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The Newe Testament of our Lord Jesus Christ. Conferred diligently with the Greke, and best approved translations

Bible. N.T. (anglais)
Calvin, Jean
Whittingham, William

Genève, 1557

Musée historique de la Réformation, Genève

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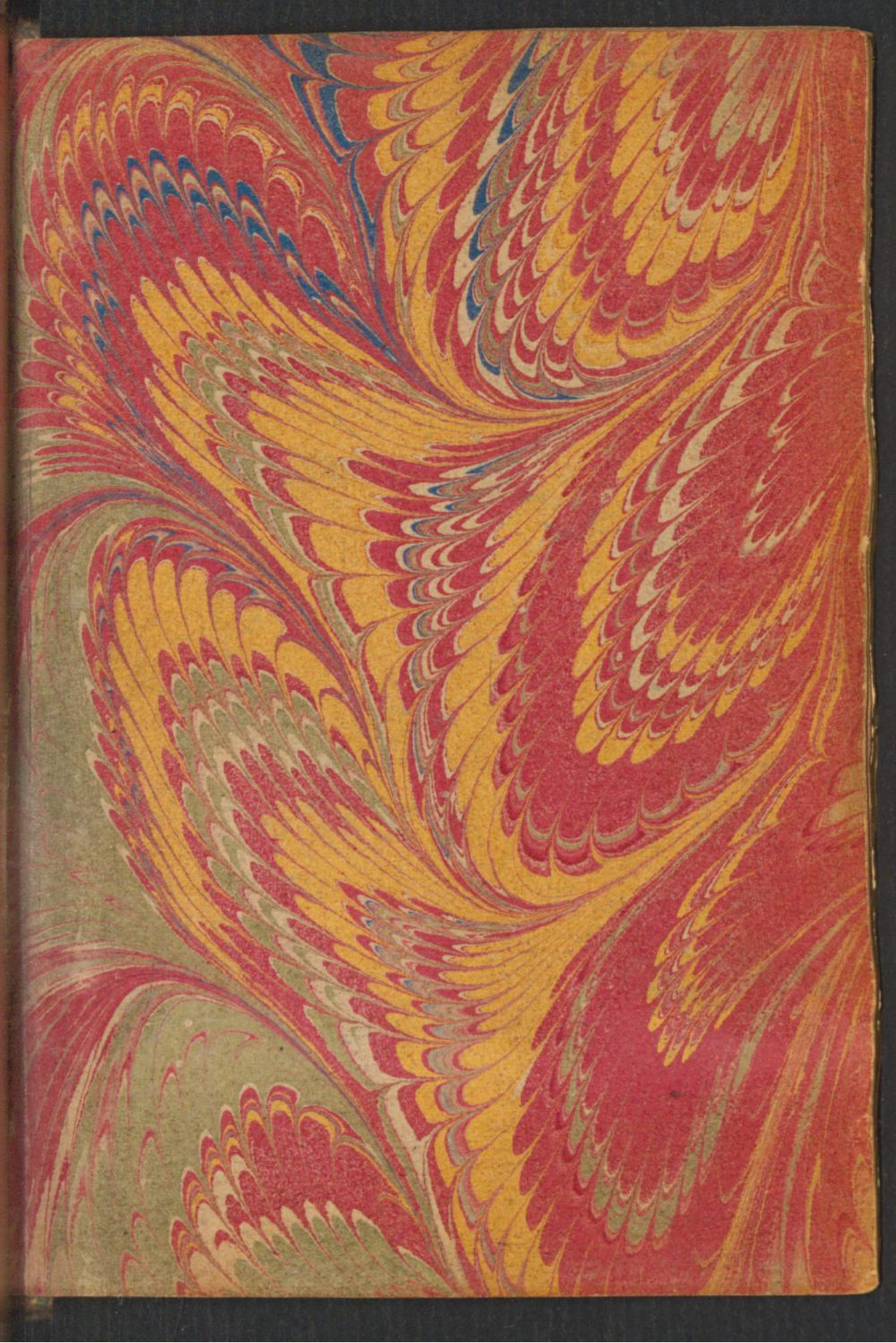

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very rare

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THE

NEVVE TESTAMENT OF OVR LORD IESVS Christ.

Conferred diligently with the Greke, and best approued translations.

VVith the arguments, as wel before the chapters, as for euery Boke & Epistle, also diuersities of readings, and moste proffitable annotations of all harde places: Wherunto is added a copious Table.



AT GENEVA
Printed By Conrad Badius.
M. D. LVII.

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THE ORDRE OF THE BOOKES OF THE Newe testament, with the nomber of Chapters.

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Christ is the end of the Lawe, By Iohn Caluin.

GOD THE Creatour, moste perfect and excellent worker of all thinges: aboue all his other creatures, wherin he had declared hī selfe moste wōderful, made mā as the perfection of his worke: in whome we may beholde a meruelous excellencie. For he fashioned him according to his image and likenes, so that the light of his glorie shyned clearely in him. Now ȳ onely way to cause him to remaine in this estat, wherin God had placed him, was, humbly to submit him selfe alwaies *before the maiestie* of his Creatour, & magnifie him with thankes geuing, in no case seking glorie in his owne selfe: but, forasmuche as he sawe that all thinges came from aboue, to lift vp his eyes continually thytherwarde to glorifie one God only, to whome the praise dyd apperteyne. Notwithstāding wretched man, desirous to aduance him selfe, incontinent began to forget, and to become vnmyndeful whence he had all goodnes, & by cruel ingratitude was bolde to extolle him selfe & swel against his maker, and the autour of all graces. Therfore he fell into destruction, he lost all the dignitie and excellencie of his first creation, he was spoyled and bereft of all his glorie, he was dispossessed of the gifts which were bestowed vpon him, to beate him downe in his pride, and to cause him to learne that by force, which he wolde not vnderstande of his owne wil. That is to say, that he was but vanitie, nether at any tyme was any other thing, saue that ȳ Lord by his strength dyd mainteyne him. Then God also began to hate him, and (according to his deserts) refu-

ced him for his worke: seing that his image, and likenes was canceled, and the graces of his goodnes were defaced. And wher as before he had determined and appoynted to be delited and take pleasure in man, as a father in his welbeloued childe: now contrarywise he contemned and abhorred him: Insomuch that what thing soeuer pleaced God before, now displeaced him: that which thē delited him, did now prouoke his wrath: that which he was wont to beholde with a fatherly and louing contenāce, he dyd now deteste and abhorre. Finally man altogether with whatsoeuer belonged vnto him, his dedes, his thoghtes, his wordes, and his lyfe dyd vtterly displeace God, euen as if he had bene his professed ennemie: and therfore sayd, that he repented, that he had made man. Being then thus cast downe into extreme cōfusion, he was notwithstanding fruitful in his cursed sede, and begate children like to him selfe, that is, wicked, peruerse, corrupt, voyde, and barren of all goodnes, riche, and plentiful in euil. Neuertheless the Lord of mercie (which doth not only loue, but is him selfe loue & charitie) willing yet of his infinite bontie, to loue that which was not worthie to be loued, hath not fully dissolued, lost, and destroyed mankynde, as his wickednes required, but suffered, and bare with man louingly, and paciently, geuing him terme and leasure to tourne agayne to his God, and to reforme him selfe to that obedience, from which he was gone astraye. And albeit God semed to dissemble, and say nothing (as thogh he wolde hyde him selfe from men) suffering them to walke according to their desires, and lusts of concupiscēce, without lawes, without gouuernement, and without any maner of correction by his worde: yet he gaue them sufficient instructions which might moue them to seke, taste and fynde him: and so to knowe and honour him as it apperteyned. For euery wher, in all places, and in all things, he hath desplayed his ensignes, yea so clearely blased his armes, that there was no suche idiote which colde pretende ignorance, in not knowing so

ſouueraigne a Lord, which had ſo richely exalted his magnificence, for in all partes of the worlde, in heauen, and in earth, he writ, and as it were ingraued the glorie of his might, bontie, wiſdome, & eternitie. S. Paul therfore ſayd very true, That the Lord left not him ſelfe without teſtimonie: euen towarde them, to whome he ſent no knowlage of his worde. Seing that all the creatures from the very firmament vnto the centre of the earth, might be not onely witneſſes, & meſſengers of his glorie to all men, to cauſe thē to ſeke him: and hauing founde him to receaue him gentely, & do him homage, as the worthines of ſo bountiful a Lord, ſo mighty, ſo wiſe, and eternal doth require: but alſo helpes and gydes to euery one in their degre, to conduct them to the ſame. For the byrdes in their melody ſonge to God: the beaſtes called vnto him: the elements reuerenced him: the mountaines ſounded of him: the ryuers and fountaines loked louely on him: the herbes and floures ſmyled on him. Althogh douteles it was no nede to ſeke him farre of, ſeing that euery man might fynde him in him ſelfe: in aſmuche as we are all ſuſteined and conſerued by his vertue that dwelleth in vs. Yet to thintent that he might ſhewe more manifeſtly his goodnes and infinit mercie among men, it pleaced him not onely to inſtruct all by ſuche leſſons as we haue aboue mēcioned: but eſpecially called one certeyn people to heare his voice, the which people of his good wil, and liberale grace he dyd elect, and choſe among all the nations of the worlde. Theſe are the children of Iſrael: to whome by his worde he ſhewed who he was: and by his wonderful workes declared, what he colde do. For he drewe them from the ſubiection of Pharao kyng of Egypt (vnder the which they were tyed and oppreſt) to deliuer them and make them fre. He accompagnied them night and day in their flight, as thogh he him ſelfe were a flier amōg them. He nouriſhed them in wildernes. He made them poſſeſſers of the land promiſed. He gaue them victories and triumphe in their

hands. And as if he had had nothing to do with other nations, he wolde expreſſely be called the God of Iſrael: & ꝯ they ſhulde be named his people, vnder condition, that they ſhulde neuer acknowllage other Lord, nether receaue any other God. Which Couenant was confirmed, & authenticall inſtruments were made of the Teſtament & witnes, ẅ he deliuered vnto them. Notwithſtanding as men which ſmelled of their curſed race, they ſhewed them ſelues the very heires of the iniquitie of their father Adam, and were nothing moued with ſuche prerogatiues and declarations, nether gaue eare to the doctrine, wherby God admoniſhed them. The people in whom was writ the glorie and magnificēce of God, proffited nothing the Gētils by their example, to moue thē to glorifie ẏ Lord, of whome they were an euidēt witnes. The Lawe and ẏ Prophets bare no autoritie amōg ẏ Iewes to guyde thē in the right way. They were all blynde in the light, deafe at admonitions, hardened at the cōmandements. Trueth it is y the Gētils, aſtonied & cōuinced ẅ the innumerable treaſures & benefits, ẅ they ſawe with their eye, were cōpelled to knowe the beneficiall God whome they ſawe not, becauſe of that infinit bontie ẅ proceded of him. But in ſtede of rendering to him the glorie, which apparteyned to the true God, they facioned to them ſelues a God after their pleaſure, and according as their foliſhe phantaſies in the vayne deceite therof had dreamed. And not one onely, but ſo many as their diſordered preſumption was able to imagine & make: in ſuch ſort that ther was nether people nor contrey, ẅ made not to them ſelues new Gods, as ſemed to them good. Hereof idolatrie the traiterous baude began to raygne, and entiſed and tourned backe men from God, and cauſed them to ſet their myndes on a rable of idoles, of whoſe forme, name, and ſubſtāce they them ſelues were the autors. Touching the Iewes, althogh they receaued and accepted the meſſages and ordinances which the Lord ſent them by his ſeruants: yet incontinently

nently they brake promesse with him, rashely they tourned backe from him, they dyd transgresse & contemne his Lawe, they hated it, & walked in it against their wil, they became strãgers frõ his house & dissolutly ran after other Gods contrarie to his wil, & became idolaters as the Gentils were. Wherfore to drawe as wel the Iewes as Gentils to God, it was requised that a newe Couenant shulde be made, which were certeine, sure, & inuiolable. And to establishe and cõfirme this, it was necessarie to haue a Mediator, which shulde make interceſſion, and put him selfe as a staye betwixt the two partes to agre thẽ: without whome man sholde remayne for euer in the wrath and indignatiõ of God, and colde haue no way to rise vp out of the curse, miserie, and confusion wherinto he was fallen headlong. This was our Lord and Sauiour Iesus Christ, the true, and only eternal Sonne of God, who shulde be sent frõ the Father and geuen to men to be the restaurer of the worlde, which was as scattered, destroyed, and desolate: in whome since the worlde began was euer hope to recouer that losse purchassed by Adam: for euen vnto Adam him selfe immediately after his fall, was geuen for his consolation and cõfort, the promesse, That by the Sede of the woman the Serpẽts head shulde be bruised. Which was to say, that by Iesus Christ borne of a Virgine the power of Satã shulde be beaten downe and broken. Afterwarde the same promesse was more amply renued to Abrahã, when God sayd vnto him, That by his sede all the nations of the worlde shulde be blessed. Which ment, that of his sede or race shulde come Iesus Christ according to the flesshe: by whose blessing all men, of what nation soeuer they were, shuld be sanctified. And agayne it was continued to Isaac, in the same forme & wordes. And afterwarde many tymes publi shed, repeted, and confirmed by the testimonie of diuers Prophets: insomuche that for our more ful persuasion, they haue certified of whome he sholde be borne, at what tyme, in what place, what afflictiõs, & death he sholde suffre, & glorie wherĩ he sholde rise agayne, what his kingdo

me shulde be, and to what saluation he wolde leade his. First Isaie foresake vnto vs, how that he sholde be borne of a Virgine, saying, Beholde ye Virgine shalbe with childe, and shal bring forth a Sonne, and thou shalt call his name Emmanuel. In Moses the tyme is described vnto vs, when Iacob sayed, The sceptre shal not be taken away from the ligne of Iehudah, nor ye chief Gouuernor of his host, til he come which shulde be sent. and he shalbe the wayting fore of the Gentils. Which thing was verified whē Iesus Christ came into the worlde. For the Romains, after they had depriued the Iewes of all gouernemēt and charge, about seuen and thirtie yeres before Christ was borne, appointed Herode Kyng ouer them: who was a strāger, and his father was named Antipater an Idumean, & his mother an Arabian. Some tymes in dede it happened that ther were no Kynges among the Iewes, but they were neuer vnprouided of Cōsellers, Gouernors, & Lawmakers, as when Herode raigned. Also Daniel maketh another description of the tyme, by the supputation of seuēty and seuen weekes. The place of his birth is playnely signified vnto vs by Micheas, saying, And thou Bethlehē called Ephrathah, thou art not the lest among the Thousandes of Iehudah, frō thee shal come he, which shalbe Ruler in Israel, & his comming out, is from the beginning of the days of eternitie. As cōcerning the afflictions ẅ he shulde sustayne for our deliuerāce, & ye death that he shulde suffre for our redemption, Isaie and Zacharie haue both largely, & certeinly spoken. The glorie of his resurrection, ye maner of his kyngdome, the grace of saluation, which he wolde shewe to his people, haue bene abūdātly intraited by Isai, Ieremie, and Zacharie. In suche promises published, & testified by these holy mē fulfilled with the holy Spirit, the children and elect of God haue quieted and cōforted thē selues: and haue nourished, continued, and increased their hope in the same: wayting when the Lords wil was to performe that ẅ he promised. Amōge whome, many Kyngs & Prophets haue greatly desired to se the accomplishement.

Albeit

Albeit in the meane ceaſon they fayled not to cõprehende by faith in their hartes, that ẅ they colde not ſe with the eye. Forthermore, that they might be cõfirmed by all meanes in their longe expectation of this great Meſſias, God gaue them his Lawe written, wherin were cõteyned many ceremonies, purifications, and ſacrifices the which things were but figures and ſhadowes of great benefits to come by Chriſt, who only was the body and trueth of them. For the Lawe colde bring none to perfection: but only ſhewed the way and as a ſhole maſter dyd guyde and conduct men to Chriſt, who was therof as S. Paul ſayth, the ende and accõpliſhemẽt. Likewiſe at ſondry tymes, and at diuers ſeaſons he ſent them certeyn Kyngs, Princes, and Capitaines, to deliuer them out of the power of their ennemies, to gouerne thẽ with quietnes and peace, to wynne agayne that which they had loſt, to cauſe their eſtat to floriſhe, & with their valiant acts to make them famous among all other nations, that they might haue ſome taſt of the manifolde wonders, which they receaued by that great Meſſias, in whome ſhulde be ſet forth playnely all the power & force of the kyngdome of God. But when the fulnes of tyme was accompliſhed, and the terme which God had appointed before, fell: this worthy Meſſias, ſo longe promiſed, and ſo long wayted fore, came, and hath finiſhed and fulfilled all things that were neceſſarie for our redemption, and ſaluation. And was geuen not to the Iſraelites only, but to all men, of all nations and countreys: to the intẽt, that mankynde might be recõciled by him to God. For declaration of the which thing, the Lord IESVS, which was the groundeworke and ſubſtance therof, hath ordeyned his Apoſtles, to whome he gaue charge, & commandement to publiſhe his grace through all the worlde. Now ẏ Apoſtles, becauſe they might behaue them ſelues in this charge as their duetie dyd require, dyd not onely labour diligently to execute their ambaſſade by preaching, but according to the example of Moyſes, and the Prophets, who left a perpetual memorie of their doctri-

ne, they haue put it in writing: wher first they haue rehersed the historie of that which our Lord Iesus hath done & suffered for our saluation: afterwarde they haue declared of what importāce all this was, and what proffit we receaue therof, & afterwhat sort we must take it. All this worke is called the Newe Testamēt. & is so named in respect of ye Olde, the we inasmuch as it ought to be referred to this, was in it selfe infirme and vnperfect, & therfore was abolished and repelled. But this is the Newe and eternal Testament, which shal neuer waxe olde nor perishe, since that Iesus Christ is the Mediator therof: who hath ratified and confirmed it by his death: wherin he hath accomplished the ful and perfect remission of all transgressions, which remayned vnder the first Testament. The Scripture also calleth it the Gospel, that is, good and glad tydings: forasmuch as in it is declared, that Christ, the only natural and eternal Sonne of the lyuing God, was made man, to make vs the children of God his Father by adoption. And so he is our only Sauiour, in whome fully cōsisteth our redemption, peace, iustice, sanctification, saluation, and life: he dyed for our synnes, and rose agayne for our iustification, he ascended to heauē to make vs entrie thither, to take possession for vs in our name, and to assist vs alwaies before his Father as our Aduocat, & perpetual Sacrificer: we sitteth at his right hād, as Kyng, appointed Lord & Master ouer all, to the ende ye he might repaire all things in heauē, & in earth. The we thing all the Angels, Patriarches, Prophets, and Apostles were neuer able in any point to do. For they were not ordeyned of God for that purpose. And as the Messias was so often tymes promised in ye Olde Testament by diuers testimonies of the Prophets: so Iesus Christ was declared by certeyn & indoubtable testimonies to be him, & no nother, ye shulde come, & we was loked fore. for ye Lord God by his voyce and Spirit, by his Angels, Prophets, and Apostles, yea by all his creatures hath assured vs sufficiently therof, so that none can gayne say

it, except he wolde reſiſt & rebelle againſt his power. Firſt the eternal God hath witneſſed vnto vs by his owne voyce (which is out of dout an irreuocable veritie) ſaying, Beholde my welbeloued Sonne in whome I take great pleaſure, heare him. The holy Goſt (as ſaith S. Iohn) is a great teſtimonie of the ſame in our hearts. The Angel Gabriel ſent to the virgine Marie, ſayed vnto her, Beholde thow ſhalt conceaue in thy wombe, and ſhalt bring forth a Sonne and ſhalt call his Name Ieſus. For he ſhalbe greate, and ſhal be called ỹ Sonne of the moſte higheſt. And the Lord God ſhal gyue him the throne of Dauid his father, and he ſhall raigne in the houſe of Iacob for euer, and ther ſhalbe no end in his kyngdome. This ſame meſſage in ſubſtance was made to Ioſeph. Afterwarde alſo to the ſhepherds to whome it was ſaied, that the Sauiour was borne which was Chriſt the Lord. And this tydīges was not onely broght by one Angel, but was approued by a great multitude of Angels, which all together rendred glorie to the Lord, & publiſhed peace in earth. Simeon the iuſt in the propheticall Spirit confeſſed the ſame w̄ a lowde voice: for he holding ỹ litle babe in his armes, ſaied, Now Lord thou doeſt ſuffre thy ſeruant in peace, accordyng to thy worde: for myne eyes haue ſene thy ſauing helth, the which thou haſt prepared before the face of all people. Alſo Iohn Baptiſt hath ſpoken as apperteyned, when he ſawe him come towarde the riuer Iordā, & ſaied, Beholde the Lābe of God, beholde him that taketh away the ſynnes of the worlde. Peter & all ỹ Apoſtles haue cōfeſſed, teſtified, & preached all thīgs perteyning to ſaluatiō, & which were foretolde by ỹ Prophets to be fulfilled in Chriſt ỹ true Sōne of God. & they, whome the Lord hath ordeyned to be witneſſes euen to our tyme haue plentifully declared in their workes, how ỹ readers may knowe him ſufficiently. The which teſtimonies all together ſowel agre, as if they were but all one, that by their harmonie and agremēt it is very eaſy to knowe, that it is a moſte infallible trueth: for in lyes and falſitie ther is no ſuche conſent and concorde. Notwithſtanding not

only the Father, the Sonne, the holy Goſt, the Angels, the Prophets, and the Apoſtles teſtifie of Ieſus Chriſt: but alſo his meruellous workes declare his moſte excellent power. The ſicke, the halting, the blynde, the deafe, the dumme, they which haue the palſie, or leproſie, they that are lunatike, or poſſeſſed with deuils, yea the dead which he hath raiſed, haue borne the badges of this thīge. In his owne vertue he roſe agayne, in his Name he forgaue ſynnes. And therfore he ſaide not without cauſe, That the workes which his Father had geuen hym to do, were ſufficient teſtimonies for him. Moreouer, the very wicked, and ennemies of his glorie, were drawen by the force of the trueth to confeſſe, and acknollage ſome part therof: as Caiaphas, Pilate, & his wife. I wil not alledge the teſtimonie of the deuils, and vnclene ſpirits, ſeing that Ieſus Chriſt hath refuced them. Finally the elements, and all creatures haue geuen praiſe to Ieſus Chriſt. At his cōmandement the wyndes were appeaſed, the troubled ſea quieted, the fiſhe broght in his belly the piece of mony, the ſtones to beare him witnes cleft, the vaile of the temple deuided in two, the ſunne waxed darke, the graues opened, and many bodies riſe vp agayne. So ỹ ther was nothing, nether in heauen nor earthe, which teſtified not Ieſus Chriſt to be his God, Lord, Maſter, & the great ambaſſador of the Father ſent hither beneth to purchaſe the ſaluation of mankynde. All theſe things are publiſhed, declared, writen, and ſealed to vs in this Teſtament, by the which Ieſus Chriſt maketh vs his heires in the kyngdome of God his Father, and declareth to vs his wil, as he that maketh his teſtamēt to his heires, to put in execution. Now we are all called to this enheritance, without putting any maner of difference, ether betwixt man or woman, ſmalle or great, ſeruant or Lord, maſter or ſcholer, clergie or laitie, Hebrewe, Greke, Frēch, or Latin. None of them is refuced if that by aſſured confidence he embraceth that which is ſent and preſented vnto him: briefely whoſoeuer ſhal acknollage Ieſus Chriſt ſuche, as he is ordeyned of the Father. Therfore

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ſhall we that beare the names of Chriſtians ſuffre this Teſtamēt to be taken from vs, or els to be hyd or corrupted? which ſo iuſtely is ours,& without the which we can pretēde no title to the kyngdome of God, without the which we knowe not the excellent graces and promiſes which Ieſus Chriſt hath declared towards vs, nether the glorie & bleſſednes, which he hath prepared for vs. We knowe not what God hath cōmanded or forbidden vs, we can not deſcerne good from euil, light from darkenes, the commandements of God from the conſtitutions of men. Without the Goſpel we are vnproffitable and to none vſe: without the Goſpel we are not Chriſtians: without the Goſpel all riches are but pouertie, wiſdome is foly before God, ſtrength is weakenes, and all mans rightuouſnes is condēned before God. But by the knollage of the Goſpel, we are made children of God, brethern of Ieſus Chriſt, burgeoiſes together with the Saints, citiſens of the kyngdome of heauen, heires of God with Ieſus Chriſt: by whome the poore are made riche, the weake ſtronge, the foles wiſe, the ſynners iuſt, the deſolat cōforted, the doutful aſſured, the ſeruants fre. This Goſpel is the worde of life and trueth: that is, the power of God to the ſaluation of all beleuers: and the keye of the knollage of God which openeth the gate of the kyngdome of heauen to the faithful, by vnbynding their ſynnes: and ſhutteth it to the infideles, by tying them in their ſynnes. Bleſſed are they that heare it, and kepe it: for hereby they ſhewe that they are the children of God. Curſed are they that wil not heare it, and followe it, for they are the children of the deuil. Oh Chriſtiās, vnder ſtand now, and learne this point, for douteles the ignorāt ſhal periſhe in his ignorāce, and the blynde following another blynde ſhal fall with him into the ditche. Ther is but one way to life and ſaluation, that is, Faith in the aſſurance of Gods promiſes, which we can not haue without the Goſpel: by hearing and vnderſtanding wherof, the liuely faith is geuen, with moſte aſſured hope and perfect charitie in God, and feruent loue towards our neighbour.

