, and the moone was li-

ke blood.

And the starres of heauen fel vnto the earth, as a figgetre casteth her grene figes when it is shaken of a mightie winde.

And heauen departed away, as a scrole when it is rolled, and euerie mountaine & yle were moued out of their places.

And the Kings of the earth, & the great men, and the riche men, and the chief captaynes, and the mightie men, and euerie bondman, and euerie fre man, hid them selues in dennes, and among the rockes of the mountaines,

And said to the mountaines and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne, & fro the wrath of the Lambe.

For the great day of his wrath is come, and who can stand?

CHAP. VII.

He seeth the seruants of God sealed in their foreheades out of all nations and people, which though they suffer trouble, yet the Lābe sedeth them, leadeb them to the fountaines of liuing water, 17 And God shall wipe awaye all teares from their eyes.

And after that, I sawe foure Angels stand on y foure corners of the earth, holding the foure windes of the earth, y the windes shulde not blowe on the earth, nether on the sea, nether on anie tre.

And I saw another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a laude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea, saying, Hurt ye not the earth, nether the sea, nether the trees, til we haue sealed y seruants of our God in their foreheades.

And I heard the number of them, which were sealed, and there were sealed 8 an hundred and foure and fortie thousand of all the tribes of the children of Israel.

Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

Of the tribe of Aser, were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

Of the tribe of Simeō were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

Of the tribe of Iosaph were sealed twelue thousand. Of the tribe of Benjamin

with the blood of the Lambe, and lightened in faith by the worde of God, so that they make open profession of the same, are exempted fro euil. Though that this blindenes be broght into the worlde by the malice of Satan, yet the mercies of God referac to him self an infinite number which shalbe lauded bothe of the Iewes and Gentiles through Christ. h He omitteth Dan, & putteth Leui in, whereby he meaneth the twelue tribes. i That is, the tribe of Ephraim, which was Iosephs soune.

Doctours & preachers that departe from the truth.

The kingdom of God is hid, and withdrawn from men, & appeareth not. Realmes, kingdomes & perionces, that did seme to be as stable in faith as mountaines.

Isa. 2, 19. ofe. 10, 8.

Suche men afterwarde, of what estate soeuer they be, shalbe desperate, and not able to susteine the weight of Gods wrath, but shal continually feare his iudgement.

The spirit is compared to winde, and the doctrine alio: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where y Gospel is spread, and for the foure writers thereof, and y preaches of y samethough y whole worlde.

Meaning, y men of the earth. That is, the ylands. Or, Christ. Signifying all men in general, who can no more liue without this spiritual doctrine, they trees can blossom and beare, except the winde blowe vpon them.

God preueneth the dangers and euils, which otherwise wolde ouerwhelme the elect. Those that are sealed by the Spirit of God, and marked with the blood of the Lambe, and lightened in faith by the worde of God, so that they make open profession of the same, are exempted fro euil.

The opening of the seale is the declaratiō of Gods wil, and the executing of his iudgements.

Signifying, that there was marueilous things to come. The white horse signifieth innocēcie, victorie, & felicitie which shulde come by the preaching of the Gospel.

He that rideth on the white horse, is Christ.

Signifying the cruel warres tharthened when the Gospel was refused.

Who was Satan.

This signifieth an extreme famine, and want of all things.

The Greke worde signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.

Which amounteth about foure pence halfe penie.

Whereby is ment sickenes, plagues, pestilence, & death of mā & beast.

Or, the grane. The continual perfection of the Church noted by the fifth seale.

The soules of the Saintes are vnder the altar which is Christ, meanig that they are in his safe custodie in the heauens.

Which signifieth the change of the true doctrine, which is the greatest cause of motions and troubles that come to the worlde.

That is, the brightnes of the Gospel.

The traditions of men. g

The Church miserably defaced with idolatrie and afflicted by tyrants.

were sealed twelue thousand.

9 After these things I behelde, & lo, a great multitude, which no man could number, of all nations & kindreds, and people, & tongues, stood before the throne, and before the Lambe, clothed with long white robes, and had palmes in their hands.

10 And they cried with a loude voyce, saying, *Saluacion cometh* of our God, that sitteth vpon the throne, & of the Lambe.

11 And all the Angels stood rounde about the throne, and about the Elders, and the foure beastes, & they fell before the throne on their faces, and worshiped God,

12 Saying, Amen. Praise and glorie, & wisdom, and thanks, and honour, & power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulacion, and haue washed their long robes & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day & night in his Temple, and he that sitteth on the throne, will dwell among them.

16 * They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For the Lamb, which is in the middes of the throne, shall gouerne them, and shall leade them vnto the liuelie fountaines of waters, and God shall wipe away all teares from their eyes.

k In signe of puritie.
l In token of victorie & fellie cite.
m All that are faued, attribute their saluacion vnto God onely & to his Christ & to no other thing.

n There is no puritie nor cleines, but by the blood of Christ onely, & purgeth a finnes & to maketh vs white.
o That is, of the maiestie of God & Father, the Sonne, and the holie Ghost.
p Meaning continually: store is in heauē there is no night.
q For all infirmities & miraculose things be taken away.
r They shall haue no more grief and paine, but rest & consolacion of Iesus Christ the mediator & redemer.
t Which is verie God.
u He shall giue them life and conferre them in eternal felicitie.

CHAP. VIII.

1 The seventh seale is opened: there is silence in heauen.
6 The foure Angels blowe their trumpettes, and great plagues followe vpon the earth.

a Vnder the sixt seale he touched in general the corruption of the doctrine: but vnder the seventh he sheweth the great danger thereof, & what troubles, sectes & heresies haue bene & shall be brought into the Church thereby.

1 **A**ND when he had opened the seventh seal, there was silence in heauen about halfe an houre.

2 And I sawe the seven Angels, which stood before God, and to them were giuen seven trumpettes.

3 Then another Angel came and stood before the altar hauing a golden censer, and muche odours were giuen vnto him, that he shulde offre with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saintes, went vp before

b That the hearers might be more attentive.
c He sheweth the onlie remedie in our afflictions, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our prayers, which remaine yet in earth, before the altar and diuine maiestie of God.

God, out of the Angels hand.

5 And the Angel toke the censer, and filled it with fyre of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seven Angels, which had the seven trumpettes, prepared them selues to blowe the trumpettes.

7 So the first Angel blew the trumpet, and there was haile & fyre, mingled with blood, and they were cast into the earth, and the third parte of trees was burnt, & all greene grass was burnt.

8 And the seconde Angel blew the trumpet, and as it were a great mountaine, burning with fyre, was cast into the sea, & the third parte of the sea became blood.

9 And the third parte of the creatures, which were in the sea, and had life, dyed, & the third parte of ships were destroyed.

10 Then the third Angel blew the trumpet, & there fell a great starre from heauen burning like a torche, and it fell into the third parte of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third parte of the waters became wormewood, and manie men dyed of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third parte of the sunne was smitten, & the third parte of the moone, and the third parte of the stars, so that the third parte of them was darkened: and the day was smitten, that the third parte of it colde not shine, and likewise the night.

13 And I behelde, & heard one Angel flying through the middes of heauen, saying with a lowde voyce, Wo, wo, wo to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blowe the trumpettes.

p That is, of the Church q Of the ministers and teachers, which haue not taught, as they ought to do. r These are plagues for the contempt of the Gospel. s Horrible threatnings against the infidels & rebellious persons.

CHAP. IX.

1 The first and sixt Angel blowe their trumpettes: the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first wo is paste. 14 The foure Angels that were bounde, are loosed. 18 And the third parte of men is killed.

1 **A**ND the first Angel blew the trumpet, & I sawe a starre fall from heauen vnto the earth, and to him was giuen the keye of the bottomles pit.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne,

keyes in his armes. c Abundance of heresies and errors, which couer with darknes Christ and his Gospel.

d He meant by fyre grace of God whereby we are purged & made cleane. Isa. 6, 6.
e He powreth the graces of the holie Ghost into the hearts of the faithful.
f When this grace is declared, marvellous rebellions arise against it by reason of the wicked, which can neither abide to heare their finnes touched, nor mercie offered.
g That is, proclaimed warre against the Church, and troubles by false doctrine, & soadmonisheth the to watch.
h That is, the moste parte of men were seduced.
i Euen the verie elect were fore tryed and prouen.
k Diuers sectes of heretikes were spread abroad in the worlde.
l Meaning the shipmakers, & so them that had any gouernement.
m That is, some excellent minister of the Church, which shall corrupt the Scriptures.
n Which here signifie false & corrupt doctrine.
o That is, of Christ who is the sunne of iustice, meaning that men by boasting of their workes and merites obscure Christ and tread his death vnder fete.

a That is, the Bishops and ministers, who take word of God, & so fall out of heauen, & become Angels of darknes.