Wher is then your hope, yf you contemne and disdaigne to heare, to se, to reade, and obserue this holy Gospel? They whose affections are entangled with the corruptible things of this worlde, purchase by all meanes that thing which they persuade them selues to forther their felicitie, sparing no labour, no not their body, their life, and name. And yet all these things serue but this wretched carkeis, whose life is moste vayne, miserable, and vncerteyne. And shal we not endeuour our selues to obteyne the immortal & incorruptible life of that eternal and inestimable felicitie of the heauenly treasurs? They which gyue them selues to handy craftes, be they neuer so base or vile, bestowe great peines and diligence to atteyne to the knollage of the same: and they which stryue to be higheſt in reputation, beat their wittes night and daie in the artes liberall or other sciences, which are but wynde & smoke: how muche more in respect oght we to employe and strayne our selues in the studie of this heauenly wisdome, which farre surmonteth all the worlde, and perceth euen the very secrets of God? Which secrets it hath pleaced him to reueile by his holy worde. What thing can ther be then that might vnaquaynte vs and dryue vs backe from this Gospel? Shal iniuries, euil sayings, rebukes, losse of worldely honours? We knowe that Christ hath walked this waye whose steppes we oght to followe if we wilbe his disciples: nether oght we to refuse to be contemned, mocked, abased, and reiected of men, for to be honoured, praised, glorified, and exalted in the iudgement of God. Shal bamshement, proclamations of atteynte, losse of landes and goods? We are assured that howbeit we be banished out of one contrey, yet the earth is the Lords, and thogh we shulde be cast out of all the earth, yet shal we not be out of the limites of his kīgdome. Thogh we be spoyled & impouerished, yet haue we a Father riche ynough to nourishe vs: yea Iesus Christ was made poore to thintent that we shulde follow him in pouertie. Shal afflictions, prisons,

sons, rackings, torments make vs shrinke from this Gospel? We learne by the example of Iesus Christ that this is the right pathe to come to glorie. Finally, shal death? nay, death can not take away that life which we waite and wishe fore. To conclude, if we haue Iesus Christ with vs we shal fynde nothing so cursed, which by him is not blessed: nothing so execrable, which is not sanctified nothing so euil, which tourneth not to our commoditie. Let vs not then be discouraged althogh we se all the worldely powers and mightes bent to the contrarie: for the promise can not deceaue vs, wherin the Lord saieth, That out of his holy place he wil mocke at the assembles, and enterprises of men which conspire against him. Let vs not be discomforted as thogh all hope were lost, when we se the true seruants of God dye and destroyed before our eyes: for it is truely saied by Tertullian, and hath alwaies bene so proued, & shal be to the ẽde of the worlde, That the bloude of Martyrs is the sede sowing of the Churche. And yet haue we a better & more sure consolation, which is to turne away our eyes from the worlde, and to forsake whatsoeuer we se before vs, wayting paciently for the great Iudgement of God, by the which in one moment shalbe beaten downe, ouerthrowen, and broght to nothing, all that man euer enterprised against him. Which thing shalbe when the kyngdome of God which we now se in hope shalbe manifested, and when Iesus Christ shal appeare in his maiestie with his Angels. Then must both good and euil be present before the iudgement seate of that great Kyng. And they which haue remayned constant in this Testament, and haue followed, and kept the wil of the Father shalbe at the right hand as his very children, and shal receaue the blessing, which is the ende and effect of their faith, that is, life euerlasting. And forasmuche as they haue not bene ashamed to auowe and confesse Iesus Christe at that tyme when he was despiced and contemned before men, they shalbe partakers of his glorie, and

crowned with him for euermore. But the wicked, the rebells, and the reprobat, which haue contemned and reiected this holy Gospel: also they, which for to maynteyne their honours, riches, and great estimation, wolde not hūble and abase them selues with Iesus Christ, but for the feare of men haue left the feare of God, as bastards and disobedient to their Father, shalbe at the lift hande, cast into maledictiō, and for rewarde of their infidelitie, shal receaue euerlasting death. Seing then you haue vnderstand that the Gospel doth presēt vnto you Iesus Christ, in whome all the promesses & graces of God are accomplished: and declareth vnto you, that he hath bene sent of the Father, hath come downe into the earth, hath bene conuersant with mē, & hath performed whatsoeuer was requised for our saluation, as he had forwarned in his Lawe and Prophets you must holde it for moste assured & manifest, that the treasures of heauen are open vnto you, the riches of God are layed before you, and the life euerlasting is reueiled. For this is life euerlasting, to knowe one *only* true God, and him whome he hath sent Iesus Christ: in whome he hath appointed the begynning, myddes, and ende of our saluation. This is Isaac the welbeloued Sonne of the Father, which was offered in sacrifice, and yet gaue not place to death. This is the vigilāt Shepherde Iacob, which had so great care ouer the shepe which he had in keping. This is the good and merciful Brother Ioseph, who in his glorie was not ashamed to acknollage his brethern, were they neuer so base and abiect. This is the great hie Priest and bishope Melchi-zedec, who made an euerlastīg sacrifice once for all. This is the excellent Lawmaker Moses, who writeth his Lawe in the tables of our hartes by his Spirit. This is the faithful Capitaine and guyde Iehosua, to conduct vs into the Lande of promesse. This is the noble and victorious Kyng Dauid, smyting downe with his hād all rebellious power. This is the magnifical and triumphing Kyng Solomon, gouerning his kingdome in peace and prosperitie. This is the stronge and valiant Samson, who by his death

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ouerthrewe all his ennemies . And last of all, euery good thing which hart can thinke or desire is founde in this only Iesus Christ. For he hũbled him selfe to exalt vs, he became seruant to make vs fre, he was impouerished to enriche vs, he was solde to rãson vs, he became prisoner to baile vs, he was condẽned to deliuer vs, he was made ỹ curse for our blessing, an offrig for synne for our rightuousnes, he was disfigured to fasshiõ vs, he dyed for our life. Insomuch ỹ by hĩ roughnesis smothed, angre appeased, darckenes lightened, vnrightuousnes iustified, weakenes strengthened, discomfort comforted, synne brydeled, despite contemned, feare boldened, debt payed, labour eased, sadnes made glad, mishap goodhap, hardenes easines, disordre ordered, diuisiõ vnited, ignominie made noble, rebellion subdued, menacing menaced, ambushe discouered, assautes assailed, violence oppressed, bataile beaten, warre foughten, vengeance punished, tormẽt tormented, dãnation dãned, depth drowned, hel chained, death dead, mortalitie immortal. and to be short, mercie hath swallowed all miserie, and bontie hath ouercome all euil. For all these things ẅ were wont to be weapons of the deuil to ouercome vs, and the sting of death to sting vs, are turned now into a most profitable exercise, for our singuler commoditie. So that we may glorie with the Apostle, saying, O death, where is thy victorie? ò graue, wher is thy sting? In the assurance thẽ of this Spirit of Christ promesed to his elect, we liue no more, but Christ in vs, and in spirit we are set among ỹ heauenly spirits, in that, that the worlde to vs is no more worlde, albeit we be conuersant in it, but we are in all things contẽt, beit our contrey, place, condition, apparel, meat, or other suche things. By reason wherof in tribulation we are cõforted, in heauenes ioyful, in contempt honorable, in pouertie riche, in nakednes cled, in euils paciẽt, in death alyue. This is the thing briefely which we oght to seke in all the Scriptures. Which is, to knowe perfectly Iesus Christ, and the infinit riches, which are compriſed in him, & offered vnto vs through him of God his Father. For if we diligẽt-

ly examine the Lawe and the Prophets, we shal not finde so muche as one worde, which leadeth not & bringeth vs to this effect. And in dede, since that all the treasures of wysdome and vnderstanding are hyd in him, we must seke for no other marcke nor meanes, except we wolde wittingly & willingly tourne backe from the light of the trueth, and cast our selues headlonge into the darke pit of lies. Therfore S. Paul in another place saith, ỹ he estemed him selfe to knowe nothing but Iesus Christ, and him crucified. For howbeit it semeth, after the iudgement of the flesshe, ỹ this knowlage is but a cõmon, and contemptible thing: yet is it sufficient for vs to bestowe our studies in, all ỹ dayes of our life. Nether shal we lose our tyme whẽ we shal employe all our diligẽce & wit to thintent that we may proffit in the same. What can we more desire for the spiritual instructiõ of our soules, then to knowe of God, to be transformed into him, & to haue his glorious image printed in vs to the ende that we might be partakers of his iustice? to be heires of his kingdome? & in ỹ end fully to possesse it? Trueth it is, that frõ the begynning, God gaue him selfe to be knowen, but in these latter dayes he sheweth him selfe more clerely, that we shulde beholde him in ỹ face of his Christ. Wherfore we may in no wise tourne backe, or go a straye hither & thither, be it neuer so litle: but we must wholy gyue our selues to this point, that we may learne by the Scripture to knowe Iesus Christ onely, that by him we may be conducted in the right way to the Father, who cõteyneth in him selfe all perfection. Beholde I say agayne, wherin all wisdome, that man can comprehende or atteyne vnto in this life, is inclosed, vnto the ẅ, nether Angel, nor man, nether dead nor quicke can adde or diminishe. Therfore it is the marke wher we must rest, & the cõpasse wherin we must limite our vnderstanding, without entermedling any thing of our owne phãtasie, or receauing any other doctrine, be it neuer so probable, ẅ is added ther vnto. For he that dare entrepryse to teache one syllable farther or more then is taught vs in his worde, oght to be accursed before God and his Churche.

TO THE READER MERCIE AND peace through Christ our Saüiour.

AS the life of a true Christiã is moste subiect to the reprehẽsion of the worlde: so all his actiõs,& entrepriſes,be they neuer ſo cõmẽdable, moue the wicked rather to grudge& murmure,thẽ to glorifie God who is autor of the ſame. Which euil God hath left to his Churche,as a neceſſarie exerciſe, aſwel that mã ſholde not be puffed vp with opinion of the gifts that he receaueth of his heauẽly Father:as alſo that ſeing how he euer mainteyneth the ſame in deſpite of all outrageous tyrannie, he might be more aſſured of Gods diuine prouidence,and louing kyndenes towards his elect. For this cauſe we ſe that in the Churche of Chriſt ther are thre kyndes of mẽ: ſome are malicious deſpicers of the worde, & graces of God,who turne all things into poiſon, and a farther hardening of their hearts: others do not openly reſiſte & conténe the Goſpel, becauſe they are ſtroken as it were in a trance with the maieſtie therof yet ether they quareſl and cauell, or els deride and mocke at whatſoeuer thing is done for the aduancemẽt of the ſame. The thirde ſort are the ſimple lambes, which partely are already in the folde of Chriſt, and ſo heare willingly their Shepeherds voyce,and partly wandering aſtray by ignorance, tary the tyme tyll the Shepherde fynde them and bring thẽ vnto his flocke. To this kynde of people,in this tranſlation I chiefly had reſpect, as mo-

ned with zeale, conſelled by the godly, and drawen dy occaſion, both of the place where God hath appointed vs to dwel, and alſo of the ſtore of heauenly learning & iudgemēt, which ſo abundeth in this Citie of Geneua, that iuſtely it may be called the patron and mirrour of true religion and godlynes. To theſe therfore which are of the flocke of Chriſt which knowe their Fathers wil, and are affectioned to the trueth, I rendre a reaſon of my doing in fewe lines. Firſt as touchīg the peruſing of the text, it was diligently reuiſed by the moſte approued Greke examples, and conference of tranſlations in other tonges as the learned may eaſely iudge, both by the faithful rendering of the ſentence, and alſo by the proprietie of the wordes, and perſpicuitie of the phraſe. Forthermore that the Reader might be by all meanes proffited, I haue deuided the text into verſes and ſectiōs, according to the beſt editions in other langages, and alſo, as to this day the anciēt Greke copies mencion, it was wont to be vſed. And becauſe the Hebrewe and Greke phraſes, which are ſtrange to rendre in other tongues, and alſo ſhort, ſhulde not be to harde, I haue ſometyme interpreted them without any whit diminiſhing the grace of the ſenſe, as our lāgage doth vſe them, and ſometyme haue put to that worde, which lacking made the ſentence obſcure, but haue ſet it in ſuch letters as may eaſely be diſcerned from the cōmun text. As cōcerning the Annotations, wherunto theſe letters, a, b, c, &c. leade vs, I haue endeuored ſo to profit all therby, that both the learned & others might

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be holpen :for to my knollage I haue omitted nothing vnexpounded, wherby he that is any thing exercised in the Scriptures of God, might iustely cõplayn of hardenes: and also in respect of thẽ that haue more proffited in the same, I haue explicat all suche places by the best learned interpreters, as ether were falsely expounded by some, or els absurdely applyed by others: so that by this meanes both they which haue not abilitie to by the Commentaries vpon the Newe testament, and they also which haue not opportunitie & leasure to reade them because of their prolixitie may vse this booke in stede therof. and some tyme wher the place is not greatly harde, I haue noted with this marke ", that which may serue to the edification of the Reader: adding also suche commone places, as may cause him better to take hede to the doctrine. Moreouer, the diuerse readings according to diuerse Greke copies, which stãde but in one worde, may be knowẽ by this note ", and if the bookes do alter in the sentence then is it noted with this starre *, as the cotations are. Last of all remayne the arguments, aswel they which conteyne the sũme of euery chapter, as the other which are placed before the bookes and epistles: wherof the cõmoditie is so great, that they may serue in stede of a Commentarie to the Reader: for many reade the Scriptures with myndes to proffit, but because they do not consider the scope and purpose wherfore the holy Gost so writeth & to what ende (which thing the Arguments do faithfully expresse) they either bestowe their tyme

without fruit, or els defraude them ſelues of a great deale which they might atteyne vnto otherwiſe. To the intent therfore that, not onely they which are already aduanced in the knollage of the Scriptures, but alſo the ſimple and vnlearned might be forthered hereby, I haue ſo moderat thē with playnenes and breuitie, that the verie ignorant may eaſely vnderſtande them and beare them in memorie. And for this cauſe I haue applied but one argumēt to the foure Euangeliſts, chiefely for becauſe that all writing one matter, thogh by euery one diuerſly handeled, they required no diuerſitie of arguments. Thus in fewe wordes I haue declared as touching the chiefe pointes, beſeching God ſo to inflame our hearts with the deſire to knowe his diuine wil, that we may meditate in his holy worde both day and night, wherin he hath reueiled it, and hauing atteyned thervnto may ſo practiſe it in all our actions, that as we growe in the ripenes of our Chriſtian age, ſo we may glorifie him more and more rendring to him eternal thankes and praiſes for his heauenly and ineſtimable giftes beſtowed vpon his Churche, that all thogh Satan, Antichriſt, and all his ennemies rage and burſte, yet are they not able to ſuppreſſe them, nether wil he diminiſhe them: for ſeing he doth not onely brydel his ennemies furie, but cauſeth them to defende and preſerue his gifts for the vſe of his Churche (as we ſe the Iewes, Chriſts profeſſed ēnemies preſerue the olde teſtament in moſte integritie) what ſhulde we doute of his bontiful liberalitie towards vs? or why do

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we not rather with all humilitie and submission of mynde obey him, loue & feare him which is God blessed for euer? To whome with the Sonne and holy Goste be praise, honour & glorie. Amen.

THE ARGVMENT OF THE GOSPEL, writ by the foure Euangelists.

IN THIS *historie writtē by Matthewe, Marke, Luke and Iohn, the Spirit of God so gouerned their hearts, that although they were foure in nomber, 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 some tyme one writeth more largely that which the other doth abbridge: nevertheles in matter and argumēt they all tende to one ende: which is, to publishe to the worlde the fauour of God towarde mankynde through Christ Iesus, whome the Father hath geuen as a pledge of his mercie and loue. And for this cause they intitle their storie Gospel, which signifieth good tydings, forasmuche as God hath performed in dede that which the fathers hoped fore. So that hereby we are admonished to forsake the worlde, and the vanities therof, and with moste affectioned hearts embrace this incomparable treasure frely offred vnto vs. For ther is no ioye nor consolation, no peace nor quietnes, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therfore vnder this worde is conteyned the whole Newe testament, but comonly we vse this name*

for the hiſtorie, which the foure Euangeliſts write, conteyning Chriſts comming in the fleſhe, his death, and reſurrection, which is the perfect ſumme of our ſaluation. Matthewe, Marke, & Luke are more copious in deſcribing his life and death: but Iohn more laboureth to ſet forthe his doctrine, wherin both Chriſts office, & alſo the vertue of his death and reſurrection more fully appeareth: for without this, to knowe that Chriſt was borne, dead, and riſen agayne, ſholde nothing profit vs. The which thing not withſtanding that the thre firſt touche partely, as he alſo ſometyme intermedeleth the hiſtorical narration: yet Iohn chiefely is occupied herein. And therfore, as a moſte learned interpreter writeth, they deſcribe as it were the body, and Iohn ſetteth before our eyes the ſoule. VVherfore the ſame aptely termeth the Goſpel writ by Iohn the keye which openeth the dore to the vnderſtanding of the others. for whoſoeuer doth 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 proffit. 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. Mark is thoght to haue bene Peters diſciple, and to haue planted the firſt Churche at Alexandria, wher he dyed the eight yere of the raigne of Nero. Luke was a phiſitiō of Antioche, and became Pauls diſciple, and fellowe in all his trauells, he lyued foure ſcore and foure yeres and was buryed at Conſtantinople. Iohn was that Apoſtle whome the Lord loued, the ſonne of Zebede, and brother of Iames: he dyed thre ſcore yeres after Chriſt, and was buryed nere to the Citie of Epheſus.

THE HOLY

GOSPEL OF IESVS CHRISTE, VVRIT by S.Matthew.

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'This worde signifieth good tidinges, and is taken here for the storie which conteineth the ioyful message of the cõming of the sonne of God.

THE FIRST CHAPTER.

The genealogie of Christe, who was conceiued, by the holy Gost, borne of the Virgine Marie, when she was betrouthed vnto Ioseph. The Angel satisfieth Iosephes minde. Iesus called Emmanuel, and wherfore.

That Iesus is that Messias which was promesed to the fathers to be the Sauiour.

Luc 3.g. A
*Gen.*21.*a.*
*Gen.*25.*d.*
*Gen.*29.*d.*
*Gen.*38.*g.*
1.*Chro.*2.*a.*
Gene. 46.*b.*
*Ruth.*4.*d.*

THE [a]BOoke of the generatiõ of Iesus Christe, the [b]sonne of [c]Dauid, the sonne of Abrahã.

2 *Abrahã begate Isaac. And*Isaac, begate Iacob. And* Iacob, begate Iudas and his brethern.

3 And*Iudas, begate Phares and Zaram

a This is the rehearsal of the progenie, wherof Iesu Christ is sprunge according to the flesshe.

b So called, for that he came of the stocke of Dauid.

c These two are first rehearsed, because Christ was especially promesed to come of their seade: and therfore Christ cõmonly was called the sonne of Dauid.

d of Thamar. And *Phares begate Esrom. And Esrom begate Aram.

4 And Arā begate Aminadab. And Aminadab begate Naasson. And Naassō begate Salmon.

5 And Salmon begate Booz of e Rachab. And *Booz begate Obed of Ruth. And Obed begate Iesse. *Ruth 4.d.*

6 And *Iesse begate Dauid the Kynge. And *Dauid the Kynge begate Solomon, of herthat was the wife of Vrie. *1. Sa. 16.a, & 17.b. 2 Sa. 12.f.*

7 And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. B *1.Ky.11.g. 1.Chro.3.b.*

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

9 And Ozias begate f Ioatham. And Ioatham begate Achaz. And Achaz begate Ezecias.

10 And Ezecias bagate Manasses. * And Manasses begate Amon. And Amon begate Iosias. *2.Ky.20.d & 21.d.*

11 And * Iosias begate Iacim. And Iacim begate Iechonias and his brethern, about the time they were caried awaie to Babylon. *1.Chro.3.b. 2.kin.23.g, and 24.a.*

12 And after they were broght to Babylon, *Iechonias begate g Salathiel. And Salathiel begate Zorobabel. *2.Chr.36.b. 1.esd.3.a.*

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor. *and 5.a.*

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob,

d By incestuo⁹ adultcrie, the which shame setteth forth his great humilitie, who made him self of no reputation, but became a seruāt for our sakes, yea a worme and no mā, the reproche of men, and cōtempt of the people, and at length sufferd the accursed death of the crosse.

e Rachab ād Ruth being Gentiles signifie, that Christe came not onely of the Iewes and for them, but also of the Gentiles and for their saluatiō.

f He hath omitted three kinges, Ioas, Amasia, Azaria, abbridgyng the nomber to make the tymes fourtene generations.

g After the captiuitie, the title royall was appointed vnto him: so that not withstanding that they were slaues, yet by the prouidēce of God the gouuernement remained in the familie of Dauid, wher it continued tyll the comming of Christe.

Iacob.

[c] which signifieth annointed.

16 And Iacob begate [h] Ioseph, the housbād of Marie, of whome was borne Iesus, that is called [i] Christe.

C 17 And so all the generations frō Abraham to Dauid, are fourtene generations. And from Dauid to the tyme they were caryed into Babylon, are fourtene generations And from the tyme they were caried into Babylon to Christe, are also fourtene generations.

The birth of Christ. *Luk.* 1.c

18 Now the byrth of Iesus Christ was on thys wyse. When his mother Marie was *betrowthed to Ioseph (before they came together) she was found wyth chylde of the holy Gost.

The mariage of Marie. *Deut.* 24.a.

19 Then Ioseph her housband beyng a iust man, and loth to *make her a publike exemple of infamie, was mynded to put her away secretly.

20 Whyle he thus reasoned with him self beholde the Angel of the Lord appeared vnto him in a [k] dreame, saying, Ioseph the [l] sonne of Dauid, feare not to take Marie for thy wife: For that whych is conceaued in her, is of the holy Gost.

[d] Iesus that is to say a Sauiour. *Philip.* 2.b. *Act.* 4.b.

21 She shal bring forth a sonne, and thou shalt *call his name [d] Iesus. For he shal *saue his people from their synnes.

D 22 All this was done to fulfil that which was spoken of the Lord by the Prophet,

[e] Whome God had chosen to that ende. *Esa.* 7.c.

23 *Behold, that [e] mayde shal be wyth chylde, and shal bring forth a sonne, and they shal call his name Emmanuel, which is by interpretation, [m] God with vs.

24 And Ioseph as sone as he awoke out of slepe, dyd as the Angel of the Lord bade

h Albeit the Iewes nombe their kynred by the malekind: yet this ynage of Marie may well be so reconed, because she was maried to a mā of her own stocke.

i Who is the true kinge, Priest, and Prophet annointed of God to accomplishe the office of a redemer.

k This dreame is witnessed by the holy Gost, and is a kynde of reuelation. Nom. 12.

l This name putteth him in remenbrance of Gods promesse to Dauid.

m God is ioyned with vs bi meanes of Iesus Christe, which is God and mān.

and toke his wife vnto him.

25 And knewe her not, til she had broght foorth her [n]* first borne sonne, and called his name IESVS. *Luk. 2.a*

n Christe is here called the first borne, because she had neuer none before: and not in respect of any she had after. Nether yet doth this worde (till) import alwais a time following: wherin the contrarie may be affirmed, as our Sauiour saing, that he wil be presēt with his disciples, til thende of the worlde, meaneth not that after this worlde he wil not be with them.

THE II CHAPTER.

The tyme and place of Christes birthe. The wise men offer their presentes. Christ flieth into Egypt. The yonge childrē are slaine. Christ turneth into Galile.

VVhen Iesus was borne at Bethlehē in [a] Iurie, in the tyme of Herode the king: Beholde there came [b] wise men frō the East to Ieruſalem,

2 Saying, Where is that kīg of Iewes that is borne? For we haue sene his * [c] starre in the East, and are come [d] to worship him.