b This antipope chiefly is committed to the Pope in figure whereof he beareth the

d Locustes are
 e False and
 f That is, se-
 g For the fal-
 h That is, the
 i Though the
 k The elect
 l For a certein
 m Such is the
 n When men
 o They pretend
 p That is, they
 q That is, effeminate,
 r Signifying their
 s For as though
 t To infect &
 u To infect &
 v That is, destroye
 w Which was the
 x Which is Antichrist
 y That is, destroye
 z Which was the
 a Meaning the
 b This signifieth

and the ayre were darkened by the smoke of the pit.
 And there came out of the smoke d Locustes vpon the earth; and vnto them was giuen e power, as the f scorpions of the earth haue power.
 And it was commanded them, that they shulde not hurt the s grasse of the earth, nether anie grene thing, nether anie tree: but onely those h men which haue not the seale of God in their foreheades.
 And to them was commanded that they shulde not i kil them, but that they shulde be k vexed fise moneths, and that their paine shulde be as the paine that cometh of a l scorpion, when he hathe stung a mā.
 * Therefore in those daies shal men m seke death, and shal not finde it, and shal desire to dye, and death shal flee from them.
 * And the forme of the locustes was like vnto n horses prepared vnto battel, and on their heades were as it were o crownes, like vnto golde, and their faces p were like the faces of men.
 And they had here as the q heere of women, and their r teeth were as the teeth of lions.
 And they had f habbergions, like to habbergions of yron: and the founde of their wings was like the founde of charets when manie horses runne vnto battel.
 And they had tailles like vnto scorpions, and there were u stings in their tailles, & their power was to hurt mē fise moneths.
 And they haue a King ouer them, which is the x Angel of the bottomles pit, whose name in Hebrew is, y Abaddon, and in Greke he is named Apollyon.
 One wo is past, & beholde, yet two wo es come after this.
 ¶ Then the sixt Angel blew the trūpet, & I heard a z voyce from the foure hornes of the golden altar, which is before God,
 Saying to the sixt Angel, which had the trumpet, Lose the foure a Angels, w are bounde in the great riuer Euphrates.
 And the foure Angels were losed, which were prepared at a yre, to slay the third parte of men.
 And the number of horsen of warre

were twētie thousand times ten thousand: for I heard the number of them.
 And thus I sawe the horses in a vision, and them that sate on them, hauing fyrie habbergiōs, & of Iacynth & of brimstone, & the heads of the horses were as y heads of lyons: and out of their mouthes went forthe fyre and smoke and brimstone.
 Of these thre was the third parte of mē killed, that is, of the fyre and of the smoke, and of the brimstone, which came out of their mouthes.
 For their power is in their c mouthes, & in their tailles: for their tailles were like vnto serpents, and had heades, wherewith they hutte.
 And the remnant of the men which were not killed by these plagues, d repented not of the workes of their hands that they shulde not worship deuils, and * idoles of golde and of siluer, and of brasse, and of stone, and of wood, which nether can se, nether heare nor go.
 Also they repented not of their murther, and of their forcerie, nether of their fornicacion, nor of their thefte.

CHAP. X.

1 The Angel hathe the boke open. 6 He sweareth there shalbe no more tyme. 9 He giueth the boke vnto Iohn, which eateth it vp.

¶ And I sawe another mightie a Angel come downe from heauen, clothed with a cloude, and the b raine bowe vpon his head, & his face was as the s sunne, and his d feete as pillars of fyre.
 And he had in his hand a litle e boke open, and he put his right fote vpon the sea, and l s left on the earth,
 And cryed with a f lowde voyce, as when a lyon roareth: and when he had cryed, seuē s thondres vttered their voyces.
 And when the seuē thondres had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, * h Seale vp those things which the seuē thondres haue spoken, & write the not.
 And the Angel which I sawe stand vpon the sea and vpon the earth, list vp his had to heauen,
 And sware i by him that liueth for euermore, which created heauen, & the things that therein are, & the earth & the things that therein are, & the sea & the things, w therein are, that tyme shulde be no more.
 But in the daies of the voyce of the seuēth Angel, whē he shal beginne to blowe the trumpet, euen the k mysterie of God shalbe finished, as he hathe declared to his seruants the Prophetes.

c Which signifieth their false doctrine & hypocrite.

d And therefore were iustly destroyed. P sal. 115. 4. & 133. 15.

a Which was Iesus Christ y came to cōfort his Church against y furious assales of Satan and Antichrist: so that in all their troubles, the faithful are sure to finde cōsolaciō in him. b Iesus Christ beareth y testi monie of Gods loue towards vs. c It overcame all the darkenes of the Angel of the bottomles pit. Dan. 12. 7. d Straight, strong & pure frō all corrup tions. e Meaning the Gospel of Christ, which Antichrist can not hide, seing Christ bringeth it open in his had. f Which declareth that in despite of Antichrist y Gospel shulde be preached through all the worlde: so that the enemies

shalbe stoned. g The whole graces of Gods Spirit bent them: selues against Antichrist. h Belue that that is written: for there is no neede to write more for the understanding of Gods children. i That is, by God with whom Christ by his diuinitie is equal. k The faithful shal vnderstand and se this mysterie of the last iudgement, the damnacion of Antichrist and infideles, & all the glorie of the iust at the resurrection.

¹ As S. Iohn vnderstande this by reuelation, so is the same reuelated to y^e true preachers to discouer the Pope, & Antichrist. m Meaning, Christ.

Exo. 31.

That is, the holie Scriptures: w^{ch} declareth y^e the minister must receive the at y^e hand of God before he can preacheth to others.

o Which signifieth that the ministers ought to receive the worde into their hearts, & to haue graue, & depe iudgement, and Diligently to studie it, & with zeale to vrter it. p Signifying y^e albeit that the minister haue consolation by the worde of God, yett shal he haue sore, & grieuous enemies, which shalbe trouble some vnto him. q Not onely meaning in his life time, but that this boke after his death shulde be as a preaching vnto all nations.

CHAP. XI.

8 And the voyce which I heard from heauen, spake vnto me againe and said, Go & take y^e litle boke which is open in the hand of the ^m Angel, which standeth vpon the sea & vpon the earth.

9 So I wet vnto the Angel, & said to him, Giue me the litle ^m boke. And he said vnto me, * Take it, & ° eat it vp, and it shal make thy bellie bitter, but it shalbe in thy mouth as swete as honie.

10 Then I toke the litle boke out of the Angels hand, and ate it vp, and it was in my mouth as ^p swete as honie: but when I had eaten it, my bellie was bitter.

11 And he said vnto me, Thou must prophetic againe among the people and nations, and tongues, and to many Kings.

12 And they shall heare a great voyce from God, shal enter in to them, & they shal stand vp vpon their feete: and great feare shal come vpon them which sawe them.

13 And they shal heare a great voyce from heauen, saying vnto them, ° Come vp hither. And they shal ascende vp to heauen in a cloude, and their enemies shal see them.

14 And the same houre shal there be a great earthquake, and the tenth parte of the citie shal fall, and in the earthquake shalbe slaine in number seuen thousand: and the remnant shalbe afraid, ° and giue glorie to the God of heauen.

15 The seconde wo is past, & beholde the thirde wo wil come anone.

16 And the seuenth Angel blew the trumpet, and there were great voyces in heauen, saying, The kingdome of this worlde are our Lords, and his Christs, and he shal reigne for evermore.

17 Then the foure & twētie Elders, which sat before God on their seates, fell vpon their faces, and worshipped y^e God,

18 Saying, ² We giue thee thanks, Lord God almightie, Which art, and Which wast, & Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

19 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be iudged, and that thou shuldest giue rewarde vnto thy seruants the Prophetes, and to the Saintes, and to them that feare thy Name, to smale, and great, and shuldest destroye them, which destroye the earth.

20 Then the Temple of God was opened in heauen, and there was sene in his Temple a lightning, and voyces, and thōdrings, and earthquake, and muche haile.

8 And their corpses shal lie in the stretes of the great ^p citie, which spiritually is called Sodom and Egypr, where our Lord also was crucified.

9 And they of the people and kinreds, and tōgues, and Gentiles shal see their corpses three dayes and an halfe, and shal not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal send giftes one to another: for these two Prophetes vexed them that dwelt on the earth.

11 But after thre dayes and an halfe, the spirit of life ^{comming} from God, shal enter in to them, & they shal stand vp vpon their feete: and great feare shal come vpon them which sawe them.

12 And they shal heare a great voyce from heauen, saying vnto them, ° Come vp hither. And they shal ascende vp to heauen in a cloude, and their enemies shal see them.

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18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be iudged, and that thou shuldest giue rewarde vnto thy seruants the Prophetes, and to the Saintes, and to them that feare thy Name, to smale, and great, and shuldest destroye them, which destroye the earth.

19 Then the Temple of God was opened in heauen, and there was sene in his Temple a lightning, and voyces, and thōdrings, and earthquake, and muche haile.

20 Then the Temple of God was opened in heauen, and there was sene in his Temple a lightning, and voyces, and thōdrings, and earthquake, and muche haile.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victorie is gotten to the comfort of the faithfull.

^p Meaning the whole iurisdiction of the Pope, which is copared to Sodom for their abominable houe, and to Egypr because the true liherrie to true God is taken away from the faithful: and Christ was condemned by Pilate, who represented the Romane power which shulde be enemy to the godlie. q The infidels are tormented by hearing y^e strength preached. r Which shalbe at the last retriucion. s For it is said that Antichrist had chaicd them out of the catch.

o Of the power of Antichrist.

u When they shal be vncruicid by Gods worde the glorie of his, and the punishment of his enemies, thei shal fall from the Pope, and glorie the God. x Albeit Satā by y^e Pope, Turke and other instruments troubleth the worlde neuer so muche, yett Christ shal reigne.

y Iesus Christ. z This declarereth the office of the godlie, which is to giue God thanks for the diluerance of his, and to praise his iustice for punishing of his enemies.

a Which signifieth the destruction of the enemies.

a Which declarereth y^e Christ Iesus wil buylde his Church and not haue it destroyed: for he measurerech out his spiritual Temple.

b The tewish temple was deuided into three parts: the bodie of the temple which is called the court, where into euerie man entred: y^e holie places where y^e leuites were: & the holiest of all, where into the high Priest once a yere entred: in respect therefore of these two later, the first is said to be cast out, because as a thing prophane it is neglected whē the temple is measured, and yett the aduersaries of Christ boast that they are in the Temple, and y^e none are of the Temple, but they.

c That is, the Church of God. d Meaning, a certaine time: for God hath limited the time of Antichrists tyrātie. e By two witnesses he meaneth all the preachers y^e shulde buylde vp Gods Church, alluding to Zorubbabel and Iehohua which were chiefly appointed for this thing, and also to this saying, In the mouthes of two witnesses standeth euerie worde. f Signifying a certaine time: for whē God giueth strength to his ministers, their persecutions seme, but as it were for a day or two. g In poore and simple apparel. h Whereby are figured the excellēt graces of them which beare witness to the Gospel. i Who hath dominion ouer the whole earth. k By Gods worde whereby his ministers discomfitt the enemies. l They denounce Gods iudgement against the wicked, to that they can not enter into heauen. m Which is to declare & procure Gods vengeance. n That is, the Pope which hath his power out of hel and cometh thence. o He sheweth how the Pope gaineth the victorie, not by Gods worde, but by cruel warre.

The beasts marke. Chap. XIII. The fall of Babylon. 119

r He spake de uelish doctrine, accued Gods worde of in- perfection, set vp mans tradi- tions, and spake things con- trarie to God and his worde: f For the Pope in ambitio, crueltie, idola- trie, & blasphemie did follow & imitate the ancient Romanes.
 s Broghte the idolatrie & afromised the with the name oi that holie empire (as h termeth it) u The man of sinne accordig to s operation of s sta thalbe v: all power, signes & mira- cles of liue, 2. The. 2. 10.
 x Before the whole empire w representeth the first beaf, and is s image thereof.
 y For the first empire Romaine was as the paterne, & this secnde empire is but an image & shadowe thereof.
 z For except s Pope confirme the auctoritie of the King of Romaine, he is not esteemed worthis to be made Emperour. a The same things w the Pope, or false prophetes instrutt him in. b Receiue the ordinances & decrees of the seat of Rome, & ro kisse s vilens fote, if he were put therunto. c Whereby he renoueceth Christ: for as faith, s worde & the Sacraments are s Christis markes: so this Antichrist wil accept none but siche as wil approue his doctrine: so s it is not ynough to cōfesse Christ, & to believe s Scriptures, but a man must subscribe to s Popes doctrine: moreouer their chrimatories, graifings, vowes, othes & shauings are signes of this marke in so muche as no natio was excepted s had not manie of these marked beasts. d He y is not sealed w Antichrists marke, can not be suffered to liue among men. e Suche as may be vnderstād by mans reason: for about 666 yeres after this reuelatio s Pope or Antichrist begā to be manifest in the worlde: for these characters Χ Ϟ Ϟ. signifie 666: & this nōber is gathered of s smale nōber, α τ ε ι υ ο Ϟ. w in the whole make 666 & signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who vlieth in all things s Latin toūge, & in respē & thereof he conuenech s Ebrewe & Greke wherein s worde of God was first & best writē: & because Italie in olde time was called Lateinus, the Italians are called Latini, so that hereby he noteth of what countrie chiefly he shulde come.

nes like the Lambe, but he r spake like the dragon.
 12 And he did all that the first c beast colde do before him, & he caused the earth, and them which dwell therein, to worship the first t beaf, whose deadlie wounde was healed.
 13 And u he did great wonders, so that he made fyre to come downe from heauen on the earth, in the sight of men,
 14 And deceiued the that dwell on the earth by the signes, which were permitted to him to do in the x sight of the beaf, sayig to them that dwell on the earth, that they shulde make the y image of the beaf, which had the wounde of a sworde, & did liue.
 15 And it was permitted to him to giue a z spirit vnto the image of the beaf, so that the image of the beaf shulde a speake, and shulde cause that as manie as wolde not b worship the image of the beaf, shulde be killed.
 16 And he made all, bothe small and great, riche and poore, fre and bonde, to receiue a c marke in their right hand or in their foreheades.
 17 And d that no man might bye or sell, faue he that had the marke, or the name of the beaf, or the number of his name.
 18 Heare is wisdom. Let him that hathe wit, count the number of the beaf: for it is the number e of a man, and his number is six hundredth, thre score and six.

and the Elders, and no e man colde learne that song, but the hundredth, fortie and foure thousand, which were boght from the earth.
 4 These are they, which are not f defiled with womē: for they are virgins: these fol lowe the Lābe s whither soeuer he goeth: these are boght from men, being the h first frutes vnto God, and to the Lambe.
 5 And in their mouths was founde no guile: for they are without i spot before the throne of God.
 6 ¶ Then I sawe another k Angel flee in the middes of Heauen, hauing an euerlasting Gospel, to preache vnto them, that dwell on the earth, and to euerie nation, and kin- red, and tongue, and people,
 7 * Sayig with a loude voyce, l Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.
 8 And there followed another Angel, say- ing, * It is fallen, it is fallen, m Babylon the great citie: for she made all nations to drinke of the wine of the n wrath of her fornication.
 9 ¶ And the thirde Angel followed them, sayig with a loude voyce, If any mā wor- ship the beaf and his image, and receiue his maik in his forehead, or on his hand,
 10 The same shal drinke of the wine of the wrath of God, yea, of s pure wine, which is powred into the cuppe of his wrath, and he shalbe tormented in fyre and brimston- e before the holie Angels, & before the Lambe.
 11 And the smoke of their torment shal as- cende euermore: & they shal haue no rest day nor night, which worshippe the beaf and his image, and who soeuer receiue the print of his name.
 12 Here is the pacience of p Saintes: here ar- re they that kepe the commandements of God, and the faith of Iesus.
 13 The I heard a voyce fro heauen, sayig vnto me, Write, q Blessed are the dead, which hereafter dye r in the s Lord. Euē so faith the Spirit: for they rest from their la- bours, and their workes followe them.
 14 ¶ And I looked, & beholde, a white t cloude, and vpon the cloude one sitting like vnto the Sōne of man, hauing on his head a golden crowne, and in his hand a shar- pe sickle.
 15 And another Angel came out of the Tēple, crying with a loude voyce to him:

e None can- praise God, but the elect whom he hathe boght.
 f By whoredome: & vnder this vice he cō- prehendeth all other: but this is chiefly mee of idolatrie w is the spiritual whoredome.
 g For their whole delite is in s Lābe Iesus and they loue none but him.
 h Which de- clareth the faithful ought to liue iu- stly and holy- ly, that they may be s first frutes & an ex- cellent offering of the Lord.
 i For almuche as their sinnes are pardoned, & they are cled w the iustice of Christ.
 m. 14. 20.
 k By this An- gel are meant s true ministers of Christ w preache the Gospel faith- fully.
 l. 21. 9.
 sere. 51. 8.
 chap. 18. 8.
 1 The Gospel teacheth vs to feare God and honour him, w is s beginning of heauenlic wisdom: m Signifying Rome, for al- muche as the vices which were in Baby- lon, are founde in Rome in greater abun- dance, as perfe- ction of the Church of God, oppressio & sclauerie w destruction of the people of God, cofusion, superstition, i- dolatrie, impie- ty, and as Ba- bylon the first Monarchie was destroyed, so shal this wic- ked kingdome of Antichrist haue a miser- able ruine, though it be great & seemeth to extend throughout all Europa.
 n By s which fornicatio God is provoked to wrath: so that he suffreth many to walke in the way of the Romish do- ctine to their destruction. o That is, of his terrible iudgement. p The faithful are exhorted to pacience. q For they are deliuered from the hor- rible troubles which are in the Church, and rest with God. r Ossi: the Lords case. r Which are ingrafted in Christ by faith, which rest and stay eadly on him and reioyce to be with him: for immediately after their death they are receiued into ioye. s Signifying that Christ shal come to iudgement in a cloude, euen as he was saie to go vp.