3 When king Herode heard this, he was troubled, and [e] all Ieruſalem with him.

4 And gathering together all the chiefe Priestes & Scribes of the people, he asked of them, where Christe should be borne.

5 [e] And they said vnto him, at Bethlehem in Iurie. For so it is writtē by the Prophet:

6 * And thou Bethlehem in [f] land of Iurie, art not the least among the Princes of Iuda: for out of thee shal come vnto me, the captaine that shal gouerne my people Israel.

7 Thē Herode [f] priuely called the wise mē and diligētly inquired of them the time of the starre that appeared.

8 And sent them to Bethlehem, saying, Go, and search diligently for the babe. And when ye haue found him, bring me worde againe, that I may come and worship him also.

9 When

A

[a] These wise men were the first fruits of the Gentiles which came to worshipe Christ. *Nom. 24.c.*

[e] For they were afraied left if Herode lost his kingdome, there wolde haue bene slaughter and murther. *Miche 5.a. Iohn 8.c.*

B

[f] An euil conscience is a burning fire.

a For ther is an other Bethlehē in the tribe of Zabulon.

b Wise mē or Magi, in the Persians & Chaldeans tonge signifie Philosophers, Priestes, or Astronomers.

c An extraordinarie signe to setr foorth that kings honour, whom the worlde did not esteme.

d Which was a declaration of that reuerence, which the Gentiles should beare vnto Christe.

e Thei could wel tel of Christ in general: but when they should profesſe his name, they waxe colde, and shrincke backe.

9 When they had heard the king, they departed: and lo, the [f] starre which they saw in the East, wēt before them, til it came & stode ouer the place wher the childe was.
10 When they saw the starre, they reioyced with an exceding great gladnes.
11 And went into the house, and found the child with Marie his mother, and falling downe, worshipped him, ād opened their treasures, and offered vnto him gyftes, * [g] gold, franckensence, and myrrhe.
12 And after they were warned of God in a dreame, that they [h] should not go again to Herode: they returned into their owne contrey an other waie.

Psal. 72.b.
esaie 6 b.

How God deliuereth his from dāgers.

C 13 After their departure, beholde the Angel of the Lord appeared to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flie into Egypt, and be there til I bring thee worde. For it wil come to passe, that Herode wil seke the babe to destroye him.

Ioseph taketh Iesus ād his mother, and flieth into Egypt.

14 Thē he arose & toke the childe and his mother by night, ād departed into Egypt.
15 And was there vnto the death of Herode, to [i] fulfil that which was spokē of the Lord by the * Prophet, which sayeth, Out of Egypt haue I called my sonne.

Osee 11.a.

The tyrānie of Herode.

16 [k] Then Herode perceauing that he was mocked of the wise men, was exceading wroth, & sent forth and slewe al the male childrē that were in Bethlehē, and in all the coastes therof, as many as were two yere olde & vnder, according to the time which he had diligently searched out of the wise men.
17 Thē was fulfilled that which was spo-

f The starre vanished awaie before, to thintent they should tary at Ierusalem, and there inquire of the thinge, to the cōfusion of the Iewes.

g The Persiās maner was not to salut kinges, without a present, and therefore they broght of that which was moste precious in their countrie.

h Promesse oght not to be kept, wher Gods honour and preaching of his trueth is hindered.

i That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christes churche, and his bodie, is now verified, and accomplished in the head.

k within a certein time after.

l Herode renewed the sorowe which the Beniamites had suffred longe before, yet for all his cruelrie he coulde not bringe to passe that Christe shuld not raigne.

ken by the Prophet Ieremie, saying,
18 In [l] Rhama was a voyce heard, mourning wepyng, and great lamentation: Rachel wepyng for her children, and would not be conforted, bycause they "were not.
19 When Herode was dead, beholde, an Angel of the Lord appeared in a dreame to Ioseph in Egypt,
20 Saying, Arise and take the childe and his mother, & go into the land of Israel: for they are dead which sought the childes lyfe.
21 Then he arose vp, and toke the childe and his mother, and came into the land of Israel.
22 But when he heard that Archelaus dyd raygne in Iewrie, in the roume of his father Herode, he was afrayed to go thyther. Notwithstanding, after he was warned of God in a dreame, he turned asyde into the parties of Galile,
23 And went and dwelt in a citie called Nazaret, to fulfyl that which was spoken by the Prophetes: *which was*, that he shulde be called a [m] *Nazarite.

"That is, they were killed & dead.

D

Ioseph retourneth.

m Which is holy and consecrated to God, alluding vnto those that were Nazarites in tholde lawe, which were a figure of that holines which shuld be manifested in Christe, as Samson, Ioseph, &c.

Iud.13.a. gen.49.d.

"Or, of Nazareth.

III.

a In the firste yere of the raigne of Tyberius, after Christe had longe tyme remained in Nazaret, and was now about 30 yere olde.

b So called in respect of the playne Countrey and fartile vallees: and not becausse it was not inhabited.

c Which is, that God wil raigne ouer vs, gather vs vnto him, pardon our synnes, and adopte vs by the preaching of the gospel.

THE III. CHAPTER.

The office, doctrine, and life of Iohn, and how Christ was baptized of him in Iordan, and autorised by God his Father.

A *Nd in [a] those daies, Iohn the Baptiste came and preached in the [b] wildernes of Iewrie,
2 Saying, "Repent, for the [c] kyngdome of heauen is at hand.
3 For this is he of whome it hath bene spoken by the Prophet Esaie, who saieth,

A *Mar.1.a. luk.3.a.*

"The baptisme of amendmēt of life.

"Or be sory for your fautes past, and amend.

The

Iohn.1.d. *The voyce of him that crieth in wilderneſ is, Prepare the way of the Lord, make his pathes ſtrayght.

eſaie 40.a. 4 *This Iohn had his [d] garment of Camels heare, and a gyrdle of a ſkyn about his loynes. His meat was [e] locuſtes and wilde hony.

*We moſt put of our old Adam and prepare our ſelues by amendemēt of life to receyue the mercies of God.

5 Then went out to him Ieruſalem & all Iewrie, & all [f] ỹ region round about Iordā.

Mar.1.a. *luk.3.a.* *iohn 1.c.* 6 And were baptized of him in Iordan, [f] confeſſing their ſynnes.

B 7 When he ſawe many of the Phariſes & of the Sadduces come to his baptiſme, he ſayd vnto them, *O generations of vipers, who hath taught you before to flee from the vengeance to come?

Publike confeſſion.

Luk.3.b. *Chap.23.d.* 8 Bring forth therfore [g] ỹ fruites belonggyng to amendement of life.

9 And preſume not to ſay with your ſelues, *we haue Abraham to our father: For I ſay vnto you, [f] ỹ God is able euen of theſe ſtones to raiſe vp children vnto Abrahā.

Iohn 8.e. *act 13.d.* The Iewes flattered them ſelues by their aunceſters.

10 Euen now is the [h] axe put to the rote of the trees: *ſo [f] ỹ euery tree which bryngeth not forth good fruit, is hewē downe,

Chap.7. C and caſt into the fyre.

Mar 1.a. *luk.3.e.* *ioh.1.d.* *act.1.a.2.a.* *11.c.19.a.* 11 *In deed I baptize you [a] with water to amendement of life: but he [f] ỹ commeth after me, is myghtier then I, whoſe ſhoes I am not worthy to beare: He ſhall baptize you wyth the [b] holy Goſt and wyth [i] fyre,

[a] Outwarde baptiſme. [b] Inwarde baptiſme.

12 Whych hath his [k] fanne in his hand, & wil make cleane his floore, and gather [g] ỹ wheate into his garner, but will burne vp the chaffe with vnquencheable fyre.

Mar.1.b. *luk 3.d.* 13 *Then came Ieſus from Galile to Iordan vnto Iohn, to be baptized of him.

d Wouen with heare as groſſe heare clothe.

e Such meates as nature broght forthe with out mans labour or diligence: reade. Leui. 11. d

f Acknowledging their fautes, for there is no repentance with out confeſſion.

g He menaceth thoſe venemous & malicious Phariſes with the iudgemēt of God, except they ſhewe before men ſuch workes, as are agreable to their profeſſion.

h The iudgemēt of God is at hand: to deſtroye ſuch as are not worthi to be of his Churche.

i When God baptizeth inwardely with the vertue of his Spirit, he burneth and conſumeth the vices and inflameth the hartes with a loue of him.

k Which is the preaching of the goſpel, wherby he gathereth the faithful as good corne, & ſcatereth the infideles as chaffe.

14 But Iohn put him backe, saying, I haue
neede to be baptized of thee, and cõmest
thou to me?
15 Iesus answering, saied to him, Let it be
so nowe: For thus it becometh vs to [l] ful-
fil all rightuousnes. Then he suffred him.
16 And Iesus as sone as he was baptized,
came straight out of the water: and lo, the
heauens were open vnto him: and Iohn
saw the Sprite of God descending like a
[m] doue, and lighting vpon him.
17 And lo, there came a voice frõ heauen,
saying, [n] This is my * beloued Sonne, in
whome I am wel pleased.

D

l We most render parfit to obedience to God in all thinges which he hath ordeined.
m To shewe the state of his kingdome, which is in all meeknes and lowlynes.
n The fauour of God resteth on Iesus Christe, that frõ, him it might be powred on vs, which deserue of our selues his wrathe and indignation.

The heauens are opened, The Father, Sonne, and holy Gost.
Esaie 52.e.
2.*pet*..1.*d*.
Colos.1.*c*.
Chap.17.*a*.

THE IIII. CHAPTER.

Christe fasteth and is tempted: he calleth Peter, Andrew, Iames and Iohn, and healeth all the sycke.

A

THen was Iesus led asyde of the [a] Spirit
into the wildernes, to be [b] tempted of
the deuil.
2 * And when he had fasted forty dayes
and forty nightes, he was afterward an
hongred.
3 Then came to him the tempter, & saied,
if thou be the Sonne of God, [c] commande
that these stones be made bread.
4 But he answering, sayd, It is written,
* Man shal not liue by bread onely, but
by euery [d] worde that proceadeth out of
the mouth of God.
5 Then the deuil toke him vp into the
holy Citie, and set him on a pinacle of
the temple.
6 And sayd vnto him, If thou be [e] ỹ Sonne
of God, cast thy self downe: For it is writ-
ten, * that he shal geue his Angels charge
ouer

IIII.
a By the holy Gost,
b To thende that he ouercommyng these tentations, might get the victorie for vs.
c Satã would haue Christ to distrust God, and his worde, and folowe other straunge and vnlawfull meanes.
d He meaneth the ordre that God hath ordeined to gouuerne his people by.

Christ is tempted.
Mar.1.*b*.
luk.4.*a*.
Satan is ouercommen by the Scriptures.
Deute.8.*a*.
Sap..16.*c*.
Psal.9.*c*.
The deuill abuseth the Scriptures.

ouer thee, and with their handes they shal [e]hold thee vp, lest at any time thou shouldest dashe thy fote against a stone.

B 7 Iesus said vnto him, It is written also, *Thou shalt not [f]tempt the Lord thy God.

Deut.6.c. *luk.4 b.* God is not to be tempted.

8 The deuil toke him vp againe vnto an exceading hye mountaine, and [g] shewed him all the kingdomes of the worlde, and the glorie of them.

9 And said to hī, Al these wil I geue thee, if thou fallyng downe wilt worship me.

10 Thē said Iesus vnto him, [h]Auoyde Satā, For it is written, *Thou shalt worship the Lord thy God, & hī only shalt thou serue.

Deut.6.e. *and 10.d.* God only is to be worshiped.

11 Then the deuil left him: and beholde the Angels came ād ministred vnto him.

12 *And when Iesus had heard that Iohn was taken, he retourned into Galile.

Mar.1.b. *luk.4.c.* *ioh.4.f.*

13 And leauing Nazareth, went ād dwelt in Capernaum, which is nere the [i] sea in the borders of Zabulon, and Nephtalim.

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

C 15 *The land of Zabulon, and the land of Nephtalim, the waie of [ỹ] sea beyond Iordan, [k] Galile of the Gentiles:

Esa.9.a.

16 The people which sate in [l] darknes sawe great light: and to them [w̃] sate in the region and shadowe of death, ligth is begone to shyne.

17 *From that time Iesus began to preache, and to saie, Amende your lyues, for the kingdome of heauen is at hand.

Mar.1.b. Christe preacheth.

18 *And Iesus walkyng by the sea of Galile, sawe two brethern, Simon which was called Peter, and Andrew his brother, castinge a net into the sea: for they were

Mar.1.b. The calling of the Apostels.

e He alleageth but halfe the sentēce to deceyue ther by the rather, and cloke his craftie purpose.

f We moste not leaue such laufull meanes as God hath appoynted, to seke others after our own fantasie.

g In a vision.

h The worde of God is the sworde of the sprit, wherwith Satan is ouercome.

i For so they called the lake of Genezareth.

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

l Which was without comfort, hath receyued consolation.

m God hath chosen the weake thinges of the world to confound the mightie. 1. Corint. 1. d.

n To drawe them out of the sea of this world wherin thei are drowned.

o We ought to be moste ready to folowe Christ when he calleth, leauing all worldely respectes a part.

p They that were madd or sicke at a certeyn tyme of the moone.

q It was a Cōtrie wher in was ten Cities, as the word signifieth.

m fyshers.
19 And he said vnto them, Folowe me, & I will make you fishers[n] of men.
20 And they strayght way leauing their nettes, folowed him.
21 And when he was gone forth frō thence, he sawe other two brethern, Iames the sonne of Zebede, and Iohn his brother in a ship wyth Zebede theyr father, mēding their nettes: and he called them. D
22 And they [o] without tariyng leauing the ship and their father, folowed him.
23 And Iesus went about all Galile, teaching in their Synagoges, and preachīng the gospel of the kingdome, and healing all maner of sickneses, and all maner of diseases among the people. Christ preacheth to the Galileās, and healeth the sicke.
24 And his fame spred abroad through all Siria: ād they broght vnto him al sycke people, that were takē wyth diuers diseases and grypinges, and them that were possessed with deuils, & those which were [p] lunatike, and those that had the palsey: and he healed them. Christes diuinitie appeareth by healing vncurable diseases.
25 And there folowed him great numbres of people from Galile, and frō [q] Decapolis, and from Ieruselē, and frō Iurie, and frō the regions that lye beyōd Iordā,

THE V. CHAPTER.

Christ teacheth who ar happie. Of the dignitie and office of the faithful: and of the true meaning of the lawe.

A Nd seeing the presse of the people, he went vp into a mountayne: & whē he was set, his disciples came to him. A Christes sermon.
2 And he opened his mouthe and taught them, saying,

3 Blessed

A
Luk.6.c.
psal.34.d.
and 51.d.
esa 57.c.
Esai.41.a.
and 66.d.
Iere.31.e.
psal.25 a

3 *Blessed are the [a] poore in spirit, for theirs is the kingdome of heauen.
4 *Blessed are they that [b] morne: for they shalbe conforted.
5 Blessed are the [c] meke: for they shal" enherit the earth.
6 Blessed are they [w] [d] honger & thirst for righteousnes: for they shal be filled.
7 Blessed are the merciful: for they shal obteine mercy.
8 Blessed are the pure in heart: for they shal see God.
9 Blessed are the peace makers: for they shalbe called the [e] children of God.
10 Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.

*we are felow heyres with Christe, by adoption and not by merites,

Their rewarde which are persecuted for Christe.

B
1.Peter. 2.c.
3.and 4.c.
Act.5.g.

11 *Blessed are ye when men reuile you, and persecute you, and say all maner of euil against you for my sake, falsely.
12 Reioyce and be glad, for great is your reward in heauen: For so persecuted they the prophetes which were before you.

The salte of the earth.
Mar.9.c.
luke.14.g.
leuit.1.c.

13 *Ye are the [f] salte of the earth: but if the salte haue lost his sauour wher with shal one salt? It is thence forthe good for nothing, but to be cast out, and to be troden vnder fote of men.
14 Ye are the light of the worlde. A citie that is set on an hyll, can not be hyd.

Mar. 4.b.
luke.8.c.
& 21.e.

15 *Nether do men light a candel, and put it vnder a bushel, but on a candelstyke: and it lyghteth all that are in the house.
16 *Let [g] your lyght so shyne before men, that they may see your good workes, and glorifie your father whych is in heauen.

Pet.21.e.

Good workes

17 Thinke not [y] [t] I am come to destroye [e] [y].

a That feele them selues voyd of all rightuounes that they may onely seeke it in Christe.

b Which feele their owne miserie, and seke their confort in God.

c Who rather would souffer all iniuries then they would reuenge them selues.

d Being in necessite, desire nothing but that which is vpright and godlye

e For he is called the God of peace. 1. Cor. 14. d.

f Your office is to season men with the salt of the heauenly doctrine.

g Because you are seme farre off gyue good example of lyfe.

lawe, or the Prophetes: [h] I am not come to destroie them, but to fulfyl them.

18 *For truly I say vnto you, Tyl heauen and earth perishe, one iote, or one title of the law shal not scape, til [i] all thinges be fulfilled.

19 *Whosoeuer therfore shal breake one of [k] these least commandementes, and teache men so, he shalbe called the least in the kingdome of heauen: But whosoeuer shal obserue and teache them, the same shal be called great in the kyngdome of heauen.

20 For I say vnto you, except your righteousnes * exceade the righteousnes of the [l] Scribes and Pharises, ye shal not enter in to the kingdome of heauen.

21 [m] *Ye haue heard how it was said vnto them of the olde time, *Thou shalt not kil: For whosoeuer killeth, shal be culpable of iudgement.

22 But I say vnto you, whosoeuer is angry with his brother [n] vnaduisedly shal be culpable of iudgemente. And whosoeuer saieth vnto his brother [o] Racha, shal be worthie to be ponished by the [p] Council: And whosoeuer shal say, thou Foole, shal be worthy to be ponished with hel fire.

23 Yf then thou bringe thy gyft to the aultare, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offerings before the aultar, and go thy way: first be [q] recõciled to thy brother, and then come and offer thy gyft.

25 *Agre with thin aduersarie quickely, whiles

h The gospel is the establishing, & accomplishing of the lawe.

i The doctrine of the lawe conteineth nothing vnprofitable or superfluous.

k Whosoeuer shal trangresse the least precept of the lawe either in woorde or example, he shal be cast out of the kingdome of God.

l Which nether expound the law truely, nor obserue it well.

m He shewethhow these worthie doctors haue falsely glosed this commandement.

n For God knowīg his secret malice wil ponish him.

o Which signifieth in the Syriās tonge an ydle brayn, and is spoken in contempt.

p Like iudgement almoste the Romains obserued. for Triumviri had thexamination of smale matters. the concil of xxiii of greater causes. and finally great matters of importãce were decided by the senat of lxxi iudges. which here is cõpared to the iudgemẽt of God.

q For that thow hast offẽded him.

Iesus Christe accomplisheth the lawe.

Luk. 16. d.

esai. 11. c.

C

Iam. 2. b.

Luc. 11. d.

False expositions of the lawe.

Exod. 20. e.

leuit. 18. d.

Deut. 5. b.

D

Brotherly recõciliation is preferred to sacrifice.

Iob 42. b.

Luke. 12 g.

Bye peace of him which hath done thee wronge.

whiles thou art in the way with him, leaſt thy aduerſarie deliuer thee to the iudge, and thy iudge deliuer thee to the ſargeãt, and then thou be caſt into priſon.

26 Verely I ſay vnto thee, thou ſhalt not come out thence, tyl thou haſt paied the vtmoſt farthyng.

27 Ye haue heard that it was ſayd to thẽ of olde time:* Thou ſhalt not commit aduoutrie.

Exo.20.a. roma.13.c.

28 But I ſay vnto you, that whoſoeuer loketh on a woman to luſt after her, hath committed [r] aduoutrie with her already in his hart.

To auoide offence.

E

29 *Wherfore if thy right [s] eye cauſe thee to offend, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſholde be caſt into hel.

Chap.18.a. mar.5.g.

The pulling out of the eye.

30 Alſo if thy right hãd make thee to offend, cut it of, and caſt it from thee: better it is that one of thy membres periſh, then that all thy body ſhould be caſt into hel.

The letter of diuorcement.

31 It is ſayd, * whoſoeuer ſhal put away his wife, let him geue her a teſtimonial of diuorcement.

Chap.14.a. Deut.24.a. mar.10.b. luk.16.d. 1.cor.7.b.

32 But I ſay vnto you, whoſoeuer ſhal put away his wife (except it be for fornication) [t] cauſeth her to be an aduouterer, And whoſoeuer ſhal marie her that is deuorced, committeth aduoutrie.

F

33 Againe, ye haue heard that it was ſayd to them of olde time, * Thou ſhalt not forſweare thy ſelf, but ſhalt perfourme thine othe to God.

Exod.20.a. leu.19.c. deut.5.b.

Of othes.

34 But I ſay vnto you, [u] ſweare not at all, nether by heauen, for it is Goddes ſeat.

Eſai.66.

r Chaſtitie is required both in bodie and in ſprite.

s Nothing is ſo precious which oght not to be reiected in reſpect of the glorie of God.

t In that, he geueth her leaue to mary an other.

u All ſuperfluous othes are vtterly debarred, whether the name of God be therin mencioned, or otherwiſe.

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 ſwere by thy heade, bicauſe thou canſt not make one heare white or blacke.

37* But let your cōmunication be, [x]Yea, yea: Nay nay. For what ſoeuer is more then theſe, commeth of [y] euil. *Iam.5.c.*

38 Ye haue heard that it hath bene ſayed An[*z] eye, for & eye: & a tooth, for a tooth. *Exo.21.c.*

39 But I ſay vnto you, * Reſiſt not wrong: but whoſo euer [a] ſhall ſmite thee on thy right cheke, turne to him the other. *Deute.19.d. leu.24.d. Luke 6.c. rom.12.d.*

40 And if any man wil ſue thee at the law, and take away thy coate, let him haue thy cloke alſo. *1.cor.6.b.*

41 And whoſeuer wil compel thee to go a myle, go wyth him twaine.

42 * Geue to him that aſketh, and from him that would borow, turne not away. *Deu.15.b.*

43 Ye haue heard that it hath bene ſaid, *Thou ſhalt loue thy neighbour, and [b] hate thyne enemy. *D Leuit.19.d.*

44 But I ſay vnto you, * Loue your enemies, bleſſe them that curſe you, do good to them that hate you, * praye for them which hurt you, and perſecute you: *we moſt loue our ennemie and wherfore. Rom.12.e.*

45 That ye may be the children of your father that is in heauen: for he maketh his ſunne to ariſe on the euil and on the good, and ſendeth his raine on the iuſt, and vniuſt. *We moſt pray for thē that perſecute vs. Luk.23.e. acte.7.g. 2.cor.4.c.*

46 For if ye loue them, which loue you, what

x Let ſimplicitie and trueth be in your woordes, and then ye ſhal not be ſo light and ready to ſweare.

y Whē a mā ſpeaketh otherwiſe then he thynketh in hart, it commeth of an euel conſcience.

z Albeit this was ſpoken for the iudges, yet euery man applied it to reuēge his priuat quarel,

a Rather receyue double wronge, then reuenge thyn own griefs

b This was added by the falſe expoſiters the Phariſeis.

what reward shal you haue? Do not the [c] Publicans euen the same?

47 And if ye be frendly to your [a] brethern onely: what singuler thing do ye? do not the Publicans likewise?

48 Ye shal therfore be *[d] perfect, euen as your father which is in heauen is perfect.

[a] Or friendes

Leui. 19. a.

c These dyd take to farme the taxes, towls, and other payements, and therfore were greately in disdayn with all men.

d We must labour to attein vnto the perfection of God, who of his free liberalitie, doth good to them that are vnworthie.

THE VI. CHAPTER.

Of Almes, prayer, and fastyng. He forbyddeth the careful seeking of wordly thynges, ād willeth men to put their whole trust in him.

Of Almes.

TAke hede that ye geue not your almes in the syght of men, to the intent ye might be looked at of theim: Or els ye get no reward of your father whych is in heauen.

A

2 *Whensoeuer therefore thou geuest thyne [a] almes, thou shalt not make a trumpet to be blowen before thee, as the [b] hypocrites do in the Synagoges and in the stretes, for to be praysed of men. Verely I say vnto you, they haue their [b] reward.

Rom. 12. b.

Ambition.

VI.

a Whose workes procede not of a right faith, but are done for vayne glorie.

b In that they are praised and commended of men.

3 But when thou doest thine almes, let not thy [c] left hand knowe what thy right hand doth.

4 That thyne almes may be secret: and thy father seyng it in secret, shal reward thee [d] openly.

c It is sufficiēt that God approue our workes.

Of Prayer.