CHAP. XIII.

s The notable copanie of the Lābe. 6 One Angel announ- ceth the Gospel, s Another the fall of Babylon, s And the thirde warneth to flee fro the beaf. 13 Of their blef sednes which dye in the Lord. 18 Of the Lords haruies.

Then I looked, and lo, a Lābe stode on mount Sion, and with him an b hun- dredth, fortie & foure thousand, hauing his Fathers c Name written in their foreheades.
 2 And I heard a voyce from heauen, as the founde of manie d waters, & as the founde of a great thunder: & I heard the voyce of harpers harping with their harpes.
 3 And they sung as it were a newe song be- fore the throne, & before the foure beasts,

and the Elders, and no e man colde learne that song, but the hundredth, fortie and foure thousand, which were boght from the earth.
 4 These are they, which are not f defiled with womē: for they are virgins: these fol lowe the Lābe s whither soeuer he goeth: these are boght from men, being the h first frutes vnto God, and to the Lambe.
 5 And in their mouths was founde no guile: for they are without i spot before the throne of God.
 6 ¶ Then I sawe another k Angel flee in the middes of Heauen, hauing an euerlasting Gospel, to preache vnto them, that dwell on the earth, and to euerie nation, and kin- red, and tongue, and people,
 7 * Sayig with a loude voyce, l Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.
 8 And there followed another Angel, say- ing, * It is fallen, it is fallen, m Babylon the great citie: for she made all nations to drinke of the wine of the n wrath of her fornication.
 9 ¶ And the thirde Angel followed them, sayig with a loude voyce, If any mā wor- ship the beaf and his image, and receiue his maik in his forehead, or on his hand,
 10 The same shal drinke of the wine of the wrath of God, yea, of s pure wine, which is powred into the cuppe of his wrath, and he shalbe tormented in fyre and brimston- e before the holie Angels, & before the Lambe.
 11 And the smoke of their torment shal as- cende euermore: & they shal haue no rest day nor night, which worshippe the beaf and his image, and who soeuer receiue the print of his name.
 12 Here is the pacience of p Saintes: here ar- re they that kepe the commandements of God, and the faith of Iesus.
 13 The I heard a voyce fro heauen, sayig vnto me, Write, q Blessed are the dead, which hereafter dye r in the s Lord. Euē so faith the Spirit: for they rest from their la- bours, and their workes followe them.
 14 ¶ And I looked, & beholde, a white t cloude, and vpon the cloude one sitting like vnto the Sōne of man, hauing on his head a golden crowne, and in his hand a shar- pe sickle.
 15 And another Angel came out of the Tēple, crying with a loude voyce to him:

a Iesus Christ t ruleth in his Church to defend and comfort it, though the beaf rage neuer so muche: and feig Christ is pre- fence euer with his Church, there can be no vicare: for where there is a vicare, there is no Church.
 b Meaning a great and ample Church. c Which was the marke of their election, to wit, their faith. d Signifying that the number of the Church shulde be great, and that they shulde speake boldly, and aloud, and so glorifie the Lord.

Seuen last plagues.

Reuelation. The bloodie drinke blood.

Isa. 3. 13.

Mat. 13. 39.

The overthrowe of the people is compared to an haru. 8. 13a. 19. 5: also to a vintage. 13a. 6. 3.

This is spoken familiarly for our capacite, alluding vnto an house-band man who suffereth him self to be aduertised by his seruants when his haruett is ripe, and not that Christ hath the neede to be tolde when he shulde come to iudgement for the confort of his Church and destrudion of his enemies.

This was Christ who is also the altar, the Priest and sacrifice.

That is, a certeine place appointed and not in the heauen.

By this similitude he declareth the horrible confusion of the tyrants and infdeles, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

that fate on the cloude, * Thrust in thy sickle & reape: for the time is come to reape: for the haruett of the earth is ripe.

16 And he that fate on the cloude, * thrust in his sickle on the earth, & the earth was reaped.

17 Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, & cutte downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

20 And the wine presse was trode without the citie, and blood came out of the wine presse, vnto the horse bridles by the space of a thousand and six hundreth furlongs.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen viales full of Gods wrath.

This is the fourth vision which containeth the doctrine of Gods iudgements for the destrudion of the wicked and comfort of the godlie.

Meaning an infinite number of Gods ministers, which had infinite maners of sortes and punishments. Exod. 15. 1. Psa. 145. 17. Iere. 30. 16.

Signifying this brutell & inconstant world de mixt with fyre, that is, troubles and afflictions, but the Saintes of God ouercome them all, and sing diuine songs vnto God by whose fyre power they get the victorie.

Or, after And dede.

Which is to declare that Gods iudgements are cleare, iust and

1 And I sawe another * signe in heauē great & marueilous, b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as it were a c glassie sea, mingled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the * seruant of God, and the song of the Lambe, saying, Great & marueilous are thy workes, Lord God almightie: iuste and true are thy * wayes, King of Saintes.

4 * Who shal not feare thee, o Lord, and glorifie thy Name! for thou onely art holie, and all nations shal come & worshippe before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the tēple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and d bright linnen, and hauing their e breastes girded with golden girdles.

without spot. c As readie to execute the vengeance of God.

7 And one of the f foure beastes gaue vnto the seuen Angels seuen golden viales full of the wrath of God, which liueth for euermore.

8 And the Temple was ful of the smoke of the glorie of God and of his power, and no mā was able to enter into the Tēple, til the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

1 The Angels poure out their vials full of wrath, 6 And what plagues followe thereof. 15 Admonition to take hede and watch.

1 And I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and poure out the seuen viales of the wrath of God vpon the earth.

2 And the first went, and poured out his vial vpon the earth: and there fell a noyesome, and a grieuous a fore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.

3 And the secōd Angel poured out his vial vpon the sea, and it became as the b blood of a dead man: and euerie liuing thing dyed in the sea.

4 And the thirde Angel poured out his vial vpon the riuers & fountaines of waters, and they became d blood.

5 And I heard the Angel of the e waters say, Lord, thou art iust, Which art, and Which wast, and Holie, because thou hast iudged these things.

6 For they shed the blood of the Saintes, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuarie say, Euē so, Lord God almightie, f true and righteous are thy iudgements.

8 And the fourth Angel poured out his vial on the sunne, and it was giuen vnto him to torment men with s heat of fyre,

9 And men boyled in great heat, and h blasphemed the Name of God, which hath the power ouer these plagues, and they repented not, to giue him glorie.

10 And the fift Angel poured out his vial vpon the throne of the i beast, & his kingdom waxed darke, & they k gnewe their tongues for sorowe,

11 And blasphemed the God of heauen for their paines, and for their sores, & repented not of their workes.

12 And the sixt Angel poured out his vial vpon the great riuē l Euphrates, and the water thereof dried vp, that the way of

f By the foure beasts are met all the creatures of God & willingly serue him for the punishment of the infdeles.

g God giueth vs full entrie in to his Church by destroying his enemies: for the Saintes can not clearely knowe all Gods iudgements before the full end of all things.

a This was like the sixt plague of Egypt, which was looses and boiles or pockes: and this signeth commonly among Canons, monks, priests, and such filthy vermin which beate the marke of s beast. b This is like to the first

plague of Egypt which signifieth all kindes of penulences and contagious diseases.

c That is, corrupt & iust. d The first plague of Egypt was like vnto this.

e He bringeth forth the seuen Angels: s one which is gouernour of s waters, and the other from vnder the altar, as witnesses & commēders of Gods iust iudgements.

f For as muche as thou destryest the rebelles, & preuentest thine.

g Signifying famine, drought and hote diseases which procede thereof.

h The wicked were hardhearted & stubbern when God punished them.

i This answereth to s ninth plague of Egypt, which signifieth y the

Popes doctrine is an horrible plague of God, & kepeth men fill in darke ignorance and errors. k They shal thewe their furie, rage & blasphemie against God when the light of his Gospel shal shine. l By Euphrates which was s strength of Babylon, is ment y riches, strength, pleasures and commodities of Rome: the second Babylon, & the faithful y are the true Kings & Priests in Christ, haue taken away by disclosing their wicked deceit.

m That is, a strong number 13 of this great deuil & Popes ambafadours which euer crying and croaking like Frogs and come out of Antichrists mouth, because they shulde speake nothing but lies and vse all manner of craftie deceit to mainteine their riche Euphrates against the true Christians.

Chap. 3.7. mat. 24. 44. luk. 12. 39. n Albeit they call them selues spiritual and holie fathers. o For in all Kings courtes & Pope hath had his ambafadours to hinder the kingdome of Christ. p Of righteousness and holines, whereas we are cled through Iesus Christ.

ter. 25. 15. q As if he wolde say. The craftines of destruction wher as Kings and princes shal warre against God, but by craft of Satan are broght to that place where they shalbe destroyed. r This is the last iudgement when Christ shal come to destroy & wicked and deliuer his Church. s Meaning the whole number of them that shal call them selues Christians, whereof some are so in dede, some are Papiests and vnder pretence of Christ serue Antichrist, and some are neuters which are neither on the one side nor of the other. t Signifying all strange religions, as of the Iewes, Turkes & others, which then shal fall with that great whore of Rome, & be tormented in eternal paines.

the Kings of the East shulde be prepared.