5 And when thou prayest, be not as the

B

hypocrites are: for they loue to pray standyng in the Synagoges and in the corners of the stretes, bicause they would be seene of mene. ve-

d In that day when all thinges hal be reueiled.

rely I say vnto you, they haue theyr reward.

e with drawe thy selfe rather a part.

6 But when thou prayest, [e] enter into thy chamber, and when thou hast shut thy dore, pray thou to thy father which is in secret: and thy father which seeth in secret, shal rewarde thee openly.

f He commandeth vs to beware muche babling and superfluous repetes.

7 *Also when ye pray, [f] bable not much as the heathen do: for they thyncke to be heard, for their much babling sake. *Esai.1.d.*

g Who is not persuaded by eloquēt speach, and long talke as men are.

8 Be ye not like them therfore: For your [g] father knoweth wherof ye haue* nede, before ye aske of him.

B
Roma.8.d
The forme of prayer.

h Christ byndeth them not to the wordes, but to the sens, and forme of prayer.

9 After this [h] maner therfore pray ye, *Our father which art in heauē, halowed be thy [i] name. *Luk.11.a.*

i We most seeke Gods glorie aboue all thinges.

10 Let thy [k] kingdome come. Thy wil be done euen in earth, as it is in heauen.

k He raigneth ouer all, and we most render him parfit obedience. as his Angels do.

11 Geue vs thys day our dayly bread.

12 And forgeue vs our debtes, "euen as we forgiue our debters.

"We most forgiue our brother.

l To be ouercome ther by.

13 And lead vs not into [l] tentation, but deliuer vs from euil. For [m] thyne is the kingdome, and the power, and the glorie for euer, Amen.

m This conclusion excludeth mans merites and teacheth vs to grounde our prayers only on God.

Mar.11.d.
Eccles.28.a.

14 *For if ye do forgeue other men their tresp aces, your heauenly father shal also forgeue you.

15 But if ye do not forgeue men their tresp aces, no more shal your father forgeue yours.

C
Fasting.
Esai 58.a.
Against cōterfait holines.

16 Moreouer, when * ye fast, loke not sowre as the hypocrites do: for they [n] disfigure their faces, that they might be sene of men how they fast. Verely I say vnto you, that they haue their rewarde.

n Make their faces to seme of an other sort then they were wont to do.

17 But thou when thou fasteſt, ° anoynt thyne head, and waſhe thy face.

° wherby is commanded to auoyd all vayne oſtentation.

18 That thou ſeme not vnto men to faſt but vnto thy father which is in ſecret: ād thy father which ſeeth in ſecret, ſhal reward thee openly.

To relieue the poore. *Luke.12.d.*

19 Se that ye gather you not treaſure vpon the earth, wher the mothe and kanker corrupt, and where theues digge through, and ſteale.

Eccle.22.b. *1.Tim.6.d.*

20 *But gather vp your treaſures in heauen, where nether the mothes nor kanker corrupt, and where theues nether perce through, nor yet ſteale.

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

Luke. 11.d.

22 *The light of the body is the eye. Then if thyne eye be cleare, all thy body ſhalbe ful of lyght.

The eye diſpoſed to liberalite.

23 But if thyne eye be wycked, then all thy body ſhalbe ful of darknes. Wherfore if the P lyght that is in thee be darknes how great is that darknes?

A corrupt affectiō gyuen to couuetouſnes. *Luk.16.c.*

24 *No man can ſerue two maiſters: 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.

p Yf our concupiſcens, and wicked affectiōs ouercome reaſon, we moſt not meruell thogh mē be blynded, ād be like vnto beaſtes.

D

Couuetouſnes. All carnall affections are condemned. *Pſal.56.d.* *1 Pet.5.c.* *Luk.12.c.* *Phil.4.a.* *1.Tim. 6.b.*

25 *Therfore I ſay vnto you, be not q careful for your life, what ye ſhal eat, or what ye ſhal dryncke: nor yet for your body, what ye ſhal put on. Is not the life more worth then meat, and the body more of value then rayment?

q Mans trauell nothing auaileth wher God gyueth not increaſe.

We moſt depēd vpon the prouidēce of God.

26 Beholde the fowles of the ayre: for they ſowe not, neither reape, nor yet cary into the barnes: and yet your heauenly

father feedeth thē. Are ye not muche bet
ter then they?
27 *Which of you by takinge careful
thoght, is able to put one cubit vnto his *Luk.12.d.
ſtature?
28 And why care ye for rayment? Learne,
therfore of the lilies of [r] the fielde, how
they growe: They [u] laboure not, nether
ſpinne.
29 And yet for al that I ſay vnto you, that
euen Solomon in all his royalty, was not
arayed lyke one of theſe.
30 Wherfore if God ſo clothe the [w] graſſe,
of the fielde which ſtandeth to daye, and
to morowe is caſt into the ouen, ſhal he
not muche more do the ſame vnto you, O
ye of litle faith?
31 Therfore take no thoght, ſaying, What E
ſhal we eat? or what ſhal we drincke? or
wherwith ſhal we be clothed?
32 For after all theſe thynges [s] ſeke the
Gentiles. For your heauēly father know-
eth that ye haue nede of all theſe things.
33 But ſeke ye firſt the kyngdome of hea-
uen, and the [t] righteouſnes therof, and all
theſe thinges ſhalbe miniſtred vnto you.
34 Care not then for the morow: for ỹ mo
row ſhal care for it ſelfe: The day preſent
hath euer inough to do wit owne grief.

r The goodnes of God euen towardes the herbes of the field farre paſſeth all things that man can compaſſe by his power and labour.

u The woord ſignifieth, they weary not them ſelues.

w Graſſe or corne.

s With care and diſtruſt.

t That is, to be regenerate, and amende our life.

Gods glorie is aboue all things to be ſoght.

THE VII. CHAPTER.

He forbiddeth raſhe iudgement, and vnaduiſed opening of holy things, he exhorteth vnto prayer, & mutual loue, he warneth to be ware falſe prophetes, and ſo concludeth with the maieſtie of Gods worde.

Iudge

VII.

A

Not to iudge.

1 *Vdge not, that ye be not iudged.
2 For as ye iudge, so shal ye be iudged: And wyth what *measure ye meate, t w the same shal it be measured to you againe.
3 And why seest thou a mote in thy brothers eye, and perceaueſt not the beame t y is in thyne owne eye?
4 *Or how sayest thou to thy brother: suffer me to cast out the mote out of thyne eye, & behold a beame is in thine own eye?
5 Hypocrite, first cast out the beame out of thine own eye, and then shalt thou se clearely to cast out the mote out of thy brothers eye.
6 b Geue not that which is holy to dogges, nether cast ye your pearles before swyne: lest they treade them vnder their fete, and turnyng agayne, all to rent you.
7 *Aske, and it shalbe geuen you: Seke, & ye shal fynde: Knocke and it shalbe opened vnto you.
8 For whosoeuer asketh receaueth, & he that seeketh findeth, & to him that knocketh, it shalbe opened.
9 For what man is there amonge you, s w if is sonne aske him bread, would geue hym a stone?
10 Or if he aske fyshe, wil he profer hym a serpent?
11 If ye then which are euil can geue to your children good gyftes, how much more shal your Father whych is in heauē, geue good thinges to them t y aske him?
12 *Therfore what so euer ye would that mē should do to you, euen so do ye to thē: for this is the c lawe and the Prophetes.

Luk.6.f.
rom.2.a.
1.cor.4.a.
mar.4.c.
Luk.6.f.

The cōtempt of Gods worde.

Luk.11.b.
matth.21.b.
Iam.1.a.

Luk.6.e.
tob.4.c.

An exhortation to prayer, and promesse to obteyne.

Iere.29.e.
iohn 14.b, and 16.f.

a He commandeth not to be curious or malicious to trye out, & condemne our neighbours faultes.

b Declare not the Gospel to the wicked contemners of God, whom thow seest left to them selues and forsaken.

c The whole law and the Scriptures sett forth vnto vs, and commende charitie.

d We moſt ouercome and mortifie our affectiõs, if we will be true diſciples of Chriſt.

e For the moſtpart of men ſeke their owne libertie and rune headlong to euill.

13 *[d] Enter in at the ſtreict gate: for it is the wide gate, and broad [e] way that leadeth to deſtruction: and many there be which go in ther at. *Luk.12.c.*

14 Becauſe the gate is ſtreict, and the way narowe which leadeth vnto lyfe: and fewe there be that finde it.

15 Beware of falſe prophetes, whych come to you in ſhepes clothyng, but inwardly they are rauening wolues. C. False prophetes.

16 Ye ſhal know them by their fruites. *Do men gather grapes of thornes? or figges of thyſtels? *Luk.5.f.*

17 Euen ſo euery good tre bringeth forth good fruit: and a corrupt tre bringeth forth euyl fruit.

18 A good tre, can not bryng forth bad fruit: nor yet a bad tre, can bryng forth good fruit.

19 *Euery tre not bringing forth good fruit, is hewen down, & caſt into the fyre. *Chap.3.b.*

20 Then, by their fruites ye ſhal know them.

He meaneth hirelinges & hypocrites who rather ſerue God with their lippes then with their hart.

21 *Not al they that ſay vnto me, [f] Lord, Lord, ſhal enter into the kingdome of heauen: but he that doth my fathers wyl whych is in heauen. *Rom.2.b.* *Iam.1.d.* D *Luk.13. c.f.*

22 Many *wyl ſay to me in that day, Lord, Lord, haue we not by thy name prophecied? and by thy name haue caſt out deuilles? And by thy name haue done many miracles? Thoſe that ſerue God from the mouthe outwarde. The vertue, ſtrength, and autoritie of the name of God.

23 And then wil I profeſſe to them, *I neuer knewe you. Departe from me ye that worke iniquitie. *Luk.13.f.*

24 Whoſoeuer then heareth of me theſe ſayinges, & doth the ſame, I wil liken *Pſal.6.b.* *1.Tim.6.b.*

him

The constancie of the faithfull.

him to a wise man, which hath builded his house on a rocke:
25 And the rayne fel, and the floudes came, and the wyndes blew, & beat vpon that same house, and it fel not: for it was grounded on a rocke.

The inconstancie of the wicked.

26 But whosoeuer heareth these woordes which I speake, and doth them not: shalbe lykened vnto a folyshe man, whych hath buylded his house vpon the sand:
27 And the rayne fel, and the floudes came, and the windes blewe, and beat vpon that house, and it fel, and great was the fall of it.

Mar.1.c. *Luk.4.c.*

28 *And it came to passe, when Iesus had ended these sayinges, the people were astonied at his doctrine.
29 For he taught them as one hauyng g autoritie, and not as the Scribes.

g The mightie power of Gods sprit appeared in him, wherby he declared him self to be God, ād caused others to belieue in him.

THE. VIII. CHAPTER.

Christ healeth the Leper, the Captaynes seruant, Peters mother in lawe, and many o-their diseases, sheweth what it is to followe hym, stilleth the sea and the wynde, and dryueth the deuils out of the possessed, into the swyne.

A VVhen he was come downe from the mountayne, great presse of people folowed him.

Mar.1.d. *Luk.5.c.*

2 *And lo, there came a leper and worshipped him, saying, Maister, If thou wylt, thou canst make me cleane.
3 And Iesus putting forth his hand, touched him, saiyng, I wil, be thou cleane: ād immediatly his a leprosie was clensed.
4 And Iesus sayed vnto him, se thou tel

a It was not like that leprosie that is now, but was a kynde therof which was incurable.

b He wolde not yet be throwly knowen, but had his tyme & howre appointed.

c Our sauiour wolde not contēne that which was ordeyned by the law, seing as yet, it was not abolished.

d To condemne them of ingratitude, whē they shal see the whole.

b no man, but go, and shewe thy self vnto the ᶜPriest and offer the gift that *Moses commanded, for[d] a witnes to them. *Leuit. 14.c luk. 7.a.*

5 *When Iesus was entred into Capernaum, there came vnto him a "Centurion, beseching him, *Luk. 7.a. iohn 4.g.*

6 And said, Master, my "seruant lieth syck at home of the palsy, and is greuously payned.

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

8 And the Centurion answered, saying, Syr, I am not worthy ẏ thou sholdest come vnder my rofe: but speake the worde only, and my seruant shalbe healed.

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

10 When Iesus heard that, he merueiled, and said to them that folowed him, Verely I say vnto you, I haue not founde so great fayeth: no, not in Israel.

The Capitaynes faithe. The calling of the Gentiles.

11 *I say therfore vnto you, ẏ [e] many shal come from the east and west, and shal sitt doune with Abraham, Isaac, and Iacob in the kingdome of heauen. *Luk. 13.f.*

The refusing of the Iewes, who contemned the Gospel, and therfore lost their inheritance. *Chap. 22.b.*

12 And [e] ẏ children of the kingdome shal be cast out into vtter *darknes: 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 self same houre.

14 *And Iesus comming to Peters house, sawe his wyues mother liyng, and sycke *Mar. 1.c. luk. 4.f.*

of

"A Capitayne ouer an 100. sotemen, who was also an heathē man.

"Or, sonne.

e Strange people, to whom the couuenant of God dyd not properly apperteyne.

of a feuer.
15 And he touched her hand, & the feuer left her: so she arose, & ministred vnto thē.
Mar.1.c. *luk.4.f.* 16 *When ỹ euen was come, they broght vnto him many that were possessed with deuils: And he cast out the spirites with a
C worde and healed all that were sicke.
Esai.53.b. *1.pet.2.d.* *Luk.9.g.* 17 To fulfil that ẅ was spoken by * Esai the Prophet, saying, [f] He toke on him our infirmities, and bare our sicknesses.
18 * And when Iesus saw much people about him, he commanded them to go ouer the water.
19 And there came a certayne Scribe and sayed vnto him, Master, I wil folow thee whether soeuer thou goest.
A Scribe followed Christ.
20 And Iesus saied vnto him: The [g] foxes haue holes, & the byrdes of the ayre haue neastes, but ỹ sonne of mā hath not where on to rest his head.
[e] Luke maketh mencion of three which were hindered by worldely respects from comming to Christe.
21 And [e] another that was of his disciples sayed vnto him: master, suffer me first to go and [h] bury my father.
22 But Iesus sayed vnto him, Folow me, & let the [i] dead bury their dead.
Mar.4.d. *luk.8.d.* 23 * And when he was entred into the shyp, his disciples folowed him.
24 And beholde there arose a great tempest in the sea, in so much ỹ the shyp was couered with waues, but he was a slepe.
25 And his disciples came, and awoke him, saying, Master saue vs, we perysshe.
Christe rebuketh the wyndes.
36 And he said vnto them, Why are ye fearefull, O ye of litle fayeth. Then he arose, and rebuked the windes and the sea: & there folowed a great calme.
37 And the men marueyled, saying, What

f The Prophete speaketh chiefly of the feblenes & disease of our soules which Iesꝰ Christe hath borne, therfore he setteth his great mercie and power before our eyes by healing the bodie.
g He thoght by this meanes to courry fauour with the worlde: but Iesus sheweth him that he is farre wyd from that he loketh fore, for in stede of welthe, ther is but pouertie in Christ.
h To succor and helpe him in his olde age till he dye, and then I wil folowe thee wholye.
i No dutie or pietie is to be preferred to Gods calling, therfore Iesꝰ calleth them dead which are hindered by any worldely thing to folowe Christe.

man is this, that both windes and seas obey him?

28 *And when he was come to the other syde, into the countrey of the Gergesites, there met him two possessed of deuills which came out of the graues, and were out of measure fearce: so that no man myght go by that same way.

29 And behold, they cryed out, saying, O Iesu thou Sonne of God, what haue we to do with thee? Art thou come hyther to torment vs [k] before the tyme?

30 And there was a good way of frō thē, a great heard of swyne feedyng.

31 Then the deuyls besoght him, sayng, if thou castvs out, [l] suffer vs to go our way into the heard of swyne.

32 And he saydvnto them, go your wayes. Then they went out, ād departed into the heard of swine. And beholde, the whole heard of swyne was caried with violence frome a stiepe downe place into the sea, and died in the water.

33 Then the heardmen fled, and wēt their wayes into the citie, ād tolde euery thing, and what had fortuned vnto the possessed of the deuyls.

34 And beholde all the citie came out, and met Iesus, and when they saw him, [m] they besoght him to departe out of their coastes.

D

Mar. 5.a.
Luk. 8.d.
The two possessed with deuilles.

[k] The wicked wolde euer differ their ponishemēt, thincking all correctiō to come to sone.

[l] The deuill desireth euer to do harme, but he can do no more then God doth appoynt.

The deuells enter into the swyne.

[m] These Gergesenites estemed more their hogges then Iesus Christ.

THE. IX. CHAPTER.

He healeth the palsy, called ād visited Matthew, answered the Pharises and Iohns disciples, healeth the woman of the bloudy issue, raiseth Iairus daughter, geueth two blinde men

men their sight, maketh a domme man to speake, preacheth ād healeth in diuerse places, and exhorteth to prayers for thaduancement of the gospell.

A THen he entred into a shyp, ād passed ouer and came into his own citie.

Mar.2.a. *Luk.5.d.* 2 And *lo, they broght to him a man sycke of ỹ palsy, lying in his bed. And Iesus seyng their [a] fayeth, sayed to the sicke of the palsie: sonne be of good cheare, thy [b] synnes be forgeuen thee.

a And also his faith that had the palsie, for except we haue faith, our synnes can not be forgeuen.

The Palsye healed. Remission of synnes.

3 And beholde, certaine of the Scribes sayed with them selues, this man [c] blasphemeth.

b Iesus toucheth the principall cause of all our miseries, which is synne.

[c] Ot speaketh wickedly against God.

4 And when Iesus saw their thoghtes, he sayed, Wherfore thynke ye euil thinges [c] in your hartes?

5 For whether is it [d] easier to say, thy synnes are forgeuen thee: or to say, arise and walke?

c Because they dyd maliciously refuse God who offered him self vnto them.

6 And that ye may know that the sonne of man hath power to forgeue synnes in earth: (then sayed he vnto the sycke of the palsy), Arise, take vp thy bed, and go home to thyne house.

d Christ speaketh according to their capacitie: for they more estemed miracles, thē the vertue and power of Iesus Christ.

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

8 And when the people saw it, they marueyled, and glorified God whych had geuen such power to men.

Luk.5.f. *Mar.2.b.* 9 *And as Iesus passed forth from thence, he saw a man syttyng at the receyte of custome named Matthew, and said to him Folow me. And he arose, and folowed hym.

B 10 And it came to passe as Iesus sate at meat in his house, beholde many Publi-

cās & ſinners that came thither, ſate down alſo wyth Ieſus and his diſciples.

11 When the Phariſes ſaw that, they ſayed to his diſciples, Why eateth your maſter with Publicans and ſinners?

12 And when Ieſus heard that, he ſaied vnto them, The [e] whole nede not a phyſition, but they that are ſicke.

13 "Go ye rather and learne what that meaneth: *I [f] wil haue mercie, and not ſacrifice. For I am not come to call the righteo' 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 ſayed vnto them, can the [g] wedding children mourne as long as the brydegrome is with them? But the dayes wil come when the brydegrome ſhalbe taken from them, and then ſhal they faſt.

16 No man peceth an olde garment with a pece of new clothe and vndreſſed. For [t]y ſame piece taketh away ſomething frō the garment, and the cutte is made worſe.

17 Nether do men put new wine into [h] olde" veſſels: for then the veſſels breake, and the wyne runneth out, and the veſſels periſhe: but they powre new wine into new veſſels, and ſo are both preſerued together.

18 *While he thus ſpake vnto them, behold ther came a certaine ruler, and worſhipped him, ſaying, my daughter is euen now deceaſed, but come and lay thy hand on her, and ſhe ſhal lyue.

19 And

e He reproueth the vaine perſuaſiō of them which thought thē ſelues whole, and contemned the poore ſicke ſynners which ſoght Ieſu Chriſte to be their phiſition.

f God requireth not ceremonies, but brotherly loue one towardes an other

g Chriſt wold ſpare his diſciples a while, not burdening them to muche for feare of diſcouraging them.

h The mynde which is infected with the dregges of ſuperſtitious ceremonies, is not meete to receyue the pleaſante wyne of the Goſpel.

' Which are puffed vp with vayne confidence of your owne righteouſnes

Oſe.6.c.
1.Tim.1.c.
Mar.2.c.
luk.5.f.

" Bottells or bagges of lether wherin wyne was caried on aſſes or Camells.

C

Mar.5.b.
luk.8.f.

19 And Iesus arose and folowed him and his disciples.

Mar.5.c. *Luk.8.f.* The bloudie issue.

20* (And behold a woman which was diseased wyth an issue of bloud. 12. yeres, came behind him, and touched the heme of his vesture.

21 For she sayd in her selfe, If I may touche but euen his vesture onely, I shalbe safe.

22 Then Iesus turned him about, and seeyng her, did say, Daughter, be of good confort, thy faith hath made thee safe. And the woman was made whole euen that same houre.)

Mar.5.d. *Luke.8.g.* The great mans daughter raised from death

23* Now when Iesus came into the rulers house, and saw the [i] mynstrels and the people making noyse,

24 He sayed vnto them, Get you hense, the mayde is not dead, but sleapeth. And they laughed him to scorne,

25 And when the people were put forth he went in, and toke her by the hand, and the mayde arose.

26 And this was noysed through out al' that lande.

D 27 As Iesus departed thence, two blynd men folowed him crying, and saying, O thou sõne of Dauid, haue mercie vpõ vs.

28 And when he was come into the house, the blynde came to him: and Iesus said vnto them, [k] Beleue ye that I am able to do this? And they sayd vnto him, yea Lord,

Two blinde are cured

29 Then touched he their eyes, saying, According to your fayth be it vnto you.

30 And their eyes were opened: and Iesus charged them, saying, See that no man

i Players vpõ flutes or pipes or other instruments which in those dayes they vsed at burialls.

k He wolde proue whether they bare him that reuerence which was due to Messias.

knowe of it.

31 But they as sone as they were departed, spred abroad his name throughout all the lande.

32 *As they went out, beholde, they broght to him a domme man possessed of a deuyl. E Marke.7.d Luke.11.c

33 And as sone as the deuyl was cast out, the dõme spake: then the people marueyled, saying, The like was neuer sene in Israel.

l This blasphemie procedeth of extreme impiete, seing all the people confessed the contrary.

34 But the Pharises sayd, he lcasteth out deuiles, through the prince of deuiles. Domme. The pharesies blasphe me

m Wherby God gathereth his people to gather, that he may raigne ouer them.

35 And Iesus went about al cities and townes, teaching in their Synagoges, and preaching the glad tidynges of the mkyngdome, and healyng all maner of sycknes and disease among the people.

36 *But when he saw the people, he had compassion vpon them, bicause they were destitute and scatered abrod, euen as sheepe hauing no shepherde. Mar.6.d. Luk.13.e

n He meaneth the people are ripe and ready to receyue the gospell, comparing the nomber of thesect to a plentifull harnest.

37 Then saied he to his disciples, *The nharuest is great, but the labourers are fewe. Luke.10.g. Ioh.4.d.

38 Wherefore, pray the Lord of the harueste to send forth labourers into his harueste.

THE. X CHAPTER.

Christ sendeth out his 12. Apostles to preach in Iurie, he geueth them charge, teacheth them, and conforteth them agaynst persecution and trouble, exhorting men to receyue the preachers of the gospell.

AND he called his twelue disciples, & gaue them power agaynst vncleane spirites A Mar.3.b 6. Luke.6.e.9. a.10.a.

ſpirites, to caſt them out, and to heale all maner of ſickneſſe, and diſeaſe.

2 The names of the twelue Apoſtles are theſe. The firſt is Simon called Peter, and Andrew his brother: Iames the ſonne of Zebede, and Iohn his brother.

3 Philip and Bartlemew: Thomas, and Matthew which had bene a Publican: Iames & ſonne of Alphe, and Lebbeus whoſe ſurname was Thaddeus:

4 Simon of Canan, and Iudas Iſcariote, which alſo betrayed him.

5 Theſe twelue did Ieſus ſend, and commanded them, ſaying,

The Apoſtles are ſent to preach.
Act.13.g.
Luk.10.b.
Marc.6.b.
Luk.9.a.
22.d.
Luk.10.b.
Luk.10.b.
1.Tim.5.e.
Act.8.d.
or, purſes

6 Go not into the way of the Gentils, and into the cities of the Samaritans, enter ye not: But go rather* to the [a]loſt ſhepe of the houſe of Iſrael.

7 * Go and preach, ſaying, the kyngdome of heauen is at hand.

8 Heale the ſycke, clenſe the lepers, rayſe the dead, caſt out the deuiles: Freely ye haue receaued, [b]freely geue.

9 *Poſſeſſe not [c]golde, nor ſiluer, nor braſſe in your "gyrdels

10 Nor yet ſcrip toward your iorney, nether two cotes, nether ſhoes, nor a ſtaffe. *For the workman is worthy to haue his meat.