13 And I sawe thre unclean spirits like frogges come out of the mouth of the dragon, & out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of deuiils, working miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battel of that great day of God Almightye.

15 (*Beholde, I come as a thefe. Blessed is he that watcheth & kepeth his garmets, lest he walke naked, and men se his filthines)

16 And they gathered them together into a place called in Hebrue & Arma-gedon.

17 ¶ And the seuenth Angel powred out his vial into the ayre: & there came a loude voyce out of the Temple of heauen from the throne, saying, It is done.

18 And there were voyces, and thundrings, and lightnings, & there was a great earthquake, suche as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great citie was diuided into thre partes, and the cities of the nacions fell: and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenes of his wrath.

20 And euerie yle fled away, & the mountaines were not founde.

21 And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

ten hornes.

4 And the woman was araid in purple & skarlat, & guilded with golde, & precious stones, and pearles, and had a cup of golde in her hand, full of abominations, and filthines of her fornication.

5 And in her forehead was a name written, A Mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I sawe the woman drunken with the blood of Saintes, & with the blood of the Martyrs of Iesus: & when I sawe her, I wōdred with great marueile.

7 Then the Angel said vnto me, Wherefore marueilest thou? I wil shewe thee the mysterie of the woman, and of the beast, that beareth her, which hath the seuen heads, and ten hornes.

8 The beast that thou hast sene, was, and is not, and shal ascende out of the bottomles pit, and shal go into perdition, and they that dwell on the earth, shal wondre (whose names are not written in the Boke of life from the fundacion of the worlde) when they beholde the beast that was, and is not, and yet is.

9 Here is the minde that hath the wisdom. The seuen heads are seuen mountaines, whereon the woman sitteth: they are also seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and whē he cometh, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, & shal go into destruction.

12 And the ten hornes which thou sawest, are ten Kings, which yet haue not receiued a kingdome, but shal receiue power, as Kings at one houre with the beast.

13 These haue one minde, and shal giue their power, and autoritie vnto the beast.

14 These shal fight with the Lambe, & the Lambe shal ouercome them: * for he is Lord of Lords, & King of Kings: & they that are on his side, called, and chosen, and faithful.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the ten hornes which thou sawest vpon the beast, are they that shal hate the whore, and shal make her desolate and naked, & shal eat her flesh, & burne her with fyre.

17 For God hath spū in their hearts to fulfil his wil, & to do with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled:

f This woman is the Antichrist, that is, the Pope with his whole bodie of his fleshie creatures, as is expounded, ver. 18, whose beautie onely standeth in outward pompe & impudencie and craft like a brumpe.

g Of false doctrines, & blasphemies. h Which none can knowe to auoide but the elect. i This is the Romaine empire which being fallen into decay, the whore of Rome vnto the present, and proceeded from the deuil and thether shal returne. k Which are about Rome. l For after the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian, & Titus dyed in less than fouretee yeres and reigned as Kings. Domitian reigned, and after him Cocceius Nerva which was the seuenth. m He meaneth Traian the emperor who was a Spanyard & adopted by Nerva, but because he persecuted faithfull, he goeth also to perdition. n He significeth the horrible persecutions which haue beene vnder the empire of Rome, and in all other realmes subiect to the same.

o And breake them to shewers as a porters pot.

CHAP. XVII.

3 The description of the great whore. 8 Her finnes and punishment. 14 The victorie of the Lambe.

a Which was Christ Iesus who wil take vengeance on this Romish harlot. b Antichrist is compared to an harlot because he seduceth the worlde with vaine wordes, doctrines of lies, & outward appearance. c Meaning diuers nacions & countreies. d The beast significeth an emperour Rome: the woman that sitteth thereon, the newe Rome which is the Papiſtrie, whose crueltie and blood shedding is declared by skarlat. e Full of idolatrie, superstition and contempt of the true God.

Then there came one of the seuen Angels, which had the seuen viales, and talked with me, saying vnto me, Come: I wil shewe thee the danacion of the great whore that sitteth vpon many waters,

With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

So he carried me away into the wilderness in the Spirit, and I sawe a woman sit vpon a skarlat coloured beast, full of names of blasphemie, which had seuen heads, &

Diuers nacions as the Gothes, Vandales, Hūnes and other nations which were once subiect to Rome, shal rise againe & destroy it. q That in reede of doing homage to Christ Iesus, they shulde be cast into a rōpbrate sense to vnto him.

serue Antichrist, & to dedicate them selues and theirs wholly

To flee from Babylon. Reuelation. The whores marchants.

18 And the womā which thou sawe st, is the great citie, which reigneth ouer ŷ Kings of the earth.

CHAP. XVIII.

3.9 *The louers of the worlde are sorie for the fall of the whore of Babylon* 4 *An admonition to the people of God to flee out of her dominion,* 20 *But they that be of God, haue cause to reioyce for her destruction.*

1 **A**ND after these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie.

2 And he cryed out mightely with a loude voyce, saying, * It is fallen, it is fallen, Babylon ŷ great citie, & is become the habitation of deuils, and the holde of all fowle spirits, and a cage of euerie vnleane and hareful byrde.

3 For all nations haue drōken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchāts of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce frō heauen say, ^dGo out of her, my people, that ye be not partetakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are come vp vnto heauen, and God hath remembered her iniquities.

6 ⁱRewarde her, euē as she hath rewarded you, and giue her double according to her workes: ^ein the cup that she hath filled to you, fil her the double.

7 Inasmuche as she glorified her self, and liued in pleasure, so muche giue ye to her torment and sorowe: for the faith in her heart, * I fit being a quene, and am no ^hwidowe, and shal se no mourning.

8 Therefore shal her plagues come at one day, death, and sorowe, and famine, & she shalbe burnt with fyre: for strong is the Lord God which wil condemne her.

9 And the Kings of the earth shal bewaile her, & lament for her, which haue comitted fornication, & liued in pleasure with her, when they shal se the smoke of her burning,

10 And shal stande a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the marchāts of the earth shal wepe and waile ouer her: for no man byeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, & of all maner of Thyne ^kwood, and of all vessels of yuorie, and of all vessels of maste precious wood, & of brasfe, and of yron, and of marble,

13 And of synamon, and odours, and ointments, and franckinsence, and wine, and oile, and fine floure, and wheat, & beastes, and shepe, and horses, and ^lcharets, & seruants, and ^msoules of men.

14 (And the ⁿapples that thy soule lusted after, are departed from thee, & all things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

15 The marchāts of these things which were waxed riche, shal stand a farre of frō her, for feare of her torment, weping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euerie shippe master, and all the people that occupie shippes, and shipmen, and whofoeuer traual on the sea, shal stand a farre of,

18 And crye, when they se the smoke of her burning, saying, What *citie* was like vnto this great citie?

19 And they shal cast ^odust on their heads, and crye weping, and wailing, & say, Alas, alas, the great citie, wherein were made riche all that had shippes on the sea by her ^rcostlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holie Apoftles and Prophetes: for God hath pgiven your iudgement on her.

21 Then a mightie Angel toke vp a stone like a great millstone, * & cast it into the sea, saying, With such violence shal the great citie Babylon be cast, and shalbe ^qfounde no more.

22 And the voyce of harpers, & musicians, and of pipers, & trumpeters shalbe heard no more in thee, and no crafter man, of whatfoeuer crafter ^hbe, shalbe founde any more in thee: and the founde of a millstone shalbe heard no more in thee.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee: for thy ^rmarchants were the great men of the earth: and with thine inchantements were deceiued all narions.

24 And in her was founde the blood of the Prophetes, and of the Saintes, and of all that were slaine vpon the earth.

CHAP. XIX.

1 *Praises are giuen vnto God for iudging the whore, & for auenging the blood of his seruants.* 10 *The Angel wil not be worshipped.* 17 *The soules and birdes are called to the slaughter.*

1 Such as the wantons vsit at Rome

m This is the vilest ware ŷ thesemarchāts sel, and best cheape, which soules nor-wichstanding ŷ Sonne of God redeemed with his precious blood, 1. pet. 1.19.

n That is, the things which thou louedest best.

o And so these we signes of great sorrowe

^rOr, noble costlines

p And hath reuenged your cause in punishing her. Jer. 51.63.

q It shal not be like to other cities ŷ may be buyed againe, but it shalbe destroyed without mercie.

r The Romish prelates and marchants of soules are at Kings & princes: so that their couctousnes and pride must be punished: secondly their craft & deceits, and chardly their cruelties.

Isa. 21.9.

Jerem. 51.8. chap. 51.8.

a This description of the overthrow of ŷ great whore is like to that whereby the prophetes vsit to declare the destruction of Babylon

b He describeth Rome to be ŷ sucke of all abomination and deuelishnes, and a kinde of hel.

c The greatest parte of the worlde hath bene abused & seduced by this spiritual whoredome.

d When God threateneth ŷ wicked, he euer cōforteth & counseleth his what they ought to do, ŷ is, that they do not comunicate with ŷ sinnes of the wicked.