B 11 And into what ſo euer citie or towne ye ſhal come, enquyre who is worthy in it, and there abide tyl ye go thence.

12 And when ye come into an houſe, ſalute the ſame.

13 And if the houſe be worthy, let your peace come vpon it. But if it be not worthy, let your peace returne to you againe.

a For the kingdome of God moſt firſt be preached vnto them, becauſe Chriſt was eſpecially promiſed vnto them.

b He commandeth them to offer them ſelues freely without reſpect of gaine or lucre.

c Becauſe he ſendeth them not for a longe tyme, but onelye for one iourney, he defendeth the thynges that might let them: nether is it a perpetuall commandement.

14 *And whosoeuer shal not receaue you, nor wil heare your preachyng: When ye departe out of that house, or that citie, [d] shake of the dust of your fete. *Mar.6.b. act.13.g*

15 Truely I say vnto you, it shalbe easier for the land of [e] Sodoma and Gomorrha in the day of iudgment, then for that citie.

16 Beholde I send you as shepe among wolues: Be ye therfore wise as serpentes, and [f] innocent as doues.

17 But beware of men, for they shal deliuer you vp to the Councils, & shal scourge you in their Synagoges.

18 And ye shal be broght to the head rulers and kynges for my sake, in [f] wytnes to them, and to the Gentils.

19 *But when they deliuer you vp, take no thoght how or what ye shal speake: for it shalbe geuen you, euen in that same houre, what ye shal say. *Mar.13.b. Luke.12.a.

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

21 And the brother shal betray the brother to death, and the father the sonne, and the children shal arise against their fathers and mothers, and shal cause them to dye.

22 And ye shalbe hated of al men for my name: *but he that endureth to the ende, shalbe saued. *Luke.12.d.

23 * When they persecute you in one citie, flye [g] into an other: for verely I say vnto you, ye shal not finish all the cities of Israel, tyl the [h] sonne of man be *Luk.21.d.

[d] To signifie that their lande is polluted, and that you consent not to their wickednes

[e] Who were not so lyuely taught and aduertised.

[f] To take frome them all pretence of ignorance & to make them inexcusable.

[g] To proffit and do good, and not to be idell.

[h] And wil confort you & gyue manifest euidence of his presence, he speaketh not of their first sending, but of the whole tyme of their Apostelshipp.

[f] Not reuenging wrong much lesse doing wronge.

wisdome, with simplicitie.

C The spirite speaketh.

become.

Luk.6.f. *Ioh.13.b&* 15.c. 24* The disciple is not aboue his master: nor yet the seruant aboue his lord.

25 It is inough for the disciple to be as his master is, and that the seruant be as his Lord is.* If they haue called the Lord of the house [i] Beelzebub, how muche more them of his houshold?

Disciple. *Chap.12.b.*

i It was the name of an idole which signified the God of flyes, and in dispite therof was at tributed to thede uill. 2. kyn. 1. a.

Mar.4.e. *Luke.8.b.* *&.12.a.* 26 Fear them not therfore: * for there is nothynge so hid, that shal not be disclosed, and nothing so secret, that shal not be knowen.

27 What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preach ye on the [l] house toppes.

[l] which in those countreis are so made that men may walke vpon them.

28 And feare ye not them whych kil the body, but are not able to kyl the soule: but rather feare hym, which is able to destroy both soule and body in hel.

To depend on the prouidence of God

29 Are not two sparrowes solde for an halfe pennye? and one of them shal not fall on the ground without your father.

1.Sam.14.g 30 * Yea, and al the heares of your heade are numbred.

31 Feare ye not therfore, ye are of more value then many sparrowes.

Mar.8.d. *Luk.9.c.* *2.Tim.2.b.* 32 * Whosoeuer therfore shal [m] confesse me before men, him wil I confesse also before my father which is in heauen.

[m] And acknowlage me his only sauiour.

33 But whosoeuer shal deny me before men, him wil I also deny before my father which is in heauen.

D *Luk.12.f.* 34 * Thinke not that I am come to send [k] peace into the earth. I came [not] to send

k He gyueth vs inwarde peace in our consciences, but vtwardly we must haue warre with wicked worldelinges.

peace, but the ſword.

l Which thing cō meth not of the propertie of Chriſte, but is as it were an acceſſorie proceding of the malice of men.

35 For I am come to ſet a man at l variance againſt his father, and the daughter a- gaynſt her mother, and the daughter in lawe againſt her mother in lawe.

Diſſentio for the go pells ſake

36 And a mans foes, ſhalbe they of his own houſholde.

37 *He that loueth his father or mother more then me, is not mete for me. And he that loueth his ſonne, or daughter more them me, is not mete for me.

Luke.14. *Mich.7.*

38 *And he that taketh not is croſſe and m foloweth after me, is not mete for me.

chap.16. *Mar.8.*

m Alſo they that inuent any other way to honor God then that he hath preſcribed by his worde, follow not Chriſt, but go before him.

39 He that will ſaue his n life, ſhall loſe it: and he that loſeth this life for my ſake, ſhall ſaue it.

luke.11. *and.14.*

n He that doth preferre his lif be fore my glorie.

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

41 *He that receaueth a o prophet in the name of a prophet, ſhal receaue a prophe tes rewarde: ād he that receaueth a rygh- teous mā, in the name of a righteous man ſhal receaue the reward of a righteous man.

1.ky.18.c.

o We moſte reuerence Chriſte in his ſeruantes, and receyue them, as ſent from him, and honour them for their office ſa ke.

42 *And who ſo euer ſhal geue vnto one of theſe litle ons to drincke a cup of colde water onely, in the name of a Diſciple: verely I ſay vnto you, he ſhal not loſe his rewarde.

Matth.9.

THE XI. CHAPTER.

Iohn Baptiſt ſendeth his diſciples vnto Chriſte, which geueth them their anſwere, he rebuketh the vnthankefull cities, and louingly exhorteth men to take hys yoke vpon them.

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

Iohn prisonner sendeth two disciples to Christe. *Luk.7.e.*

2 *And when Iohn beyng in pryson heard the workes of Christe, he [a]sent two of his disciples,

3 To saie vnto him, Art thou he that ought to come, or shall we loke for another?

4 And Iesus answeryng, sayed vnto them, Go and shewe Iohn what ye haue heard, and sene.

5 The blinde see, the halt go, the lepers are clensed, and the deafe heare, the dead ryse agayne, and the poore receaue the Gospell.

That take no occasion by Christe to be hindered from the Gospel.

6 And blessed is he that shal not [b] be offended in me.

7 And as they departed, Iesus began to speake vnto the people of Iohn: What went ye out into the wildernes to see? A [b] reede shaken with the wynde?

8 But what went ye out for to see? A man clothed in soft rayment? Behold, they

B that weare soft clothing are in kinges houses.

Christes testimone of Iohn Baptist.

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

Mala.3.a. *Mar.1.a.*

10 For this is he of whom it is written, *Beholde, I send my messēger before thy face, which shal prepare thy way before thee.

11 Verily I say vnto you, among them [c] w are begotten of women, arose ther not a greater then Iohn the Baptist:

a Not because Iohn was ignorant, but that he might teach his disciples that his office was to leade them to Christe.

b A man inconstant.

c For the Propheres declared Christe long before he came, but Iohn as it were pointed him with his finger.

Notwithstandyng, he that is lesse in the [d] kingdome of heauen, is greater then he.

12 From the tyme of Iohn Baptist hitherto, the kingdome of heauen [e] suffreth violence, and the violent plucke it vnto them.

13 For all the Prophetes and the law, [f] prophecied vnto the time of Ihon.

14 And if ye wil receaue him, this is *Elias hich was to come.

15 He that hath eares to heare let him heare. * But wher vnto shal I lyken this generation?

16 It is lyke vnto children which syt in the markets, and call vnto their felowes saying,

17 We haue pyped vnto you, and ye haue not daunced: We haue songe mourning songes vnto you, and ye haue not wept.

18 For Ihon came nether eatyng nor dryncking, and they say, he hath the deuyl.

19 The sonne of man came eatyng and drynckyng and they say, Behold a glotton and drincker of wine, a friende vnto publicans and synners, not with standing [g] wysedome is iustified of her children.

20 *Then began he to vpbrayde the cities, in which moste of his miracles were done, becausе they repented not.

21 Wo be to thee Chorazin: Wo be to thee Bethsaida: for if the miracles which were shewed in you, had ben done in Tyre

Iohn.1.c. Iohn hath the vertue and sprite of Elias.

Rom.16.d.
Mala.4.b.
Luke.7.c

C Iohn lyued austerely.

Luke.10.c. what curse falleth vpon vngodlie townes.

d The lest of them that shal preache the Gospel in the newe estate of Christes church, shal haue more cleare knowlege then Iohn, and their message shal be more excellent.

e Mens zeles are inflamed with desire to receaue Gods mercies offered.

f They prophecied thinges to come which now we see present and more cleare.

g They that are wise in deed, acknowlage the wisdome of God in him whome the Pharises contemne. Luk. 7.c.

[h] Tyre and Sidon, they had repented long agone in sackcloth and asshes.

h Cities of great marchandise ful of dissolution and wantones.

22 Neuertheles I say to you: It shalbe easier for Tyre and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lyfted vp vnto heauen, shalt be broght downe to hel: For yf the miracles which haue bin done in thee, had bin shewed in Sodome, they had remayned to
D this day.

24 Neuertheles I say vnto you, that it shalbe easier for the land of Sodome in the day of iudgement, then for thee.

Luk.10.d. 25 *At that tyme Iesus answered, and sayed, I prayse thee O father, Lorde of heauen and earth, because thou hast hid these thynges from the wise and men of vnderstanding and hast opened them vnto babes.

The Gospel is reueiled to the litel ones.

26 Verely father, euen so it was thy good [i] pleasure.

Ioh.3.d. *Ioh.9.c.* 27 * All thynges are geuen vnto me of my father: And * no man knoweth the sonne but the father: nether knoweth any man the father, saue the sonne, and he to whome the sonne wil open him.

i Faith cōmeth not of mans wil or power, but by the secret illumination of God.

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

k Which fele the waight, and grief of your bourden.

29 Take my [l] yoke on you, and learne
E of me that I am meke and lowly in heart: and ye shal finde * rest vnto your soules.

l To be gouerned by my Sprite, and to tame your flesche.

Ier.6.d.

1.Ioh.5.a. *rom.8.a.* 30 * For my yoke is easy, & my burden is lyght.

THE. XII. CHAPTER.

Christe excuseth his disciples which pluke the eares of corne, he healeth the dryed hand, helpeth the possessed that was blinde and dome, rebuketh the vnfaythful that would nedes haue tokens, & showeth who is his brother, sister, and mother.

AT that tyme Iesus went on the Sabbath daye through the corne, and his disciples were an hongred, and began to plucke the eares of corne and to eate.

A
Mar.2.d.
Luk.6.a.
Deut.23.d.
The disciples plucke the eares of corne on the day of rest.

2 But when the Pharises sawe that, they sayed vnto him, Beholde, thy disciples do that which is not lawful to do vpon the Sabbath day.

a Necessitie maketh that lawful, which is prohibited for a certeyn respect, in thinges apparteyning to ceremonies.

3 And he sayed vnto them, *[a] Haue ye not read what Dauid did when he was an hongred, and they also which were with him?

1.Sam.21.b.
Dauid.

4 How he entred into the house of God, & ate ỹ shewe loues, which were not lawful for him to eate, nether for thē which were with him, but only for the * priestes.

Exod.29.c.
Leu.8.f.24.b.

5 Or haue ye not read in the lawe how that on the Sabbath dayes the prestes in the temple * break the Sabbath, and are blameles?

Nom.28.b.

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

Mercie, and not sacrifice.

7 Wherfor if ye wist what this meaneth, * I require mercie and not sacrifice: ye would not haue comdempned innocētes.

Ose.6.c.

b Christe hath power to exempt his from keping of the Sabbath.

8 For the sonne of man is [b] Lord euen of the Sabbath day.

9 And

Mar.3.c. *Luke.6.b.*
9 *And he departed thence, and went in to their Synagoge:
10 And behold there was a man which had his hand dryed vp. And they aſked him, ſaying, Is it lawful to heale vpon the Sabbath dayes? that they myght accuſe him.

Luke.14.a *Deu.22.a.*
11 And he ſayed vnto them, *What man ſhalbe among you, that ſhal haue a ſhepe, and if it fall on the Sabbath day into a pyt, wil not he take it and lift it out?

To do good on the Sabbath day.

B
12 How much more then is a man better then a ſhepe? Wherfore, it is lawful to do a good dede on the Sabbath dayes.
13 Then ſayed he to the man, Stretch forth thy hand. And he ſtretched it forth, and it was made whole agayne as the other.

Marc.3.a. *Iohn.10.g.*
14* Then the Phariſeis went out, and conſulted againſt hym, how they myght deſtroy him.
15 But when Ieſus knewe that, he departed thence, and moche people folowed hym, and he healed them all.
16 And charged them that they ſhould not make hym knowen.
17 That it myght be fulfylled, which was ſpoken by Eſai the Prophet, which ſayeth.

Eſai.42.a.
18* Beholde my ſeruant whome I haue choſen, my beloued in whom my ſoule delyteth: I wyl put my Spirit on hym, and he ſhal ſhewe [c] iudgement to the Gentils.

The great humblenes and mekenes of Ieſus Chriſte.

19 He ſhal not [d] ſtryue, nor cry, nether

c The right trade of gouuernement not onely to the Iewes, but alſo to ſtrange natiõs.

d He ſhal not make great noiſe nor ſeeke outwarde pompe and glorie

shal any man heare his voyce in the streates.

20 A [e] brused rede shal he not breake, & smokyng flaxe he shal not quenche, til he bring forth iudgement [f] vnto victorie.

21 And in his name shal the Gentiles trust.

22 *Then was broght to hym, one possessed with a deuyl, which was both blynde, and domme, and he healed hym, in so moche that he which was blynde and domme, both spake and sawe. *Mar.3.c.* *Luke.11.b.*

23 And all the people were amased, and sayd, Is not this the sonne of Dauid?

24 But when the Pharises heard that, they sayd, *This felow dryueth the deuils no otherwyse out, but through Beelzebub the prince of the deuyls. *Chap.9.d.* *Mar.3.e.* *Luke.11.c.*

25 But when Iesus knewe theyr thoghtes, he sayd to them, Euery kyngdome deuided agaynst it selfe, shalbe broght to naught: And euery citie or house, deuided agaynst it self, shal not stand.

26 If Satan cast out Satan, then he is deuided agaynst him self: How shal then his kingdome endure?

27 Also if I through Beelzebub cast out deuyls, by whose helpe do your [g] chyldren cast them out? Therfore they shalbe your iudges.

28 But if I cast out the deuyls by the Spirite of God, then is the kyngdome of God come to you.

Or eks

[e] He wil beare with them that be infirme.

[f] Christe shal ouercome al letts which hinder the course of the Gospel, and then shal gyue sentence as a conqueret against all his ennemies.

[g] which coniured deuells by the vertue of Gods name albeit, it was expresly against the lawe of God.

Blasphemie of the Pharises.

A kyngdome deuided.

C

29 Or els, how can a man enter into a
Luk.11.c. stronge mans houſe, & ſpoyle his iewels, except he fyrſt bynd the ſtronge man, and then ſpoyle his houſe.

30 He [h] that is not with me, is againſt me: and he that gathereth not with me, ſcatthereth abrode.

h He declareth to the Phariſes that they were in two ſorts his enne mies, not only becauſe they did forſake him, but alſo make open warre againſt him.

Mar.3.d. Luk.12.b. Iohn 5.d. 31 *Wherfore I ſay vnto you, all maner of ſynne and blaſphemie ſhalbe forgeuen vnto men: but the blaſphemie againſt the holy Goſt, ſhal not be forgeuen vnto men.

32 And whoſoeuer ſhal ſpeake agaynſt the Sonne of man, it ſhalbe forgeuen him. But whoſoeuer ſhal ſpeake agaynſt the [i] holy Goſt, it ſhal not be forgeuen him, nether in this world, nether in the world to come.

Synne againſt the holy Goſt can neuer be forgyuen.

i He that ſhal ſtryue againſt the trueth which he knoweth, & do contrarie to his own cõſcience, for ſuch one cã not retourne to repentance.

33 Ether make the tree good, and hys fruit good: or els make the tree euyl, and his fruit euyl. For the tree is knowen by his fruyte.

34 O generations of vipers, how can you ſpeake good thynges, when ye your ſelues are euyl? For of the *abundance of the hart, the mouth ſpeaketh.

Luk.6.g.

35 A good man out of the good treaſure of his hart, bryngeth forth good thynges. And an euyl man out of his euyl treaſure, bryngeth forth euyl thynges.

36 But I ſay vnto you, that of euery [k] ydel worde that men ſhal ſpeake, they ſhal geue acounte, at the day of iudgement.

k Muche more they ſhal gyue acounte of their blaſphemies.

37 For by thy wordes thou ſhalt be [l] iuſtified: and by thy wordes thou ſhalt be condemned.

l Their wicked wordes ſhal be a ſufficient proffe to condemne the vngodely, if ther were no other thing.

38 *Then answered certayne of the Scribes and of the Pharises, saying, Master, *Chap.16.a. mar.8.b. luk.11.b.*

m This was to fynde some newe shift or pretext to resist his doctrine.

m we wil see a sygne of thee.

39 But he answered, and said to them, The euil and "aduouterous generation seketh a signe, but there shal no sygne be geuen to them, saue the signe of ye Prophet Ionas.

1.Cor.1.c. "They were become bastardes and degenerate from their holy auncesters.

40 *For as Ionas was three dayes, & three nyghtes in the whales belly: so shal the Sonne of man be three[n] dayes and three nightes in the hart of the earth.

*Iohn 2.a. Christs resurrection was a sufficient signe.

n He taketh part of the day for the whole day.

41 The Niniuites shal rise in iudgement with this nation, and condemne them: for they * amended at the preaching of [o] Ionas. And behold, a greater then Ionas is here.

D

o Who was a poore stranger, & yet these knowe not the Messias which was promesed them.

*Iohn 3.b.

42 *The Quene of ye south shal rise in iudgement [p] with this generation, and shal condemne it: for she came, from the vtmost parties of the world to heare the wysedome of Solomon. And beholde a greater then Solomon is here.

*1.Kym.10. 2.chr.9.a.

p It is ment as touchig her fact in comming to see Solomon, and not her personne.

"The quene of Saba which was not instructed in the lawe of God.

43 *When the vnclene sprite is gone out of a man, he walketh throughout "dry places, seekyng rest, and findeth none.

*Luk.11.c. "Or, wildernes.

44 Then he sayeth, I wil returne into my house, from whence I came out. And whē he is come, he fyndeth it empty, swept, & garnyshed.

45 Then he goeth hys way, & taketh vnto hym "seuen other [q] spirites worse then hym selfe, and so entre they in, and dwel there: *and the ende of that man is worse then the begynnyng. Euen so shal it he [r] with this euil nation.

q · Yf Satan be cast out, we must watche stil, that he enter not againe, for since he was once mans olde geast, he knoweth enerie hole & corner of our house.

" Meaning an infinite nomber.

2.Pet..2.d. *heb.6.a. and 10.c. Mar.3.d.

46 *Whyle he yet talked to the people, beholde *luk.8.a.*

beholde his mother, and his [r]brethren stode without, desyryng to speake with him.
47 Then one said vnto hym, Beholde thy mother and thy brethren stand without, desyring to speake with thee.
48 But he answered, and said to hym that told him, Who is my mother? And who are my brethren?
49 And he stretched forth his hand towarde his disciples, and sayd, Beholde my [s]mother and my brethren.
50 For whosoeuer shal do my fathers wyl which is in heauen, the same is my brother and syster, and mother,

r The worde in Hebrewe signifieth euery kynsman.

s Christe preferreth the spiritual kynred, to the carnal.

THE XIII. CHAPTER.

The state of the kingdome of God sett furth by the Parable of the seed of the tares, of the mustarde seed, of the leuen, of the treasure hyd in the fielde, of the perles, and of the nette, the Prophet is contemned in his owne countrie.

A THe same day went Iesus out of [c]y house, and sate by the sea side.
Mar.4.a. *Luk.8.a.* 2 And [a]muche people resorted vnto him, so that he went, and sate in a ship, and al the people stode on the shore.
3 And he spake many thynges to them in similitudes, saying, Beholde, a sower went forth to sowe.
The similitude of the seed. 4 And as he sowed, some fel by the wayes syde, and the foules came and deuoured them vp.
5 And some fel vpon stony grounde, where they had not much earth, & a none they sprōg vp, because they had no depth of earthe.
6 And when the sonne was vp, they were

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

parched, and for lacke of rotynge, wythred away.

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

8 Some agayne fel in good ground, and broght forth frute: one corne an hundred folde, some syxty folde, and another thyrty folde.

b He sheweth that all men can not vnderstād these mysteries, & also maketh his disciples more attentiue.

9 Whosoeuer [b] hath eares to heare, let hym heare. B

10 And the disciples came, and sayd to hym, Why speakest thou to them in parables?

11 He answered and sayd vnto them, because it is geuen vnto you, to knowe the secretes of the kyngdome of heauen, but to them it is not [c] geuen.

Why Christ speaketh by similitudes.

c The Gospel is hid to them that perishe.

12 * [d] For whosoeuer hath, to hym shalbe geuen, and he shal haue abundance. But whosoeuer hath not, from hym shalbe taken away, euen [e] that he hath.

Mar.4.a. luk.7.d. Chap.25.c.

d Christ increaseth in his childrē his graces.

e Euē that which he semeth to haue.

13 Therfore speake I to them in similitudes, because they seiyng, do not see: & hearing, they heare not, nether vnderstand.

14 And in them is fulfilled the Prophecie of Esai, which prophecie sayth: * with the eares ye shal heare, and shal not vnderstand: and with the eyes ye shal see, & shal not perceaue.

Esa.6.e. mar.4.b. luk.8.b. iohn.12.f. act.18.f. roma.11.b.

f That which the Prophet referreth to the secret counsel of God is here attributed to the hard stubbernes of the people for thone can not be separated frome thother.

15 [f] For this peoples hart is waxed fatt, and their eares are dul of hearyng, and with their eies they haue wynked, lest they shuld see, with theyr eyes, and heare with theyr eares, and shuld vnderstand with their hartes, & shulde returne, that I myght heale them.

16 But

C 16 But blessed are your eyes, for they see: g and your eares, for they heare..

g To witt, the glorie of the Sõne of God, to acknowlage him their Sauiour.

Luk.10.d. Prophetes & iuste men.

17 *Verely I say vnto you, that many Prophetes, and perfect men haue desired to see those thynges which ye see & haue not seene them: and to heare those thynges which ye heare, & haue not heard them.

Mar.4.b. *Luk.8 b.*

18 *Heare ye therfore the similitude of the sower.

The meaning of the parable.

19 When soeuer a man heareth the worde of the kyngdome, and vnderstandeth it not, there commeth that euyl one, and catcheth away that which was sowen in his heart. And this is the corne which was sowen by the way syde.

20 But he that was sowen in ỹ stony grounde, is he which heareth the worde, and anone with ioye receaueth it.

21 Yet hath he no rotes in hym selfe, and therfore dureth but a season: for as sone as tribulatiõ or persecutiõ ariseth because of the worde, by & by he is offended.

22 And the *corne* that was sowen among thornes, is he that heareth the worde: but the care of thys world, and the deceitfulnes of riches choke the worde, and so is he made vnfruteful.

23 But he which is sowen in the good grounde, is he that heareth the worde, & vnderstandeth it: ẅ also beareth frute, & bringeth forth, some an hundred folde, some syxty folde, and some thyrtye fold.

h He teacheth that the good and the bad shal be mixte together in the churche to thende that the faithful may arme them selues with patience and constancie.

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

The similitude of the seed & tares.

25 h But while mẽ slept, there came his fo, & sowed tares among ỹ wheat, and went

his way.
26 And when the blade was sprong vp, & broght forth frute, then appeared the tares also.
27 Then came the seruantes of the housholder, & sayd vnto him, Syr so weddest not thou good seed in thy close, frō whence then hath it tares? D
28 And he sayd to them, the enuious man hath done this. Then the seruantes sayd vnto hym, Wylt thou then that we go and wede them out?
29 But he said, Nay, lest while ye go about to wede out the tares, ye plucke vp also with them the wheat.
30 [i] Let both growe together tyl harueſt come, and in tyme of harueſt, I wyl say to the repers, gather ye fyrst the tares, & bynd them in sheues to be burned: but gather the wheat into my barne.
31 *Another parable he put forth vnto them, saying, The kyngdome of heauen is lyke vnto a grayne of mustard seed, ẅ a man taketh and soweth in his field: *Mar. 4 d. luk. 13. d.*
32 Which in deed is the least of al seedes. But when it is growen, it is ỹ greatest amōge herbes, and it is a tree, so that the byrdes of the ayre come & buylde in the branches of it.
33 Another similitude sayd he to them, The kyngdome of heauen is lyke vnto leuen which a woman taketh and hydeth in three peckes of meale, [k] til all be leuenned.
34 *All these thynges spake Iesus vnto the people by similitudes, & without similitudes spake he nothyng to them. *Mar. 4. d.*
35 That

[i] Christe meaneth onely that the Churche shal neuer be without some wicked men: althoghthey be neuer so sharpely ponished by suche meanes as he hath left to purge his Churche.

The similitude of the grayne of mustard seed: This teacheth vs not to be astonished at the smalle begynninges of the Gospel. E

The similitude of leuen.

[k] By this he admonisheth them to waite tyl the fruit of the gospel appeare.

35 That it might be fulfilled which was
ſpoke by the Prophet, ſaying, *I wil open
Pſal.78. my mouth in [1] ſimilitudes, and wil ſpeake
of the thynges whych haue ben kept ſe-
crete from the begynning of the world.
36 Then ſent Ieſus the people away, and
came home: And his diſciples came vnto
him ſaying, Declare vnto vs the ſimilitu-
de of the tares of the fielde.
37 Then anſwered he, and ſayd to them,
He [b] ỹ ſoweth the good ſeed, is the ſonne
of man.
38 And the feilde is the world. And the
chyldren of the kyngdome, they are the
good ſeed.
39 And the tares are the chyldren of the
wycked. And the ennemie that ſoweth
Apo.14.c. them, is the deuil. *The harueſt is the ende
ioel 3.c. of [c] ỹ world. And the repers be [c] ỹ Angels.
40 For euen as the tares are gathered &
burned in the fyre, ſo ſhal it be in [c] ỹ ende
of this world.
F 41 The ſonne of man ſhal ſend forth his
Angels, and they ſhal gather out of his
kyngdome all thynges that [d] offend, and
them which do iniquitie.
42 And ſhal caſt them into a furneſſe of
fyre. There ſhalbe waylyng & gnaſſhyng
of teeth.
Dan.12.b. 43 *Then ſhal the iuſt men ſhyne as the
wiſd.3. ſunne in the kyngdome of theyr father.
1.Co.15.f. Whoſoeuer hath eares to heare, let hym
heare.
44 Agayne, the kyngdome of heauen is ly
ke vnto a treaſure hyd in the fielde, the
which a man fyndeth and hideth and for
ioye therof, departeth and ſelleth al that

1 The Hebrew worde ſignifieth graue and ſententious prouerbes, to thende that the doctrine might haue the more maieſtie.

[d] The wiked which hurt others bi their euil example.

The ſimilitude of the treaſure hid.

he hath, and byeth that fielde.

45 Agayn, the kyngdome of heauen is like to a marchant ỹ seeketh good pearles. The similitude of the pearles.

46 Which when he had found one of great price, went and solde all that he had, and boght it.

47 Agayn, the kyngdome of heauen is like [m] vnto a drawe nette cast into ỹ sea, that gathereth of all kindes of thinges. The similitude of the drawe nette.

m It is a kynde of nette that gathereth in all things that come in the waye.

48 Which when it is ful, men drawe to land, and syt & gather the good into vessels, and cast the "bad awaye. "The Greke worde signifieth rotten things.

49 So shal it be at the ende of the world. * The Angels shal go forth, & seuer the bad from the good.

50 And shal cast them into a furnes of fyre, there shal be waylíng, and gnashyng of teeth: G Matth. 22. 25. c.

51 Iesus sayd vnto them, Vnderstand ye all these thynges? They sayd vnto him, ye Lord. Then sayd he vnto them,

n Because the Scribes office was to expound the Scriptures, he meaneth him that doth interpret thē aright and according to the Spirite.

52 Therfore euery [n] Scribe which is taught vnto the kyngdome of heauen, is likevnto an housholder, which bringeth forth out of his "treasure, thynges both newe and olde. Of the learned Scribe. "The preachers of Gods worde most haue store of sondrie and ample instructions.

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

54 *And came into his own country, and taught them in theyr Synagoge, in so muche ỹ they were astonyed, and sayd, whence commeth this wysedome and power vnto this man? Mar. 6. a. Luk. 4. c.

55 Is not this the Carpenters sonne? Is not his mother called Marie? * and his "brethren be called Iames and Ioses, and Simon Mar. 9. a. iohn 6. a. "Cousins.

Simon and Iudas?
56 And are not his syſters al here with vs
Whence then hath he al theſe thynges?
57 And they were offended by hym. Thē
Mar.6.a. Ieſus ſayd to them, a*Prophet is not with-
Luk.4.d. out honour, °ſaue in his own country, and
Iohn.4.f. in his own houſe.
58 And he did not many miracles there,
for theyr vnbeleifes ſake.

o Men commonly neglect them whome they haue knowen of children, alſo they do enuie them of the ſame countrie: & ſuch is the ingratitude that they take light occaſiō to contemne the graces of God in others.

THE XIIII. CHAPTER.

Iohn is taken and headed. Chriſt fedeth fyue thouſand mē with fiue loues and two fyſhes, & appeareth by nyght vnto his Diſciples vpon the ſea, ſaueth Peter, is confeſſed to be the ſonne of God, and healeth many.

AT that tyme Herode the "Tetrarche
A heard of the fame of Ieſu,
" Or kynge, who ruled the fourth part of the countrie.
2 And ſayed vnto his ſeruantes, this is
Iohn the Baptiſt. [a] He is ryſen agayne frō
death, & therfore are [b] miracles wroght
by hym.
3 *For Herode had takēn Iohn, and bon-
Mar.6.b. de him, and put hym in pryſon for Hero-
Luk.9.a. dias ſake, his brother Philips wyfe.
4 For Iohn ſayd vnto hym, it is not *[c] law-
Luk.3.d. fui for thee to haue her.
Leui.10.c. 5 And when he wolde haue put hym to
death, he feared the people, becauſe they
cōunted hym a *Prophet.
Mat.21.b. 6 *But whē Herodes byrth day waskept,
Mar.6.k. the daughter of Herodias daunced befo-
re them, and pleaſed Herode.
7 Wherfore he promiſed with an othe,
that he wolde geue her what ſoeuer ſhe
woulde aſke.
8 And ſhe beyng before inſtructed of her

XIIII.
a He ſpake after the cōmon errour, for mē thoght the ſoules of thē that were departed entred into an other bodie.
b To approue his reſurrection, & to gett him greater autoritie.
c Aſwel becauſe nature abhorreth ſuch horrible inceſte, as alſo that he had taken her by force frome his brother.
d The promeſſe was wicked, but yet it was more vile to be obſtinate in the ſeme, that he might ſeme conſtant.

mother, sayed, geue me here Iohn Baptist head in a platter.
9 And the kyng sorowed: neuertheles for his othes sake, and for theyr sakes which sate also at the table, he commanded it to be geuen her.
10 And sent, and beheaded Iohn in the prison.
11 And his head was broght in a platter and geuen to the mayde, & she brogh it vnto her mother.
12 And his disciples came, and toke vp his "body, and buried it: and went & tolde Iesus.
13 *And when Iesus heard that, he departed thence by shyp into a [e] desert place out of the way. And when the people had heard therof, they folowed him a fote out of the cities.
14 * And Iesus went forth and saw much people, and was moued wyth compassion vpon them, and he healed their sycke.
15 When euen was come, his Disciples came to him, saying, This is a deserte place, and the houre is already paste: let the people departe, that they may go into the townes, and bye them vitayles.
16 But Iesus sayed to them, They haue no [f] nede to go away: Geue ye them to eat.
17 Then sayed they vnto him: * we haue here but fiue loues, and two fyshes.
18 And he sayed, bring thē hyther to me.
19 And be commanded the people to syt downe on the grasse, & toke the fiue loues and the two fyshes, and loked vp to heauen and "blessed, and brake, and gaue the loues to his disciples, and the disciples

"Or, karkey.

Luk.9.b. *mar.6.d.*

[e] To thintent that his disciples now after their imbassade might somewhat rest them, orels that he might instruct thē to greater enterprises.

Ihon.6.a. Christ healeth the sicke & feedeth thē hōgrie which followed him into the wilderneſſe. C

[f] Christe leaueth them not destitute of bodily nourrishemeut, which seeke the fode of the soule.

Mar.6.e. *luk.9 b.* *iohn 6.a.*

"Frayed, and gaue thankes to God.

ples gaue them to the people.

20 And they did all eat, and were ſuffiſed. And they gathered vp of the fragmẽtes that remained twelue baſkets ful.

5000. & mo fed with fiue loues & two fiſhes.

21 And they that did eate, were in numbre about, fiue thowſand men, beſide women and yong children.

22 And ſtrayght way "Ieſus cõpelled his diſciples to enter into aſhyp, and to go ouer before him, while he ſent the people away.

"The diſciples were lothe to depart from Chriſt: but yet the ſhewed their obedience.

23 And as ſone as he had ſent the people away, he went vp into a mountayne alone to pray. * And when the euening was come, he was there alone.

Iohn.6.b.
mar.6.f.
Luk.6.c.

24 And the ſhipe was now in the middes of the ſea, and was toſſed with waues: for it was a contrary wynde.

D 25 And *in the* [g] *fourth* watche of ỹ night, Ieſus came vnto them walkyng on the ſea.

g The night was deuided into 4. watches, wherof euery one cõteyned 3. houres.

26 And when his diſciples ſawe him walkyng on the ſea, they were troubled, ſaying, It is ſome ſpirite, and cryed out for feare.

The preſence of Chriſte maketh his bolde.

27 And ſtreyght way Ieſus ſpake vnto them, ſaying, Be of good chere: It is I, be not afrayed.

28 Peter anſwered hym, and ſayd, Maſter, yf thou be he, [h] byd me come vnto thee on the water.

h His zele was great, but he had not ſufficientlycõſidered the meaſure of his faith.

Peter walketh on the water. His infidelitie bringeth him into dãger.

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

30 But when he ſaw a myghty wynde, he was afrayde. And as he [i] begane to ſyncke, he cryed, ſaying, Maſter ſaue me.

i His enterpriſe was to great & therfore he muſt neades fall in dãger.

31 And immediatly Ies⁹ stretched forth his hand, & caught hym, and sayd to him, [k] O thou of lytle fayth, wherfore dyddest thou dout?

k Christe correcteth his faute, & also geueth remedie both at once.

32 And assone as they were come into the shyppe, the wynde ceased.

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

34 *And when they were come ouer, they went into the land of Gennezareth. *Mar.6.g. luk.5.d.*

35 And when the men of that place had knowledge of him, they sent out into al that country rounde about, and broght vnto hym all that were sycke.

36 And besoght hym, that they myght touche the hemme of his [l] vesture only: and as many as touched it, were made whole.

l It semeth they were led with a certeyne superstition, not with standing our Sauiour wolde not quenche the smoking flaxe, and therfore dyd beare with them.

THE XV. CHAPTER.

Christe excuseth his Disciples, and rebuketh the Scribes and Pharises, for transgressynge Gods commandement, throught heyr own traditiõs. He delyuereth the woman of Cananees daughter, healeth the multitude, and feadeth foure thousand men, besyde women and chyldren.

THen come to Iesus certeyn Scribes & Phariseis of Ierusalem, saying, A

2 * Why do thy Disciples transgresse the tradition of the Elders? for they [a] washe not their handes when they eat " bread. *Mar.7.b.* "or, meat.

a Men are more rigorous to obserue their own traditions then Gods commandement.

3 But he answered, and sayd vnto them, Why do ye also transgresse the commandement

dement of God, through your traditions?

Exo.20.b. mar.7.b. deut.5.b. ephe.6.a. 4 *For God hath commanded, saying, Honour thy father and mother, *And he that curseth father or mother, let him die the death.

Leuit.20.c. exod.21.b. pro.20.c. 5 But ye say whosoeuer shal say to his father or mother: [b] by euery gyft that *procedeth* from me, thou shalt be holpen:

b The Scribes dispensed with them that dyd not their deuties to their own parents: so that they wolde recompence the same to their profit.

6 Thogh he honour not his father, or his mother: and thus haue ye made, that the commandement of God is without "effect, through your traditions.

"The worde signifieth to depriue of his title and autoritie.

7 Hypocrites, wel prophecied of you Esai, saying,

Esa.29.d. iere.33.g. 8 *This people draweth nye vnto me [t]w their " mouthes, and honoureth me with theyr lyppes, how be it, their hartes are farre from me:

" To professe God with mouthe only, & outward signes.

9 But [c] in vayne they worshyp me, teachyng *for* doctrines, *which are but* mens precepts

c God wil not be honored according to mans fantasie, but detesteth his good intentions.

B

Mar.7.b. 10 *And he called the people vnto him, and sayd to them, Heare and vnderstand.

Mans hart is the fountein of all corruption, and filthe.

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

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

Iohn 15.a. luk.6.f. 13 But he answered and sayd, * [d] Al plantes which my heauenly, father hath not planted, shalbe plucked vp by the rootes.

What plante shalbe weeded our.

d Al they which are not grafted in Iesus Christe by free adoption.

14 [e] Let them alone, they be the blynde leaders of the blynde. If the blynde

e They are not worthie to be cared fore.

lead the blynde, both shal fall into the ditche.

15 *Then answered Peter, and sayd to hym, Declare vnto vs this parable. *Mar.7.b.*

16 Then sayd Iesus, Are ye yet without vnderstandyng?

17 Perceiue ye not, that what soeuer goeth in at the mouth, descendeth downe into the belly, and is cast out into the draught? C

18 But those thynges which procede out of the mouth, come from the hart, & they defile the man.

f All vices procede of the corrupt affection of the hart.

19 For out of the hart come euyl f thogtes, murder, breakyng of wedloke whoredome, thefte, false wytnes bearing, slanders. These are the thynges which defyle a man. What thinges pollute a man.

20 But to eat with vnwashen handes, defyleth not a man.

21 *And Iesus went thence, and departed into the coastes of Tyre and Sidon. *Mar.7.c.*

22 And beholde a woman whych was a Cananite came out of the same coastes, & cryed, saying vnto him, Haue mercie on me Lord, thou sonne of Dauid, my daughter is piteously vexed with a deuil. The Cananite.

23 And he answered her neuer a worde. Then came to him his disciples, & besoght him, saying, Send her away, for she crieth after vs. The disciples were offeded at her importunite.

24 But he answered, and sayed, I am not sent but vnto the *lost shepe of the house of Israel. *Chap.10.a. Luk.19.b.*

25 Then she came and worshypped him, saying, Lord helpe me.

26 But he answered, and sayed, It is not good

The bread of the children.

good to take the childrens bread, and to caſt it to [g] whelpes.

27 And ſhe ſaied, Trueth Lord, for in deed the whelpes eat of the crommes, which fall from their maſters table.

28 Then Ieſus anſwered, and ſayed vnto her, O woman great is thy [h] faith, be it to thee, euen as thou deſireſt. And her daughter was made whole euen at that ſame houre.

D 29 Then Ieſus went away from thence, & came nye vnto the ſea of Galile, & went vp into a mountayne & ſate downe there.

The lake of Galile.

30 And muche people came vnto him, *hauyng broght with them, halt, blynde, domme, maymed, and many other, and caſt them downe at Ieſus fete, and he healed them.

Eſa.35.a.

31 In ſo muche that the people wondred, to ſee the dõme ſpeake, the maymed whole, the halt to go, & the blynde to ſee: And they glorified the God of Iſrael.

Mar.8.a. 32 *Then Ieſus called his diſciples, and ſayd, I [i] haue compaſſion on the people, becauſe they haue continued with me already three dayes, and haue noght to eat: and I wil not let them depart faſtyng, leſt they faynt in the way.

33 And his diſciples ſayed vnto him, whẽce ſhould we get ſomuche bread in the wildernes, as ſhould ſuffice ſo great a multitude?

34 And Ieſus ſayd vnto them, how many loues haue ye? And they ſayd, Seuen, and a fewe lytel fiſhes.

35 And he commanded the people to ſit downe on the ground.

g Chriſte calleth them dogges or whelpes which are ſtrangers from the houſe of God.

h Chriſte graunted her petitiõ, for her faythes ſake: and not at the requeſte of his diſciples.

i Chriſte can not forgett thoſe that folow him.

36 And toke the ſeuen loues, and the fyſhes, and gaue thankes, brake them, and gaue to his diſciples, and the diſciples gaue them to the people.
37 And they dyd all eat, and were ſuffiſed: and they toke vp the broken meat ye was left ſeuen baſkets ful.
38 And yet they that dyd eat, were foure thouſand men, beſide women, & children.
39 And Ieſus ſent away the people, and toke ſhyp, and came into the partes of Magdala.

THE XVI. CHAPTER.

The Phariſes require a token. Ieſus warneth his diſciples of the Phariſes doctrine. The confeſſion of Peter. The keyes of heauen. The faithful muſt beare the croſſe after Chriſte.

THen came the [a] Phariſes and Sadduces, and dyd [b] tempt hym, deſiring him to ſhewe them ſome ſigne from heauen.
2 But he anſwered and ſayd vnto them, At euen ye ſay, Fayre wether: for the ſkye is red.
3 And in the mornyng ye ſay, To day ſhal be a tempeſte, becauſe the ſkye is red and cloudy. O ye hypocrites, ye can diſcerne the faſhion of the ſkye, and can ye not diſcerne the [c] ſignes of the tymes?
4 *The frowarde nation, and aduouterous ſeketh a ſigne, and ther ſhal no ſigne be geuen vnto them, but that "ſigne of the Prophet *Ionas. And he leuyng them, departed.
5 And when his diſciples were come to the other ſyde of the water, they had *forgotten

a Althogh they dyd not agre in doctrine, yet they ioyned together to fight againſt the trueth.

b Men tempt God either by their incredulitie, or curioſitie.

A
Chap. 12.e. *mar.*8.b. *iohn* 6.d. *luk* 12.g.
A ſigne frome heauen.

c The which apparteyne to the heauenly and ſpiritual life.

*Chap.*12.c. *Ihon.*2.a.
"Chriſte ſhal be to them as a Ionas raiſed yp frome death.

B
*Luk.*12.a.

gotten to take bread with them.

6 *Then Iesus sayd vnto them, Take hede and beware of the leuen of the Pharises and Sadduces.

The leuen of of the Pharises.

7 And they reasoned with them selues, saying, It is because we haue broght no breade with vs.

8 When Iesus[a] vnderstode that, he sayd vnto them, O ye of litle fayth, why are your myndes cumbred because ye haue broght no bread?

[a] A token of Christes diuinitie, to knowe mens thoghtes.

9 Do ye not yet perceaue, nether remember fiue loues, when there were *fiue thousand men, and how many baskettes toke ye vp?

*Chap.14.b. iohn 6.a.

10 Nether the seuen loues whē there were *fyue thousand men, and how many baskettes toke ye vp?

*Chap. 15.d.

11 Why perceaue ye not then that I spake not vnto you of bread, when I sayd, beware of the leuen of the Pharises, & Sadduces?

12 Then vnderstode they, how that he bad not them beware of the leuen of bread: but of the [d] doctrine of the Pharises, and Sadduces.

[d] We muste beware erronious doctrine and mans inuentions, onely cleauing to the worde of God.

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

*Mar.8.c. luk.9.6.

14 And they sayed, Some say that thou art Iohn Baptist: and some Elias: and some Ieremias, or one of the Prophetes.

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

Diuerse opiniōs touching Christ.

16 Simon Peter answered, and sayd,

*Thou art Christe the Sōne of the lyuyng God.

17 And Iesus answered, and sayd to him, happy art thou Simon the sonne of Ionas, for "flesh & bloud hath not opened vnto thee ỹ, but my father which is in heauen.

18 And I say also vnto thee, that thou art *Peter, and vpon [e] this rocke I wil builde my congregation. And the " gates of hel shal not ouercome it.

19 [f] And I * wil geue vnto thee, the keyes of the kyngdome of heauen: & what soeuer thou shalt "bynde vpō earth, shalbe bound in heauen: and what soeuer thou shalt " lowse on earth, shalbe lowsed in heauen.

20 Then he sharpelye charged his disciples, that they shuld " tel no man that he was Iesus the Christ.

21 [g] From that tyme forth Iesus began to shew vnto his disciples, how that he most go vnto Ierusalem, and suffer many thynges of the Elders, and of the hye Priestes, and Scribes, and must be killed, and ryse agayn the thyrd day.

22 But Peter toke hym asyde, and began to rebuke him, saying, Master looke to thy self, this shal not be vnto thee.

23 Then turned he about, and sayd vnto Peter, Away from me [h] Satā: thou offēdest me: because thou sauourest not the thynges that are of God, but the thynges that are of men.

24 Iesus then sayd to his disciples, * If any man wyl folow me, let him forsake hym self, and take vp his crosse, and folowe me.

25 For

Iohn.6.g. Peters confession.

'He meaneth any thyng that is in mā.

Iohn.1.f.

'The power of Satan, which standeth in policie & strēgth.

Iohn 20.e.

esa.22.f.

apoc.3.b.

'Condēne by Gods woord.

'Absolue.

'Because he wolde instruct them, and not preuent his tyme.

What inconuenience may come of a rashe zeale and without knowlage.

D

Chap. 10.d iohn 12.d. mar.8.d. luk.9.c. & 14.f.

e Vpon that faith wherby thou hast confessed & acknowlaged me: for it his grounded vpon an infallible trueth.

f The preachers of the Gospel opē the gates to heauē with the word of God, which is the right kaye: so that where this word is not purely taught, ther is nether kay, nor autoritie.

g He wolde pluck out of their hartes that false opinion, which they had of his temporal kyngdome,

h Which signifieth an aduersarie, who resisteth the wil of God, either of malice, as dyd Iudas: or of rashenes & arrogancie as Peter.

To carie the crosse, and so lowe Christ.

25 For whosoeuer wil [i] saue his lyfe, shal lose it. And whosoeuer shal lose his lyfe for my sake, shal fynde it.

26 For what is a man the better thogh he should wynne all the whole worlde, if he be condemnede to paye his soule? Or els what shal a mān geue to redeme his soule agayn with all?

Christ shal be iudge.

27 For ye Sonne of man shal come in the glorie of his father, with his Angels: and *then shal he reward euery man accordyng to his deedes.

Psal.62.d.

Rom.2.a.

Mar 9 a.

Luk.9.a.

28 *Verely I say vnto you some there be standing here, which shal not taste of death, [k] tyl they shal see the Sonne of man come in his kyngdome.

i By forsaking Iesus Christe.

k This was fulfilled in his resurrection which was as an entrie into his kyngdome & was also cōfirmed by sending the holy Goste, whereby he wroght so great & soundrie miracles.

THE XVII. CHAPTER.

The transfiguration of Christe vpon the moũtaine of Thabor. He healeth the lunatike, and payeth tribute.

XVII.

a Christ shewed them his glorie that they might not thinke that he suffred through infirmitie, but that he offered vp him self willingly to dye.

A

Mar.9.a.

Luk.9.d.

The transfiguration of Christ.

AND after six dayes, Iesus toke Peter, & Iames, & Iohn his brother, & broght them vp into an hye mountayne out of the way.

2 And was [a] transfigured before them: and his face dyd shyne as the sunne, and his clothes were as whyte as the light.

By these two witenesses are represented the lawe and the Prophetes, which lead vs to Christe.

3 And behold they saw [b] Moses, and Elias, talking with hym.

4 Then answered Peter, and sayd to Iesus, Master, here is [b] good beyng for vs: If thou wylt, let vs make here three tabernacles, one for thee, and one for Moses, & one for Elias.

b After Moses & Elias departure Peter fearing he shuld lose that ioyful sight, speaketh as a man distract & wold haue loged them in

[b] earthely houses, which were receyued in glorie.

5 Whyle he yet ſpake, behold a bright cloude ſhadowed them: And beholde, there came a voyce out of that cloude, ſaying, *This is my deare ſonne, [c] in whome I delyte, "Heare him. *2.Pet.1.d. Chap.3.d. mar.1.a. 9.b. luk.3.e. 9.a*

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

7 But Ieſus came and touched them, and ſayd, Ariſe and be not afrayd.

8 And when they loked vp, they ſaw no man, ſaue Ieſus onely.

9 And as they came downe from the mountayne, Ieſus charged them, ſaying, See that ye ſhewe the viſion to no man, [d] vntil the Sonne of man be ryſen agayne frō death.