Isa. 47.8.

e The greke worde is, that her sinnes so followe one another, and so rise one after another, that they growe to suche an heape, ŷ at length they touche ŷ verie heauen

f Blessed is he that cā repaye to the whore the like, as is writen psal. 137.9.

g The glorious boasting of the frompeter h But ful of people & mightie

i. Bothe they that temporally haue had profice by the frompeter, and also the spiritual marchāts shal for sorow & wit of their gaine crie out and despatre. k Which is verie odoriferous and precious.

1 And after these things I heard a great voice of a great multitude in heauen, saying, a Hallelu-iah, saluacion & glorie, and honour, and power be to the Lord our God.

2 For b true & righteous are his iudgements: for he hathe condemned the great whore, which did corrupt the earth with her fornication, and hath aduenged the blood of his seruants shed by her hand.

3 And againe they said, Hallelu-iah: & her c smoke rose vp for euermore.

4 And the foure and twentie Elders, & the foure d beastes fell downe, and worshiped God that sae on the throne, saying, e Amen, Hallelu-iah.

5 Then a voice came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, bothe smale and great.

6 And I heard like a voice of a great multitude, and as the voice of manie waters, and as the voice of strong thondrings, saying, Hallelu-iah: f our Lord God almightie hathe reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the f marriage of the Labe is come, and his wife hathe made her self readie.

8 And to her was grated, that she shulde be arayed with pure fyne linen and shoning, for the fine linen is the righteoufnes of Sanctes.

9 Then s he said vnto me, Write, * Blessed are they which are h called vnto the Lambes supper. And he said vnto me, These wordes of God are true.

10 And I fell before his feete, * to worship him: but he said vnto me, Se thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue the i testimonie of Iesus. Worship God: for the k testimonie of Iesus, is the spirit of prophecie.

11 And I sawe heauen open, and beholde a white l horse, and he that sat vpon him, was called, m Faithful & true, & he n iudgeth and fighteth righteously.

12 And his eyes were as a flame of fyre, & on his head were o manie crownes: and he had a name written, that no man p knewe but him self.

13 And * he was clothed with a garment dipte in q blood, and his name is called, THE r WORDE OF GOD.

14 And the s warriors which were in heaue,

followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe t sworde, that with it he shulde smite the heathen: for he * shal rule the with a rodde of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almightie God.

16 And he hathe vpon his garment, and vpon his u thigh a name writtten, * THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the x sunne, who cryed with a lowde voice, saying to all the foules that did flye by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eat the flesh of Kings; & the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all fre me and bondemen, and of smale and great.

19 And I sawe the beast, and the Kings of the earth, and their y warriors gathered together to make battel against him, that sat on the horse & against his souldiers.

20 But the beast was z taken, and with him that false prophete that wrought miracles before him, whereby he deceiued them that received the beastes marke, & them that worshiped his image. These bothe were aloue cast into a lake of fyre, burning with brimstone.

21 And the remnant were slayne with the sworde of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

2 Satan being bounde for a certeine time. 7 And after let vs vexeth the Church grieuously 10. 14 And after the worlde is iudged, he and his are cast into the lake of fyre.

1 And I sawe an a Angel come downe from heauen, hauing the b keye of the bottomles pit, and a great chaine in his hand.

2 And he toke the dragon that olde serpet, which is the deuil and Satan, and he bounde him c a thousand yeres,

3 And cast him into the bottomles pit, and he shut him vp, and sealed the dore vpon him, that he shulde deceiue the people no more, til f a thousand yeres were fulfilled: for after that he must be losed for a litle season.

4 And I sawe e seates: and they sat vpon their impetie and stubbernes. f That is, from Christs nativite vnto the time of Pope Syluester the seconde: so long the pure doctrine shulde after a sorte remaine. g After this terme Satan had greater power then he had before. h The glorie and aurore of them that suffer for Christs sake.

a That is, praise ye God, because y Antichrist & all wickednes is take out of the worlde. b So that all the same, are continued and ought nothing to doubt of the saluacion of f faithful. c The wicked shalbe burned in continual fyre, y neuer shalbe extinguished. d By the foure beasts are met all creatures. e Signifying y his iudgements are true & iust, and y we ought to praise him euermore for the destruction of the Pope.

f God made Christ y bridegrome of his Church at the beginning, and at the lxx day it shalbe fully accomplished when we shal be ioyned w our head.

Mat. 22. 2. chap. 14. 13. g That is, the Ang l. Chap. 22. 9. h Whome God of fre merite calleth to be partakers of his h auentlie graces, & deliuereth from y filthie pollution of Antichrist. i Who am charged to reuise of Iesus, or w an partaker of y same Gospell & faith.

Isa. 63. 2. k He the weth that none ought to be worshipped but only God, & that he is of their nober whome God vseth to reuile his secrets by the Prophetes, y they may de-

clare them to others, also that we must beleue no other spirit of prophecie, but that which doeth testify of Iesus, and lead vs to him. l Whereby is signified that Iesus Christ our Iudge shalbe victorious, and shal triumph ouer his enemies. m He meaneth Christ n So that the wicked that tremble before his face. o To shewe that he was ruler of all the worlde. p That is, none can haue so full reuelacion howe Christ is verie God, eternal, infinite, and almightie, as he him self. q Whereby is signified his victorie, and the destruction of his enemies. r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God, and the Iudge of the quicke and dead. s This declareth that his Angels shal come with him to iudge the worlde.

t Which driueth the wicked into eternal fyre. Psal. 2. 9.

2 Tim. 6. 15. chap. 17. 14. u Which declareth his humanite, wherein he is Lord of all, and shal iudge y worlde. x This signifieth y the day of iudgement shalbe cleare and euident, so that none shalbe hid: for the trumpet shal blowe a lowde & all shal vnderstand it.

y For the Pope & y worldlie princes that fight against Christ, euen vntil this last day. z The overthrowe of the beast and his w shalbe chiefly accomplished, after the teconne coming of Christ.

a This Angel representeth y ordre of y Apostles, whose vocation & of fyre was from heauē: or may signifye Christ, w shulde treade downe the serpens head. b Hereby he meaneth the Gospell where- by hec is shut up to y faithful. c Satan is chained that he ca not hurt thim, yea & y ministers here- by open it to the infidels, but throug

them, and iudgement was giuen vnto them, and I sawe the soules of them, that were beheaded for the witnes of Iesus, and for the worde of God, & which did not worship y^e beast, nether his image, nether had taken his marke vpon their foreheads, or on their hands: and they liued, & reigned with Christ a thousand yere.

5 But the rest of the s^d dead men shal not liue againe, vntil the thousand yeres be finished: this is the ^h first resurrection.

6 Blessed and holie is he, that harthe parte in the first resurrection: for on suche the ⁱ seconde death hath no power: but they ^k shalbe the Priests of God and of Christ, & shal reigne with him a ^l thousand yere.

7 * And when the thousand yeres are expired, Satan shalbe losed out of his prison,

8 And shal go out to deceiue the people, which are in the foure quarters of the earth: *enon* ⁿ Gog and Magog, to gather them together to battel, whose number is, as the sand of the sea.

9 And they went vp into the plaine of the earth, w^{ch} compassed the tents of the Saints about, and the beloued citie: but fyre came downe from God out of heauen, & deuoured them.

10 And the deuil that deceiued them, was cast into a lake of fyre & brimstone, where the beast and the faise proph^t shalbe tormented euen day and night for euermore.

11 And I sawe a great white throne, and ^o one that sat on it, from whose face fled away bothe the earth and heauen, & their place was no more founde.

12 And I sawe the dead, bothe great & small stand before God: and the booke's were opened, & another boke was opened, which is the boke of life, and the dead were iudged of those things, which were written in the boke's, according to their workes.

13 And the sea gaue vp her dead, which were in her, and ^q death and hell deliuered vp the dead, which were in them: & they were iudged euerie mā according to their workes.

14 And ^r death and hell were cast into the lake of fyre: this is the seconde death.

15 And whoeuer was not founde written in the boke of life, was cast into the lake of fyre.

CHAP. XXI.

24. The blessed estate of the godlie, 27. And the miserable condicon of the wicked. 11 The description of the heauenlie Ierusalem, and of the wife of the Lambe.

16 And I sawe * a new heauen, & a new earth: * for * the first heauen, and the first earth were ^b passed away, & there was

no more sea. 2 And I Iohn sawe the ^c holie citie newe Ierusalem come ^d downe from God out of heauen, prepared as a bride trimmed for her housband.

3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God is with men, and he wil dwell with them: & they shalbe his people, and God him self shalbe their God with them.

4 * And God shal wipe ^e away all teares fro^m their eyes: & there shalbe no more death, nether sorowe, nether crying, nether shal there be anie more paine: for y^e first things are passed.