10 *And his diſciples aſked hym, ſaying, Why then ſay the Scribes, that *Elias muſt fyrſt come? *Mar.9.b.*

11 Ieſus anſwered, and ſayd vnto them, Certeynly Elias muſt fyrſt come, and reſtore all thynges. *Chap.11.b. mal.4.b.*

12 But I ſay vnto you, that Elias is come already, and they knewe him not, but haue done vnto hym what ſoeuer they luſted: In like wyſe ſhal alſo the Sonne of man ſouffer of them.

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

14 *And when they were come to the people, there came to him a certayne man, & kneled downe to him, *Mar.9.c. luk.9.c.*

15 And ſayd, Maſter haue mercie on my ſonne, for he is lunatike, and is ſore vexed: For oft tymes he falleth into the fyre, and oft into the water.

16 And

B

C

c We are reconcilied to God by Chriſt only.

d For men wold not hauebelieued them, before that Chriſt had made his glorie more manifeſt by his reſurrection.

" Chriſt is our chief ſcholmaiſter.

' And ſo worſhipped.

Of Elias that ſhould come.

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

He reproueth the malitious naughtines of the Scribes.

17 Iesus answered and sayd [e] O generation faithles & croked: How longe shal I be with you, how longe shal I suffre you? Bring hym hyther to me.

18 And Iesus rebuked the deuyl, and he came out of hym. And the childe was healed euen that same houre.

19 Then came the disciples to Iesus secretly, and sayd, Why could not we cast him out?

D Luke.17.b.

20 Iesus sayd vnto them, Because of your vnbeliefe. For* verely I say vnto you, if ye had fayth as muche as is a grayne of mustard seed, ye should say vnto this mountayne [f], Remoue hence to yonder place, and it should remoue: neither should any thyng be vnpossible for you to do.

Christe requireth a pure, stronge, & a constant faithe.

21 How be it this kynde goeth not out, but by [g] prayer and fastyng.

22 As they passed the tyme in Galile, Iesus sayd vnto thē, The sonne of mā shal be betrayed into the handes of men.

23 And they shal kyl hym, and the thyrd day shal he ryse agayne. And they sorowed greatly.

" Didrachma, which was of value about. 10. pence of olde sterling moneye. The Israelites payed it once by the lawe Exo. 30. and at this tyme they payed it to the Romains.

24 And when they were come to Capernaū, they that were wont to gather" polle money, came to Peter, and sayd, Doth not your master pay tribute?

25 He sayd, yeas. And when he was come into the house, Iesus spake fyrst to hym, saying, What thinkest thou Simon? Of whō do the kynges of the earth take tribute, or polle mony? of their chyldren, or of

e He speaketh to the Scribes, who began to bragge as if they had now gotton the victorie ouer Christe because his disciples were not hable to do this miracle.

f By this maner of speache is signified, that they should do thinges impossible.

g The best remedie to strengthen the weake faith is prayer, which hath fasting added to, as a helpe to the same.

of ſtrangers?
26 Peter ſayd vnto hym, of ſtrangers. Then [f] ſayd Ieſus vnto hym: Then are the children free.
27 Neuertheleſſe, leſt we ſhould[e] offend them: go to the ſea, and caſt in thyne angle, and take the fyſhe that fyrſt commeth vp, and when thou haſt opened his mouth, thou ſhalt fynd a [h] pece of twenty pence, that take, and pay for me and thee.

[e] Or gyue occaſion to forſake the trueth.

h The worde is (Statera) which cōteyneth two Didrachmas, and is valued about 5. grotes of oldeſterling.

He teacheth hys diſciples to be humble and harmeles: to auoyde occaſions of euel: of thauthoritie of the churche, and comendatiō of prayer and godly aſſembles, and of brotherly forgyuenes.

XVIII.

THE XVIII. CHAPTER.

THe ſame tyme the diſciples came vnto Ieſus ſaing, [a] Who is the greateſt in the kyngdome of heauen? A *Mar.9.e. Luke.9.f.*
2 Ieſus called a younge childe vnto hym, and ſet him in the middes of them.
3 And ſayd, Verely I ſay vnto you, except ye * turne, and become as litel [b] children, ye ſhal not enter into the kyngdome of heauen. *Chap.19.b. 1.Cor.14.d.*
4 Whoſoeuer therefore ſhal humble him ſelfe as this litel childe, the ſame is the greateſt in the kyngdome of heauen.
5 [c] And whoſoeuer ſhal receaue ſuch a litel child in my name, receaueth me.
6 But whoſoeuer ſhal offēde one of theſe lytelons which beleue in me: it were better for hym, that a[d] mylſtone were hanged about his necke, and that he were drow

a They ſtriue for the rewarde before they haue taken any payne: and wher as they ſhoulde haue holpen and reuerenced one an other, they were ambitious and diſpicers of their brethrene.

b Not in lacke of diſcretion, but in that they be not vayne glorious, ſekeing to aduāce them ſelues to worldely honours.

c He calleth them litell children now, which humble them ſelues with all humilitie & ſubiectiō.

The greateſt in the kingdome o heauen.

[d] A greate mylleſtone which an aſſe tourneth, and is ſpoken in reſpect of that which is tourned with mans hand.

drowned in the depth of the sea.

1.Cor.11.d. 7 [d]Wo be vnto the woorld because of offences. For it can not be * auoyded but that offences shalbe geuen, Neuertheles-se wo be to that man, by whom the offence cometh.

d Christe warneth his to take heed they shrinke not backe frome him for any euell example or offence that a man can gyue.

B 8 *Wherfore, if thy hand or thy fote cau-se thee to offende, cut them of, and cast them from thee. It is better for thee to enter into lyfe, halt, or maymed, rather then thou shouldest, hauing two hãdes or two fete, be cast into euerlastyng fyre.

Matth.5.e.

To cut of all thinges that let or hinder vs to serue God

9 And if thyne eye cause thee to offende plucke it out, and cast it from thee. It is better for thee to enter into lyfe with one eye, then hauing two eyes, to be cast into hel fyre.

10 [e]See that ye despice not one of these lytle ones, for I say vnto you, That in heauen their [f]Angels alwayes beholde the face of my father which is in heauen.

e Christe toucheth the cause of this offence, which is pride and disdeyne of our inferiours.

f Seeing God hath commanded his Angells to take the charge of his children, the wicked may be assured that if they despice them, God wil reuenge their cause.

we may not lose by our offence that which God hath so derely bought

Luk.e15.a. 11 For the sonne of man is come to [g]saue that which was lost.

12 How thinke ye? *If a man haue an hundred shepe, and one of them be gone astray, doth he not leue nynty and nyne in the mountaynes, and go and seke that one which is gone astray?

13 If it happen that he finde it, verely I say vnto you: he reioyceth more of that shepe, then of the nynty & nyne which went not astray.

C 14 Euen so it is not the wil of your father in heauen, that one of these lytle ones should perishe.

Luk.17.a. Leu.19.d. Eccli.19.b Iam.5.d. 15 *Moreouer, if thy brother trespace

agaynſt [g]thee. Go and tel him his faut betwene him & thee alone. If he heare thee, thou haſt wonne thy brother.

Of Brotherly correction.

16 But if he heare thee not, then take yet with thee one or,two: That by the * mouth of two or three witneſſes, all the matter may be confirmed.

Deu.19.b. Ioh.8.b. hebr.10.e.

17 And if he wil not voucheſaue to heare them,tel it vnto the [h]congregation. And if he refuſe to heare the congregation,let him be vnto thee as an heathen man,and as a Publican.

2.*Cori.*13.c. Of excõmunication.

18 Verely I ſay vnto you, * whatſoeuer ye [i]bynde on earth, ſhalbe bound in heauen. And whatſoeuer ye lowſe on earth, ſhalbe lowſed in heauen.

1.*Cor.*15.c. 2.*Theſ.*3.d. *Ioh.*20.c.

19 Agayne,verely I ſay vnto you, that if two of you ſhal agre in earth vpon any maner thyng, whatſoeuer they ſhal deſire, it ſhal be geuen them of my father which is in heauen.

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

21 Then came Peter to hym, and ſayed, Maſter how oft ſhal I forgeue my brother if he ſinne againſt me? * ſhal I euen ſeuen times?

Luke.17.a.

22 Ieſus ſayd vnto him: I ſay not vnto thee ſeuen tymes, but ſeuenty tymes ſeuen tymes.

We muſte be contynually ready to forgyue and be forgyuen.

23 Therfore is the kyngdome of heauen lykened vnto a certayne kyng,which would take acountes of his ſeruantes.

D

24 And when he had begon to recken, one was brogth vnto him, which oght him

g Wherwith thow mayſt be offended. he ſpeketh of ſecret or particuler ſynnes,and not of open or knowen to others.

h He meaneth according to thorder that was emõges the Iewes,who had their concil of auncient and expert men to reforme maners,& execute diſcipline. This aſſemble repreſented the Churche,Which had appointed theī to this chardge.

i In the 16 chap. he ment this of doctrine,and here of eccleſiſticall diſcipline,which is a dependance of the doctrine.

A common talent was valued at two hundred pound.

hym ten thousand talentes
25 Whom because he had noght topaye, his maister commanded to be solde, & his wyfe, and his children, and all that he had and payement to be made.
26 The seruant, therfore fel downe and besoght hym, saying, Syr appease thine anger towards me and I wyl pay it euery whyt,
27 Then had the Lord pitie on that seruant, and lowsed him, and forgaue hym the dette.
28 And the sayd seruant went out, and founde one of his felowes which oght him an hundred [k] pence, and layed handes on hym, and toke hym by the throte, saying, Pay me that thou owest.
29 And his felow therfore fel downe at his fete, and besoght hym, saying, Appease thyn anger towards me, and I wyl pay thee all thinges.
30 And he would not, but wēt & cast hym into prison, tyl he should pay the dette.
31 And when his other felowes saw what was done, they were very sory, and came and tolde plainely vnto theyr Lord that had hapened.
32 Then his Lord called him, and sayid to hym, O euil seruant, I forgaue thee all that dette, because thou prayedst me
33 Was it not mete also that thou shouldest haue had compassion on thy felow, euen as I had pitie on thee?
34 And his Lord was wroth, and deliuered hym to the iaylers, til he should pay al that was due to hym.
35 So lykewise shall my heauenly fa-

k Which amoun teth of our monye to the some of 25. shillinges or verie nere, and was nothing in respect of the former, which his maister forgaue him.

ther do vnto you, except ye forgeue" with your hartes, eche one to his brother their treſpaces. *Mar.11.d.*

" God eſteemeth only the hart and affectiō.

THE. XIX. CHAPTER.

Chriſte ſheweth for what cauſe a woman may be diuorced, and that continence is a gyft of God, he receyueth litle babes, and confirming the lawe of God, ſheweth that riche men can ſcarſely be ſaued: Finaly he promeſeth his diſciples which haue left all to folowe him, lyf euere laſting.

A

AND it came to paſſe, when Ieſus had finiſhed thoſe ſayinges, he gate him from Galile, and came into the coaſtes of Iewrie beyond Iordan.

2 And much people folowed hym, and he healed them there. The ſicke healed.

3 Then came vnto him the Phariſies tempting him, and ſaying to hym, Is it lawful for a man to put away his wife for euerie faute? *Mar.10.d.*

4 And he anſwered and ſayed vnto them Haue ye not reade, * how that he which made man at the begynning, made them man and woman? *Gene.1.d.*

5 And ſayd, * for this thyng, ſhal a man leaue father and mother, and cleue vnto his wyfe, and they twayne ſhalbe made one " flesſhe. *Gen.2.d. 1.Cor.6.d. Ephe.5.g.*

" Or, perſonne.

6 Wherfore they are no more twayn, but one flesſhe. Let not mā therfore put a ſundre, that which God hath coupled toge ther.

7 Then ſayd they to hym, Why did then * Moſes command to geue a teſtimonial of diuorcement, and to put her away?

8 He ſayd vnto them, Moyſes becauſe of the

the [a]hardnes of your heartes, suffered you to put away your wyues: But [»] frō the begynnyng it was not so.

9 I say therfore vnto you, *that whosoeuer shal put away his wyfe (except it be for whoredome) and marye another, [b]committeth aduoutrie. And whosoeuer marieth her which is diuorced, doth commit aduoutry.

B 10 Then sayd his disciples to him, If the matter be so betwene man & wyfe, then is it not good to mary.

11 And he sayd vnto them, All men receyue not this speeche, saue they to whome it is geuen.

12 For ther are [c] some »chaste, which were so borne of their mothers belly. And there be some chaste, which be made of men. And there be some chaste, [d] which haue made them selues chaste, for the kingdome of heauens sake. He [e] that can take this, let hym take it.

13 *Then were broght to hym yonge chyldren, that he shoulde put his handes on them, and pray: And the disciples rebuked them.

14 But Iesus sayd, Suffre the litle chyldren, and forbyd them not to come to me: for of suche is the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

C 16 *And beholde one came, and sayd vnto hym, Good Master what good thyng shal I do, that I may haue eternal lyfe?

17 He sayd vnto him, [f] Why callest thou me good? there is none good but one, and that is God. But if thou wylt entre into

XIX.

[a] It was to auoyde the crueltie that men wolde haue vsed towardes their wiues, if they had bene forced to reteyne thē in their displeasur furie and malice.

[b] For this bande can not be broken at mans pleasure.

[c] Some by nature are vnhable to marye, and some by arte.

[d] Which haue the gyft of continence, and vse it to serue God with more free libertie

[e] This gyft is not common for all men, therfore men may not rashely absteyne frome mariage.

[f] Because this yōnge man knewe nothing in Iesus Christ but his māhode, he leadeth him to higher thinges, to thintent his doctrine might better take place.

[»] Or by Gods ordinance. *Chap.5.e. Mar.10.b. Luk.16.d. 1.cor.7.b.*

[»] The worde signifieth gelded.

Chap.18.a. Mar.10.b. Luke.18.c.

[»] Laying on of the handes.

Mar.10.b. Luke.18.d.

lyfe, " kepe the commandementes.
18 He sayd to hym, Which? And Iesus sayd, Kil not: Breake not wedlocke: Steale not: Beare not false wytnes:
19 *Honour father and mother, and loue thy neyghbour as thy selfe.
20 The yonge man sayd vnto him, I haue g obserued al these thīges from my youth: what lacke I yet?
21 And Iesus sayd vnto him, yf thou wylt be perfecte, go, h sel that thou hast, and gyue it to the " poore, and thou shalt haue treasure in heauen, and come and folowe me.
22 And when the yonge man heard that saying, he went away mourning: For he had great " possessions.
23 Then Iesus sayd vnto his disciples, Verely I say vnto you, that it shalbe hard for a ryche man, to enter into the kyngdome of heauen.
24 And moreouer I say vnto you, It is easyer for a " camell to go throgh the eye of a nedle, then for a riche man to entre into the kyngdome of God.
25 And when his disciples heard that, they were excedīgly amased, saying, Who then can be saued?
26 Iesus behelde them, and sayd vnto them, With men this is vnpossible, but w God i al thynges are possible.
27 *Then answered Peter, & sayd to hym, Beholde, we haue forsaken al, and folowed thee, what shal we haue?
28 Iesus sayd vnto them, Verely I say to you, when the sonne of man shal syt in the throne of his maiestie, ye which folowed

' That he might learne to knowe him selfe.

*Exod.20.d deut.5.b. roma.13.c.

g He boasteth moche because as yet he knewe not him selfe.

h Christ here by discouered his hypocrisie, and caused him to feele his own weakenes, not generally commanding all to do the like.

" Or beggars.

' To lay vp treasor in heauen.

' What hinderance men haue by riches.

" Or cable rope.

i Who can frame mens hartes, so that they shall not sett their myndes on their riches.

D

wed

Luke 22.e. wed me, in the [k] regeneration, * shal syt
"Or thrones. also vpon twelue "seates, and iudge the twelue tribes of Israel.
29 And whosoeuer shal forsake houses, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my names sake, the same shal receaue an [l] hundreth folde, and shal inherite euerlasting life.
Mat.20.b. 30 *And many that are fyrst, shalbe last,
Iohn.13.c. and the last shalbe fyrst.

k In this worke wher by the worlde is chāged, renewed and regenerat: or to ioyne this worde with the sentence following, and so take regeneration, for the day of iudgement whē the elect shall in soule and bodie enioye their inheritance, to thende they might knowe that it is not sufficient to haue begone once.

l The ioye of conscience which Gods children feele euen in their afflictiōs is a 1000 folde more worthe then all wordely treasors.

THE. XX. CHAPTER.

Christ teacheth by a similitude, that God is detter vnto no man, and how be is alway callyng men to his labour. He teacheth his to flie ambition, and geueth two blynde men their syght.

Worke men are hired into the vyneyard.

FOr the kyngdome of heauen is like vnto an house holder, which went out at the dawning of the day to hyer labourers into his vineyard.
2 And he agreed with the labourers for a [a] peny a day, and sent them into his vineyard.
3 And he went out about the [b] third houre, & sawe other standing ydle in the market place.
4 And sayd vnto them, Go ye also into my vineyard, and whatsoeuer is ryght, I wyl geue you: And they went theyr way.
5 Agayne he went out about the syxt, and nynth houre, and dyd likewyse.
6 And he went out about the eleuenth houre, and found other standyng ydle, & sayd vnto them, Why stand ye here all

XX.

a Which is of value about foure pence halfepenny of olde monnoye, and was communly a workemans hier.

b They deuided the day into twelue houres: so that the third was the fourth part of the day, syx of the clocke was none: nyne, was three of the clocke after dynner & the eleuenth houre, was an houre before sunne sett.

the day ydel? They sayd vnto hym, because no man hath hyred vs.

7 He sayd to them, go ye also into my vineyard, and whatsoeuer is ryght, that shal ye receaue.

8 And when euen was come, the Lord of the vineyard sayd vnto his steward, Call the labourers, and geue them theyr hyer, begynnyng at the last, tyl thou come to the fyrst.

9 And they which were hyred about the eleuenth houre, came and receaued euery man a peny. B

10 Then came the fyrst, supposyng that they should receaue more, and they lykewyse receaued euery man a peny.

11 And when they hadd receaued it, they murmured agaynst the good man of the house.

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

13 And he answered to one of them, saying, "Friend I do thee no wrong: Dyddest thou not agre with me for a peny? " Or felowe.

14 Take that which is thy duety, and go thy way, I will geue vnto this last, as much as to thee.

15 Is it not lawful for me to do as me lysteth with mine own goods? Is thyne eye "euyl because I am good? " Or enuious because of my liberalitie.

16 *So c the last shalbe fyrst, and the fyrst shalbe last. For many are called, and fewe be chosen. *Chap. 19. d. luk. 13. f. mar. 10. c. Chap. 22. b.*

17 * And Iesus ascended to Ieruslem, & toke the twelue disciples aparte in the way *mar. 10 c. luke. 18. f.*

c Therfore euerie man in his vocation as he is called fyrst ought to go forward and encouradge others seing the hyer, is indifferent for all.

way, and sayd to them.

C 18 Beholde we go vp to Ierusalem, and the Sonne of mā shalbe betrayed vnto the chief Priestes, and vnto the Scribes, and they shal condemne him to death.

19 And shal deliuer hym to the Gentiles, to be mocked, to be scourged, and to be crucified: and the thyrd day he shal ryse agayne.

20 Thē came to hym the mother of Zebedes chyldren with her sonnes, worshyppyng him, and desiryng a certayne thing of him.

21 And he sayd vnto her, what wylt thou haue? She sayd to him, Grant that these my two sonnes may syt, the one at thy ryght hand, & the other at thy lyft hand in thy kyngdome.

22 And Iesus answered and sayd, Ye wot not what ye aske. Are ye able to drincke of the [d] cup that I shal drincke of: & to be baptized with the baptisme that I shalbe batized with? They sayd to hym, we are able.

23 And he sayd vnto them, Ye shal drynke in deed of my cup, and shalbe baptized with the baptisme, that I am baptized with. But to syt at my ryght hand, and at my lyft hand, is [e] not myne to geue: but it shall be geuen to them for whome it is prepared of my father.

Mar. 10. f. 24 *And when the other ten heard this, *luke. 22. c.* they disdayned at the two brethren.

D 25 But Iesus called them vnto him, and sayd, Ye know that the lordes of the Gentiles haue domination ouer them.

26 And they that are great, exercise po-

d He setteth the crosse before their eyes to drawe them frome ambition, calling it a cuppe, to signifie the measure of the afflictions which God hath ordeyned for euerie man, the which thing also he calleth baptisme.

e God my father hath not geuen me charge to bestowe offices of honour here.

wer ouer thē. It ſhal not be ſo among you. But whoſoeuer wyl be great among you, let him be your miniſter.
27 And whoſoeuer wyl be chief among you, let him be your ſeruant.
28 *Euen as the Sonne of man came, not to be miniſtred vnto, but to miniſter, and to geue his lyfe for the " redemption of many. *Phil.2.a.*
" Or price of the ranſom.
29 *And as they departed from Iericho, muche people folowed him. *Mar. 10.g. luke 18.g.*
30 And behold two blynde men ſyttyng by the way ſyde: When they heard Ieſus paſſe by, cryed ſaying, Thou Lord the ſonne of Dauid, haue mercie on vs.
31 And the people rebuked them, becauſe they ſhould holde their peace. But they cried the more ſaying, Haue mercie on vs thou Lord, which art the ſonne of Dauid. Two blynde receyue their ſight.
32 Then Ieſus ſtode ſtyl, and called them, and ſayd, What wyl ye that I ſhould do to you?
33 They ſayd to hym, Lord that our eyes may be opened.
34 And Ieſus had compaſſion on them, and touched their eyes, and immediatly their eyes receaued ſyght, and they folowed hym.

THE XXI. CHAPTER.

He rydeth into Ieruſalem, dryueth the marchantes out of the temple, healeth the ſick, curſeth the fygge tre, and rebuketh the Phariſes, with the ſimilitude of the two ſonnes, and of the houſbandmen that ſlewe ſuche as were ſent vnto them.

And

A AND when they drew nye to Ieruſalē,
Mar.11.a. & were come to Bethphage, vnto the
luk.19.d. mount of the Oliues, then ſent Ieſus two
of his diſciples.
2 Saying to them, Go into the towne that
lyeth ouer agaynſt you, and anone ye ſhal
fynde an [a] aſſe bound, and her colt with
her: loſe them, and bryng them vnto me.
3 And if any man ſay oght vnto you, ſay
ye, that the Lord hath nede of them: and
ſtreight way he wyl let them go.
11 All this was done to fulfil that [c]w was
ſpoken by the Prophet, ſaying,
Eſa.62.d. 5 *Tel ye the "daughter of Sion, Behold
zacha.9.b. thy kyng cometh vnto thee, meke & ſyt-
luk.19.f. ting vpon an aſſe, and a [b]colte, the fole of
ioh.12.b. an aſſe vſed to the yocke.
"That is, the Citie of Siō. 6 The diſciples went & dyd as Ieſus cō-
manded them.
7 And brogh[t] [e]y aſſe & [e]y colte, & put on
"them theyr clothes, and ſet him theron.
"He ryde on the fole and the dāme wēt in cōpagnie. 8 And many of the people ſpre ad theyr
garmentes in [e]y way: & other cutte doune
B branches frō the trees, and ſtrawed them
in the way.
9 Moreouer, the people that went befo-
What intertey nement Chriſt had of the people. re, and they alſo that came after cryed,
ſaying, [c] Hoſanna the ſonne of Dauid.
Bleſſed be he that cōmeth in the name of
the Lord, Hoſanna thou which art in the
[d] hieſt *heauens*.
Mar.11.b. 10 *And when he was come into Ieruſa-
luk.19.g. lem, all the citie was moued, ſaying, Who
is this?
11 And the people ſayd, this is IESVS
the Prophet of Nazaret a citie of Ga-
lile.

a By this entrie Chriſte would ſhewe the ſtate & condition of his kyngdome, which was farre contrarie to the pompe and glorie of the worlde.

b It is a maner of ſpeeche called ſynechdoche, wher by two are taken for one.

c Saue I pray thee, deſiring God to proſper & ſende good ſucceſſe to the Meſſias.

d For God which is in heauen muſt onely ſaue.

12 *And Iesus went into the tẽple of God, & cast out all them that * soulde & bought in the [e] temple, and ouerthrew the tables of ỹ mony changers, and the seates of thẽ that solde doues.

Mar.11.b. *luk.19.g.* *iohn.2.c.* *Deut.14.c.*

[e] In the porche or entrie into the temple.

13 And sayd to them, It is written,* My house shalbe called the house of prayer. [f] But ye haue made it a denne of theues.

Esa.56.c. *iere.7.e.*

[f] Vnder the pretence of religion hypocrites spoile God of his true worshipe.

The byears chased out of the temple.