5 And he that sat vpon the throne, said, * Beholde, I make all things new: and he said vnto me, Write: for these wordes are faithful and true.

6 And he said vnto me, * It is done, I am ^a and ^a, the beginning and the end. I wil giue to him that is a thirst, of the ^f well of the water of life frely.

7 He that ouercometh, shal inherit all things, and I wil be his God, & he shalbe my sonne.

8 But the ^g feareful and vnbeleuing, and the ^h abominable and murderers, & who remongers, and forcerers, and idolaters, & all liars shal haue their parte in the lake, which burneth with fyre and brimstone, which is the seconde death.

9 And there came vnto me one of the seuen Angels, which had the seuen viales full of the seuen last plagues, and talked with me, saying, Come: I wil shewe thee the ⁱ bride, the Lambes wife.

10 And he caried me away in the spirit to a great & an hie mountaine, & he shewed me the great ^k citie, holie Ierusalem, ⁱ descending out of heauen from God,

11 Hauing the glorie of God: and her shining was like vnto a stone most precious, as a ^m Iasper stone cleare as cristall,

12 And had a great ⁿ wall and hie, and had twelue ^o gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East parte there were three gates, and on the Northside three gates, on the Southside three gates, and on the Westside three gates.

14 And the wall of the citie had twelue fundacions, and in them the names of the Lambs twelue ^p Apostles.

15 And he that talked with me, had a goldē rede to measure the citie with all, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the bredth of it, and he measured the citie with the rede, twelue thousand furlong: and the length, and the bredth, and the height of it are equal.

^c The holle companie of the el.
^d Meane that God by his diuine mai^{ty} wil glorifie & renewe his, & take them vnto him.

Isa. 25. 8. chap. 7. 17.
^e All occasi^ons of sorowes shalbe taken away: so that they shal haue perpetual ioy.
Isa. 43. 19. 3. cor. 5. 17.

Chap. 1. 8. & 22. 13.
^f I that am y^e eternal life, wil giue vnto mine to drinke of the liuelie waters of this cuerlasting life.

^g They which feare man more then God.
^h They which moue & i^g at religion.

ⁱ Meaning the Church, which is married to Christ by faith.

^k By this description is declared the incomprehensible excellencie, & the heauenlie companie do enjoye.

^l It is said to come downe from heauen, because all the benefites that the Church hath, they acknowledge it to come of God through Christ.

^m Euer grene & flourishing.

ⁿ Signifying y^e faithful that be surely kept in heauen.

^o That is, plece ynough to enter: for els we knowe there is but one way & one gate, iⁿ Iesus Christ.

^p For the Apostles were meanes whereby the true Iudic^o of the seru^o was reuel^o to the world.

^f That is, whiles they haue remained in this life.

^g He meareth the, which are spir^{it}ually dead: for in whomes Sara liueth, he is dead to God.

^h Which is to receiue Iesus Christ in true faith, & to rise from sinne in newnes of life.

Exek. 39. 2.
ⁱ The death of the soule, & is eternal damnation.

^k Shalbe true partakers of Christ and of his dignitie.

^l That is, for euer.

^m After that the chaine is broke and the true preaching of Gods worde is corrupt.

ⁿ By them are ment diuers & strange enemies of the Church of God, as the Turke, the Sarazins and others, read Exek 39. 2, by whom the Church of God shulde be grievously corrupted.

Philip 4. 4. chap. 3. 5. & 21. 23.

^o Which was Christ, prepared to iudgement y^e glorie and maiestie.

^p Euerie mans conscience is as a boke wherein his dedes are written, & shal appeare wheⁿ God openeth the boke.

^q Vnderstanding all kindes of death whereby men haue bene slayne, & hell & death are the last enemies, shalbe destroyed.

Isa. 65. 17. & 66. 21.
1. Pet. 2. 13.

^a All things shalbe reuocd and restored into a mo^te excellent and perfect estate, and therefore the day of the resurrection is called, The day of restauration of all things, *Act 3. 21.* ^b For all things shalbe purged from their corruption, and the iust shall enter into heauen with their head Christ.

- 17 And he measured the wall thereof, an hundred, fortie & foure cubites, by the measure of man, that is, of the Angel.
- 18 And the buylding of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.
- 19 And the fundacions of the wall of the citie were garnished with all maner of precious stones: the first fundacion was Iasper: the secod of Saphire: the third of a Chalcedonie: the fourth of an Emerald:
- 20 The fift of a Sardonyx: the sixt of a Sardonius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoloprasus: the eleuth of a Iacynth: the tweluerth an Amethyst.
- 21 And the twelue gates were twelue pearles, and euerie gate is of one pearle, and the strete of the citie is pure gold, as shining glasse.
- 22 And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.
- 23 *And the citie hathe no nede of the sunne, nether of the moone to shine in it: for the glorie of God did light it: & the Lambe is the light of it.
- 24 *And the people which are saued, shal walke in the light of it: and the Kings of the earth shal bring their glorie and honour vnto it,
- 25 *And the gates of it shal not be shut by day: for there shalbe no night there.
- 26 And the glorie, and honour of the Gentiles shalbe broght vnto it.
- 27 And there shal entre into it none vncleane thing, nether whatsoeuer worketh abomination or lies: but they which are written in the Lambes * Boke of life.

¶ This declareth y^e Christ is God inseparable with his Father.

Isa. 60. 1. 3.

Isa. 60. 5.

¶ Here we see as in infinite other places y^e Kings & Princes (contrarie to that wicked opinion of y^e Anabaptists) are partakers of the heauenly glorie, if they rule in y^e feare of the Lord.

Isa. 60. 11.

Phil. 4. 4.

chap. 3. 5.

¶ 10. 11.

Chap. xxii.

¶ He alludeth to the visible paradise to set forth more sensibly the spiritual: and this agreeth wth that which is written, Ezek. 47. 1.

¶ Meaning y^e Christ who is the life of his Church, it cometh to all his and not peculiar for any one sorte of people.

¶ For there are all things pleasant & full of all contentation continually.

¶ Which some time were vnpure as Gentiles, but now are purged & made whole by Christ.

Isa. 60. 15.

¶ The light shal be vncchangeable and shine for euer.

CHAP. XXII.

1 The river of the water of life. 2 The frutesfulness & light of the citie of God. 3 The Lord giueth euery his seruants warning of things to come. 4 The Angel wil not be worshipped. 5 To the worde of God may nothing be added nor diminished therefrom.

¶ And he shewed me a pure river of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

2 In the middes of the strete of it, and of ether side of the river, was the tre of life, which bare twelue maner of frutes, & gaue frute euerie moneth: & the leaues of the tre serued to heale the nations with.

3 And there shalbe no more curse, but the throne of God & of the Lambe shalbe in it, and his seruants shal serue him.

4 And they shal see his face, and his Name shalbe in their foreheades.

5 *And there shalbe no night there, and they nede no candle, nether light of sun

- ne: for the Lord God giueth them light, and they shal reigne for euermore.
- 6 And he said vnto me, These wordes are faithful and true: & the Lord God of the holie Prophetes sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.
- 7 Beholde, I come shortly. Blessed is he y^e keepeth the wordes of the prophecie of this boke.
- 8 And I am Iohn, which sawe and heard these things: and when I had heard & seene, I fell downe to worship before the fete of the Angel, which shewed me these things.
- 9 But he said vnto me, Se thou do it not: for I am thy felowe seruant, & of thy brethren the Prophetes, and of them which kepe the wordes of this boke: worship God.
- 10 And he said vnto me, Seale not y^e wordes of the prophecie of this boke: for the time is at hand.
- 11 He that is vnjust, let him be vnjust still: & he which is filthy, let him be filthy still: and he y^e is righteous, let him be righteous still: & he y^e is holie, let him be holie still.
- 12 And beholde, I come shortly, & my rewarde is with me, to give euerie man according as his worke shalbe.
- 13 I am the beginning & the end, the first and the last.
- 14 Blessed are they, that do his commandments, that their right may be in the tre of life, & may entre in through the gates into the citie.
- 15 For without shalbe dogges & enchaters, & whoremongers, & murderers, & idolaters, & whosoeuer loueth or maketh lies.
- 16 I Iesus haue sent mine Angel, to testify vnto you these things in the Churches: I am the roote & the generacio of Dauid, and the bright morning starre.
- 17 And the Spirit and the bride say, Come. And let him that heareth, say, Come: & let him y^e is athirst, come: & let whosoeuer wil, take of the water of life frely.
- 18 For I protest vnto euerie man that heareth the wordes of the prophecie of this boke, * if any man shal adde vnto these things, God shal adde vnto him the plagues, that are written in this boke.
- 19 And if any man shal diminish of y^e wordes of y^e boke of this prophecie, God shal take away his parte out of the Boke of life, and out of the holie citie, and fro those things which are written in this boke.
- 20 He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so come, Lord Iesus.
- 21 The grace of our Lord Iesus Christ be with you all, Amen.

¶ Now this is the seconde time that he suffered him self to be caried away with the excellencie of y^e person: w^{ch} is to admonish vs of our infirmitie & readines to fall, except God strengthe vs miraculouly wth his Spirit.

Chap. 19. 10.

¶ This is not then as the other Prophecies which were commanded to be hyd til the time appointed, as in Daniel 12. 4, be cause y^e these things shulde be quickly accomplished, & did now begin. They shal liue eternally wth y^e sone of God.

¶ That mainteine false doctrine and desire therein.

¶ That is, a true and natural man and yet God equal wth my Father.

Roms. 2. 6.

Isa. 41. 4.

¶ 44. 6.

chap. 1. 8.

¶ 18. 6.

¶ For Christ is the light y^e giueth light to euerie one y^e cometh into this worlde.

¶ Let them be afraid of Gods horrible iudgements, & admonish as they heare the Lambe call, let them come.

Isa. 55. 1.

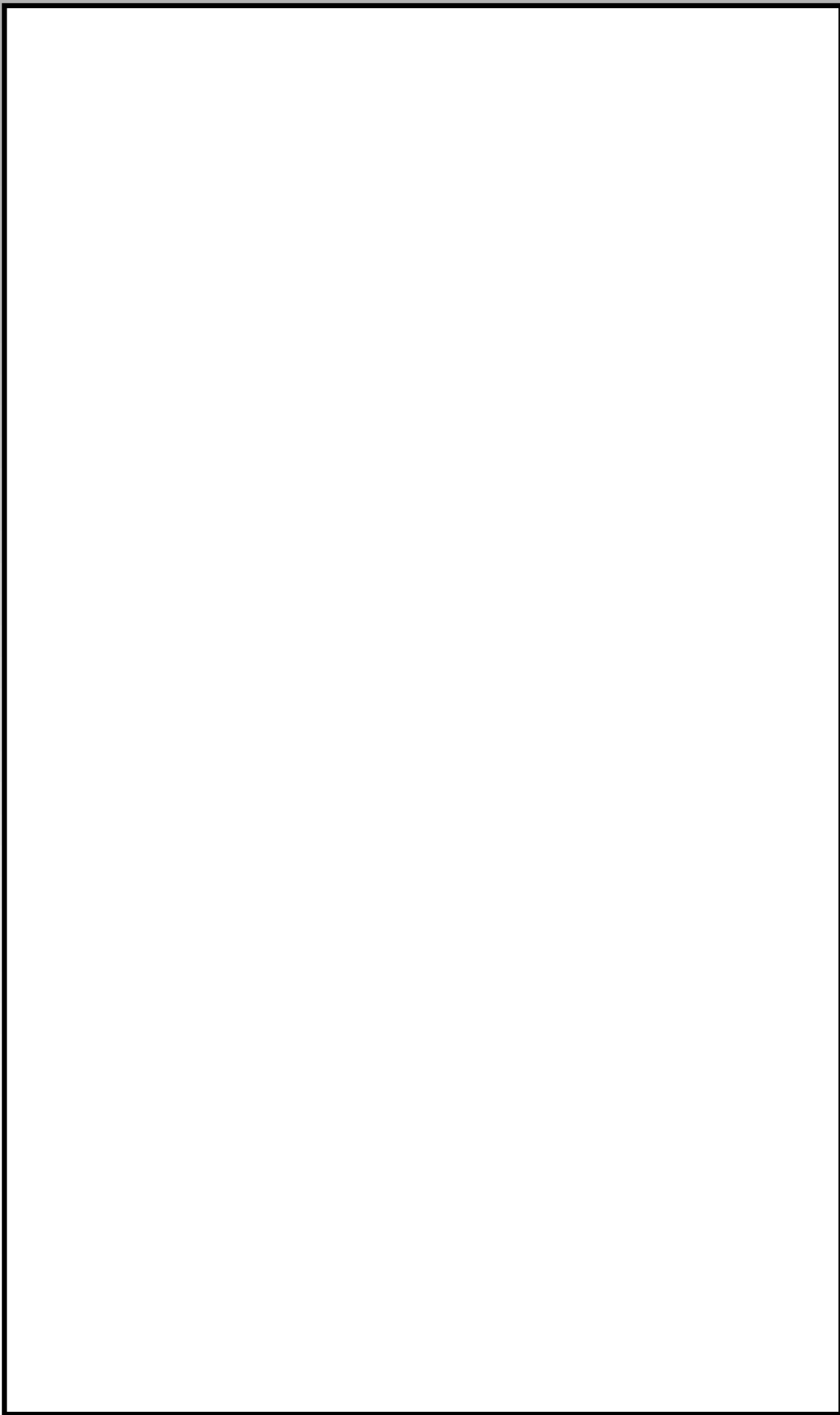
¶ He that feleth him self oppressed with afflictions, and desirous of the heauy graces and comfort.

¶ That is, wher God begetheth to reforme wth will by his Spirit.

¶ Seing the Lord is at hand, we ought to be constant and reioyce, but we must beware we cste not the length nor shortnes of y^e Lords coming by our own imagination.

2. Pet. 3. 9.

¶ This declareth the earnest desire that the faithful haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.



[[1]]. All men (all individuals) are sinners and fall short of God's perfect standard

Romans 3: 23 states that

For all have sinned, and come short of the glory of God;

[[2]]. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ, and on what He did for us.

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

[[3]]. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". The work of Humans cannot meet the standard of God's Holiness by effort. God's good work of sending Jesus Christ to save us, and our response *of believing - of having faith* - in Jesus Christ, that is what saves each of us. When the New Testament informs us that Jesus Christ came to Earth for the purpose of dying for our sins, we need to remember the great conclusion of this event: After Jesus died, He rose again. He triumphed over death and took upon himself the sins of the entire world, at the time that He died and arose again. It is Jesus Christ who died in our place, so that we would not have to die for our sins. But what we chose to believe about God and His message does determine where we spend eternity.

It is up to each of us - personally and individually - to decide if we want to go to Heaven, and if we want to find inner peace and reconciliation with God. When we decide to believe in Jesus Christ and in his payment for us, for our sins, this is the beginning of the process that God begins in us, to transform us to have a better inner life, and an improved character.

From that time forward, we are different, and God begins to instruct us so that we can learn how to have personal growth and spiritual strength.

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:9 Not of works, lest any man should boast.

[[4].God did not wait for us to become perfect in order to accept or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.

Romans 5:8 states

But God commendeth his love toward us,
in that, while we were yet sinners, Christ died for us.]))

[[5]]. God loved the world so much that He sent his one and only Son to die, so that by believing in Jesus Christ, we obtain Eternal Life.

John 3: 16 states

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[[6]]. If you believe in Jesus Christ, and in what he did on the Cross for us, by dying there for us, and by placing your faith in his death and in His resurrection in Jesus Christ, you know for a fact that you have been given Eternal Life.

I John 5: 13 states

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

[[7]]. If you confess your sins to God, he hears you take this step, and you can know for sure that He does hear you, and his response to you is to forgive you of those sins, so that they are not remembered against you, and not attributed to you ever again.

I John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from **all** unrighteousness.

This verse is a promise to each of us: when we confess our sins to God, and pray to him in the name of Jesus Christ, God hears our prayers and grants our request for His forgiveness. This restores the line of communication and reconciliation between us and God.

What is a standard prayer to become a Christian ?

Dear God,

I pray that you would hear my prayer.

I understand that I do need you.

I ask you to forgive me of all of my sins.

Please come into my life, and change me.

Please help me to understand you.

Please give me great wisdom and the

desire to study your teachings.

Please help me to obtain accurate copies

of the New Testament and to be able to

study and understand them. I ask you

to do all of this in the name of Jesus,

Amen.

Lord God of Heaven,

Thank you for helping me to find this information.

I pray that you would help those who posted this.

I pray that you would help them to be able to continue.

Please give them the strength, resources and support
that they need and are able to use.

Please watch over them.

God, Please help me to know you and understand you better.

Help me to be kind to others, and encourage those
who are in my life. I ask these things in the name of Jesus,

Amen

What does the New Testament teach about itself ?

II Timothy 3:16

16 All scripture is given by inspiration of God,
and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness:

What does the New Testament teach about the End of Days ?

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

I John 3:

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him.

And hereby we know that he abideth in us, by the Spirit which he hath given us.

4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

II Timothy 2:15

15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

What is the Christian Trinity ?

The Christian Trinity is One God

The Christian Trinity is composed of:

1. God the Father
2. God the Holy Spirit
3. Jesus Christ (Jesus the Messiah)

**The Christian “Trinity” is also called the “Triune God”
or - historically called - the “Godhead”.**

The Christian Trinity does *NOT* consist of:

1. Jesus 2. Mary 3. Joseph

or

1. God the Father, 2. Jesus and 3. Joseph

*Books you may want to read
to learn more about the Trinity:*

The Apostolicity of Trinitarianism: or, The testimony of history,
to the positive antiquity of the doctrine of the Holy Trinity.

By George Stanley Faber (2 Vol.)

George Stanley, 1773-1854

Some of these books are available
at [Archive.org](https://archive.org)

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