14 And the blynd and the halt came to him in the temple, and he healed them.

15 And when the chiefe Priestes & Scribes saw the marueiles that he dyd, and ỹ children crying in the tẽple, and saying, Hosanna the sonne of Dauid, they disdained.

16 And said vnto him, Heareſt thou what these say? Iesus sayd vnto thẽ, yea, read ye neuer, *By the [g] "mouth of babes and suckelinges, thou hast "made parfit the praise?

Psal.8.a.

[g] Yf God reueile his glorie and might by babes that can not as yet speake, is it maruell if they that can speake do sett fourth, and magnifie the same?

" Or, voyce.

'In Heb. hast grownded the strength.

17 And he left them, and went out of ỹ citie vnto Bethanie, and had his abyding there.

18 And * in the morning as he returned into the citie agayne, he hungred.

Mar.11.c. *luk.13.c.*

19 And spyed a fygge tree in the way, and came to it, and founde nothyng theron, but leaues only, & sayd to it, Neuer frute grow on thee henceforwardes. And anone the fygge tree wythered away.

20 And whẽ his disciples sawe that, they marueiled, saying, How sone is the fygge tree wythered away?

21 Iesus answered and sayd vnto them, C Verely I say vnto you, if ye shal haue fayth, and shal not doubt, ye shal not onely do that which I haue done to the fygge tree: but also If ye shal say vnto this moũtaine

taine, [h]Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

h Which thing semeth to be impossible.

Chap.7.a. mar.11.c. Ioh.15.b. Mar.12.d. luk.20.a.

22 *And what soeuer ye shal aske in prayer, if ye beleue, ye shal receaue it.

23 *And when he was come into the temple, the chiefe Priestes and the Elders of the people, came vnto him as he was teachyng, and sayd, By what auctoritie doest thou these thynges? and who gaue thee this power?

The Priestes aske questiõs of Christe.

24 Iesus answered and sayd vnto them, I also wyl aske of you a certayne question, which if ye assoyle me, I in lyke wyse wyl tel you by what auctoritie I do these thinges.

25 The baptisme of Iohn whence was it, [a]from 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?

[a] of God.

Chap.14.a. mar.6.e.

26 But & yf we shal say of men, then [i]feare we the people. * For all men held Iohn as a Prophet.

i The hypocrites feare mã more then God, and malice neuer iustifieth the trueth.

27 And they answered Iesu, and said, We cã not tel. And he sayd vnto them, Nether tel I you, by what auctoritie I do these thynges.

The similitude of the two sonnes.

28 But what thinke ye? A certayne man had two sonnes, and came to the elder, & sayd, Sonne, go and worke to day in my vineyard.

29 He answered and sayd, I wil not: but afterward aduised him selfe, and went.

30 Then came he to the seconde, and sayd lykewise. And he answered, and sayd, I wyl syr, yet went not.

31 Whether of them twayne dyd the wyl

of ye father? They sayd vnto him, The fyrst. Iesus sayd vnto them, Verely I say vnto you, that the [k] publicans and the harlotes shal come into the kyngdome of God before you.

k So farre it is impossible for the to repent & be saued that stande in their owne cõceyte, that the greatest synners that are, shal more sone come to repentance.

32 For Iohn came vnto you in the way of righteousnes, & ye beleued him not. But the publicans, and the harlots beleued him. And yet ye, thogh ye sawe it, were not moued with repentãce, that ye myght afterward haue beleued him.

God taught by Iohn the way of righteousnes, whose life was vpright & parfeit.

D

33 *Herken another similitude. There was a certayne housholder, which planted a [l] vineyard, and [m] hedged it round about, and made a wynepresse in it, and buylt a tower, and let it out to housbãd men, and went into a strange countrey.

*Mar.12.a. luk.20.b. esa.5.a.

God compareth him selfe to a housholder.

l The vineyard is the people, which he had elected,

m Vsed all menes to preserue it & to make it fruitful.

34 And when the tyme of the fruit drew nere, he sent his seruantes to ye [n] housbãdmen to receaue the fruites of it.

n which were the Priestes & rulers.

35 And the housbandmen caught his [o] seruantes, and beat one, killed another, and stoned another.

o The Prophetes.

36 Againe he sent other seruantes, mo then the fyrst, and they serued them likewyse.

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

p Iesu Christe.

38 But when the housbandmen saw the sonne, they sayd amõg them selues, *This is the heyre: come, let vs kyl hym, & let vs take his inheritance.

*Chap.26.a. 27.a. iohn 11.g.

39 And they caught him, and thrust him out of the vineyard, and slewe him.

40 When therfore the Lord of the vineyard shal comme, what wil he do with those

those housbandmen?

41 They sayd vnto him, He wil cruely destroy those euil persons, and wyl let out his vineyard vnto other housbandmen, which shal deliuer him the fruit at tymes conuenient.

42 Iesus sayd vnto them, Red ye neuer in the Scriptures, *The stone which the builders °refused, the same, is made the Phead stone of the corner? This was ęy Lordes doing, and it is merueylous in our eyes.

*Act.4.b. psal.118.a. rom.9.g. 1.pet.2.b. Christ is the corner stone.

o As not mete or fitt.

p To fasten and ioyne the buyl-ding together.

43 Therfore say I vnto you, the kyngdome of God shalbe taken from you, & shal be geuen to a people, which shal bryng forth the fruites of it.

44 *And whosoeuer shal fal on this stone he shalbe broken: but on whom soeuer it shal fal vpon, it wyl grynde him to powder.

*Esa.8.c.

45 And when ęy chiefe Priestes and Pharises heard these similitudes, they perceaued that he spake of them.

46 And they seekyng to lay handes on him, feared the people, because they toke him as a Prophet.

THE XXII. CHAPTER.

He describeth the state of Christs Churche. Tribute to be geuen to the magistrat, of the resurrection, the Scribes question, and Christes diuinitie.

AND Iesus answered, and spake vnto them agayne in similitudes, saying,

Luk.14.d. Apocal.19.b.

2 The kyngdome of heauen is like vnto a certayne kyng which maried his sonne.

3 And [a] sent forth his seruantes, to call them that were byd to the weddyng, and

a Christe reprocheth the Iewes of their ingratitude and obstinate malice in that they reiected the grace of God which was so plentifully offered vnto them.

they would not come.

4 Agayne he sent forth other seruantes, saying, Tel them which are bydden, Beholde I haue prepared my dinner, mine oxen and my fatlinges are killed, and all thinges are ready, come vnto [e] y mariage.

The similitude of the mariadge.

5 But they made light of it, and went their wayes, one to his ferme place, another about his marchandise.

6 And the remnant toke his seruantes, and intreated them sharpely, and slewe them.

7 But when the [a] king heard that, he was wroth: and sent forth his warriers, and destroyed those murtherers, and burnt vp their citie.

[a] God punisheth extremely such ingratitude.

8 Then sayd he to his seruãtes, Truly the weddynge is prepared: But they which were bidden, were not worthy.

9 Go ye therfore out into the hye wayes, and as many as ye fynde, byd them to the mariage.

The calling of the Gentiles.

10 And [b] the seruantes went out into the hie wayes and gathered to gether as many as they coulde fynd, both [a] good and bad: and the weddyng was furnyshed with geastes.

[b] The ingratitude of thē which are byd, cānot cause the holy meates to perishe which God hath prepared for his.

[a] In the church the hypocrites are mixed with the good.

11 Then the king came in, to see the geastes, and spyed there a man which had not on a [c] weddyng garment.

12 And sayd vnto hym, friend, how [d] camest thou in hyther, and hast not on a wedding garment? And he was euen speachlesse.

[c] He had not a pure affection, and vpright conscience.

[d] Thogh God suffre for a tyme hypocrites in the Churche: yet he knoweth how to wyet them.

13 Then sayd the king to the ministres, Take and bynde hym hand and fote, and cast hym into vtter darcknes,* there shal be

B *Chap.* 8. *b.* 13. *f* 25. *c.*

be wepyng and gnasshyng of teeth.
14 For many are[e] called, & fewe be chosẽ.
Mar.12.a. 15 * Then went the Pharises and toke
Luk.20.d. counsel how they myght tãgle him in hys
wordes.
16 And they sent vnto hym their disciples with Herodes seruantes, saying, Master we knowe that thou art true, and teachest the way of God truly, nether carest for any man, for thou [f] considrest not mennes estat.
17 Tel vs therfore, how thynkest thou? Is it lawful to geue tribute vnto Cesar or not?
To pay tribute. 18 Iesus perceaued theyr wyckednes, and sayd, Why tempte ye me ye hypocrites?
C 19 Let me see the tribute mony. And they broght him a [g] peny.
20 And he sayd vnto them, whose is this Image and superscription? They sayd vnto him, Cesars.
Rom.13.b. 21 Then sayd he vnto them, *Geue therfore to Cesar, that which is Cesars, and geue vnto God, that which is Goddes.
22 When they heard that, they merueyled, and left him, and went theyr way.
Mar.12.b. 23 *The same day the Sadduces came to
Luk.20.c. him (which say that there is no resurre-
Act.23.b. ction) and asked hym,
Deut.25.a. 24 Saying, Master, *Moses bad, if a man
Or sonnes. dye, hauynge no [h] chyldren, that his hro-
By the title of alyaunce. ther [i] mary his wyfe, & rayse vp seede vnto his brother.
25 There were with vs seuen brethren, & the fyrst maryed a wife, and deceassed without yssue, and left his wyfe vnto his brother.

e By the outward & general calling.

f As touching the outwarde qualitie, as whether he be riche or poore.

g Which was of value about foure pence halfe peny.

26 Likewise also the second, & the thyrd, vnto the seuenth.
27 Last of all the woman dyed also.
28 Now in the resurrection, whose wyfe shal she be of the seuen? For all had her.
29 Iesus answered and sayd vnto them, Ye [h] are deceaued, not vnderstandyng the Scriptures, nor the power of God.
30 For in the resurrection, mē nether mary wiues, nor wiues are bestowed in mariadge: but are as the [i] Angels of God in heauen.
31 As touchyng the resurrection of the dead, haue ye not read what is sayd vnto you of God, which sayth,
32 *I am Abrahams God, and Isaacs God, and the God of Iacob? God is not the God of the dead, but of the lyuing. *Exod.3.b.*
33 And when the people hearde that, they were astonied at his doctrine.
34 *When the Pharises had heard, how [y] he had put the Sadduces to silence, vpon that they drewe together, *Mar.12.c.*
35 And one of them which was an expender of the lawe, asked him a question, tem ting him, and saying,
36 Master, which is the chiefe commande ment in the law?
37 Iesus sayd to him, *Loue the Lord thy God, with all thy hart, [w] all thy soule, and with all thy mynde. *Deut.6.b. luk.10.c.*
38 This is the fyrst and the chiefe commandement.
39 And the secōd is like vnto this. *Loue thine neyghbour as thy selfe. *Rom.13.e. leui.19.d. gal.5.b. iam.2.b.*
40 In these two commandementes, hangeth all the Lawe and the Prophetes.
41 * While

h Wher Gods worde is not preached & vnderstād, ther muste needes raigne blyndenes and errours.

i For asmoche as they shal be exempted frome the infirmities of this present life.

Mar. 12.d. luk. 20.g. 41 *While ye Pharises were gathered together, Iesus asked them,

42 Saying, What thynke ye of Christe? Whose "sonne is he? They sayd vnto him, the sonne of Dauid.

43 He sayd vnto thē, How then doth Dauid in [k] spirit cal him Lord, saying,

Psal. 110.a. 44 *The Lord sayd to my Lord, syt on my [l] right hand [m] tyl, I make thyne enemyes thy fote stole?

45 If Dauid call hym Lord, how is he thē his sonne?

46 And none could answere him agayne one worde, nether durst any from that day forth, aske him any mo questions.

*Of what stocke or familie.

Psal. 110.a. Christ is Dauids sonne touching his manhode, & his Lord, concerning his Godhead.

k By the spirit of prophecie, speaking of the kyngdome of Christe.

l By the right hand is signified thautoritie and power which God gyueth his Sonne Christ in making him his lieutenāt & gouuernourouer his Churche.

m Not that his kyngdome shal thē ende, but thoffice of his humanitie shal cease, and he with the father and holy Gost shal raigne for euer as one God all in all.

THE XXIII. CHAPTER.

Christe condemneth the ambition, couuetousnes, and hypocrisie of the Scribes and Pharises and their persecutions against the seruantes of God. He prophecieth the destruction of Ierusalem.

A THen spake Iesus to the people, and to his disciples,

2 Saying, The *Scribes and the Pharises "syt in Moses seat.

3 All therfore what soeuer they [a] byd you obserue, that obserue and do: but after their workes do not. For they say, and do not.

4 *For they bynde heauy burthens, and greuous to be borne, and lay them on mens shoulders, but they them selues wyl not heaue at them with one of theyr fingers.

2. Esd. 8.a. deut. 18.b. *Teaching that which Moses saith.

Esa 10.a. luk. 11.f. act. 15.b. deut. 6.b, & 21.b.

a Accordyng to Moses whome they reade: but not that which they teache of them selues.

5 Al theyr workes they do for to be sene of men. For they make theyr* [b] Phylacteries broade, and make longe the "skirtes of their garmentes.

Nom. 15.d. deut.22.b.

"edges or hemes.

6 *And loue to syt in the worthiest place at feastes, and to haue the chiefe seates in the assembles.

Mar.12.d. luk.11.f. 20.g.

7 And gretynges in the markettes, and to be called of men "Rabbi, Rabbi.

"Master.

8 *But be not ye called "[c] masters: For one is your "master, that is to wyt, Christe, and * all ye are brethren.

Iam.3.a.

"Rabbi.

"teacher.

9 And * call no man your father, vpō the earth, for ther is but one your Father, and he is in heauen.

Esa.54.e. iere.31.f. Mal.1.b.

10 Be not called Doctors, for ther is but one your Doctor, and he is Christe.

11 But* he that is [d] greatest among you, let him be your seruant.

The Pharisees were called masters or fathers and the Scribes Doctors. Luk.14.e. & 18.c.

12 For whosoeuer will exalte hym selfe, shalbe brogh low. And he that wil hum ble hym selfe, shalbe exalted.

B

13 Wo therfore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kyngdome of heauen "before men: for ye your selues go not in, nether suffre ye them that "enter in.

"when they are ready to enter.

"which haue now their fote with in the dore.

14 * Wo be vnto you Scribes and Pharises, hypocrites: For ye deuour wydowes houses, and that vnder a coloure of longe prayers. Wherfore ye shal receaue the greater damnation.

Mar.12.d. luk.20.g.

15 Wo be vnto you Scribes and Pharises, hypocrites, for ye compasse [e] sea and land to bryng one into your beliefe: and when he is brogh, ye make him two folde more the childe of hell, then ye your selues

[b] They were scrolles of parchment wherin the commā demētes were writen, and to this day the Iewes vse the same, and close thē in a peece of lether and so bynde thē to their browe, arme &c. to thintent they might haue continual remembrance of the lawe.

[c] Christ forbyddeth not to gyue iuste honour to Magistrates and Masters, but condemneth ambition & superioritie ouer our brothers faith, which office appartayneth to Christe alone.

[d] The higheste dignitie in the Churche is not Lordshippe or dominion, but ministerie and seruice.

[e] They soght all meanes they coulde inuent to make of a Gentile a Iewe.

ſelues are.

16 Wo be vnto you blynde guydes, which ſay, Whoſoeuer ſweareth by the temple, it is nothyng: but whoſoeuer ſweareth by ye golde of the temple, he offendeth.

17 Ye fooles and blynde, whether is greater, the gold, or the temple that "ſanctifieth the golde?

18 And whoſoeuer ſweareth by the aulter, it is nothing: but whoſoeuer ſweareth by ye offering that lyeth on the aulter, offendeth.

19 Ye fooles and blynde: whether is greater, the offeryng, or the aulter which ſanctifieth the offering?

20 Whoſoeuer therfore ſweareth by the aulter, ſweareth by it, and by all that theron is.

21 *And whoſoeuer ſweareth by the temple, ſweareth by it, and by hym that dwelleth therin.

22 *And he that ſweareth by heauen, ſweareth by the ſeate of God, & by hym that ſytteth theron.

23 *Wo be to you Scribes, and Phariſes, Hypocrites, which tyeth mynt, annyſe, and commyn, and leaue the wayghtyer matters of the lawe vndone: iudgement, mercie, and "faith. Theſe oght ye to haue done, and not to haue left the other vndone.

24 Ye blynde guydes, which [f]ſtrayne out a gnate, and ſwalow a cammel.

25 * Wo be to you Scribes and Phariſes, hypocrites, [g] for ye make cleane ye vtter ſide of the cup, & of the platter: but with-

*And maketh it to be taken as a holy thing becauſe of the vſe. Mans doctrine doth not onely obſcure the doctrine of God, but is contrary to it.

1.Kyn.8.b. 2.chro.6.a.

Chap.5.f. C

Luk.12.b.

The parfour mãce of ones promeſſe.

f Ye ſtaye at that which is nothing, and let paſſe that which is of greater importance

g Ye ſeke how to gett eſtimation with men & paſſe not whether ye haue a good conſcience or no.

in they are ful of brybery and exceſſe.
26 Thou blynde Phariſe, clenſe fyrſt the inſyde of the cup & platter, that the out ſyde of them may be cleane alſo.
27 Wo be to you Scribes, and Phariſes, hypocrites, for ye are lyke vnto paynted tōbes, which appeare beautiful outward: but are with in ful of dead mens bones, and of al fylthines.
28 So are ye, for outward ye appere rygh teous vnto men, whē with in, ye are ful of hypocriſie and iniquitie.
29 Wo be vnto you Scribes, and Phariſes, D
hypocrites, For ye buylde the tombes of the [h] Prophetes, & garniſh the ſepulchres of the righteous,
30 And ſayd, If we had bene in the dayes of our fathers, we would not haue bene parteners with them, in " the bloud of the Prophetes.
31 So then ye be wytneſſes vnto your ſelues, that ye [i] are the chyldren of them [c] w kylled the Prophetes.
32 Fulfil ye lykewyſe the meaſure of your fathers.
33 Ye ſerpētes, ye generations of vipers, how ſhould ye eſcape ȳ damnatiō of hel?
34 Wherfore, behold I ſend vnto you ° Prophetes, & Wyſe men, and Scribes, & of them ye ſhal kyl and crucifie: and of them ſhal ye ſcourge in your Synagoges, & perſecute from citie to citie:
35 That vpon [k] you may come all ȳ righteous bloud that was ſhed vpō the earth, *from the bloud of ryghteous Abel, vnto the bloud of Zacharias the ſonne of Barachias, * whome ye ſlew betwene the temple

h For a remembrance of them, & in the meane ſeaſon they paſſed not for their doctrine.

" or, killing.

i It is not now onely that your nation hath begone to be cruel againſt the ſeruantes of God, and therfore it is no maruel thogh the childrē of ſuche murthethers handel rough ly the Prophetes.

° To conuince you of greater ingratitude.

k Chriſt meaneth that all their race ſhal be poniſhed, ſo that the iniquitie of the fathers ſhal be powred into the boſome of the childrē which reſemble their fathers.

Gen. 4. b. hebr. 11. a 2. Par. 24. f.

ple and the aulter.
36 Verely I say vnto you, all these thynges shal lyght vpon this generation.
Luk.13.g.
37 *Ierusalem, Ierusalem which kyllest ye Prophetes, & stonest them which are sent to thee: How oftē would I haue gathered thy chyldren together, * as the henne gathereth her chyckens vnder her wynges, and ye woulde not.
4.Esdr.1.c.
Psal.9.f.
38 * Beholde your habitation shalbe left vnto you desolate.
Psa.118.d.
39* For I say vnto you, ye shal not see me [1] henceforth til that ye say, *Blessed is he that commeth in the name of the Lord.
luk.19.f.

1 He wil retourne no more to them as a teacher, but as a iudge, when as they shal be compelled to confesse (althogh to late) that he is the verie Sonne of God.

THE XXIIII. CHAPTER.

Christe sheweth hys disciples the destruction of the temple, the ende of the worlde, and the tokens of the latter dayes, and warneth thē to wake, for the world shal sodenly perishe.

A
Mar.13.a.
luk 21.a.
ND Iesus went out and departed frō ye tēple, & his disciples came to him, for to shewe him the [a] buyldyng of ye tēple
2 And Ies⁹ sayd vnto them, See ye not all these thinges? Verely I say vnto you, *there shal not be here left one stone vpon another, that shal not be cast downe.
luk.14.g.
The destruction of the temple.
3 And as he sate vpon the mount of Olives, his disciples came vnto him thē selues alone, saying, Tel vs when these thynges shalbe, & what signe shalbe of thy cōmyng, [b] and of the ende of the worlde?
4 And Iesus answered, and sayd vnto them, * [c] Take hede ye no mā deceaue you.
Ephe.5.b.
colos.2.c.
5 For many shal come in my name, saying, I am Christe, and shal deceaue many
6 And ye shal heare of warres, & of the rumors of warres: but see ye be not trou

XXIIII.
a Whose excellēcie appeareth in that that Herode for the space of 8. yers kept 10000 men in worke, the stones were 15 cubites longe, in height 12, in breadth 8 as Iosephus writeth.
b They thoght the worlde shulde be at an ende, whē Ierusalem were destroyed
c He answereth them not according to their myndes, but admonisheth thē of that which is necessarie for them.

bled: For all these thynges must come to passe, but the ende is not yet.
7 For nation shal rise against nation, and realme against realme: & there shalbe pestilence, honger, and earthquakes, in certayne quarters.
8 All these are ỹ [d]begynnyng of sorowes.
9 *Then shal they put you to trouble, & shal kyl you, and ye shalbe [e]hated of all nations for my names sake.
10 And then shal many be offended, and shal betray one another, and shal hate one another.
11 And many false prophetes shal arise, and shal deceaue many.
12 And because [f]iniquitie shal haue ỹ vpper hand, the loue of many shal abate.
13 *But he that endureth to the ende, the same shalbe safe.
14 And this glad tidinges of the kyngdome, shalbe preached through the whole world, for a witnes vnto all nations: & then shal the ende come.
15 Whē [g]ye therfore shal see the "abomination of desolation spoken of by *Daniel the Prophet, standyng in the holy place: let him that readeth it, take hede.
16 Then let them which be in Iurie, flye into the mountaynes.
17 And let hym which is on ỹ house top, not come downe to fet any thing out of his house.
18 Nether let him which is in the fielde, returne backe to fetche his clothes.
19 Wo shalbe in those dayes to them that are with chylde, and to them that geue sucke.
20 But

d Great & cruel warres haue ensued since emongs the heathen for the cē tempt of the Gospel.
e As yf you were the cause of these troubles.
f Many wil kepe backe their charitie, because they are vnthankful & euel, vpon whom they shulde bestowe it.
g When the tēple shal be polluted, it shal be a signe of extreme desolation, the sacrifices shal ende and neuer be restored.

Chap.10.b. mar.13.b. luk.21.c. iohn 15.c. & 16.a.

B

2.Thes.3.d. 2.tim.2.a.
He armeth his against tē tations.

"The horrible destructiō of the temple, & the corruptiō of Gods pure religion.
Dan.9.g.

20 But pray that your flyght be not in
Act.1.b. the wynter, nether on the*Sabbath day.
21 For thē ſhal be great tribulation, ſuch as was not frō the begynning of the worlde to this tyme, nor ſhalbe.
22 Yea, and except thoſe dayes ſhould be
"Man. ſhortened, there ſhould no "fleſhe be ſaued, but for the[h] choſens ſake thoſe dayes ſhalbe ſhortened.
Mar.13.c. 23 *Then if any man ſhal ſaye vnto you: Lo, here is Chriſte, or there is Chriſte: beleue it not.
Luk.17.c. 24 For there ſhal*aryſe falſe Chriſtes, & falſe ptophetes, and ſhal do great miracles, and wonders: In ſo muche, that yf it were poſſible, the very electe ſhould be deceaued.
25 Behold, I haue tolde you before.
26 Wherfore if they ſhal ſaye vnto you: Beholde he is in the[i] deſert, go not forth: Beholde he is in the ſecrete places, beleue not.
27 For as the lyghtnyng commeth out of
C the Eaſt, and ſhyneth in to the Weſt: ſo ſhal the commyng of the Sōne of man be.
Luk.17.g. 28 *For where ſoeuer a dead [k] carkas is, euen thyther wyl the Egles reſort.
29* Immediatly after the " tribulations of thoſe dayes, ſhal the ſunne [l] be darkened: & the mone ſhal not geue her lyght, and the ſtarres ſhal fal from heauen, and the powers of heauen ſhal be toſſed.
30 And then ſhal appeare the ſigne of ȳ Sonne of man in heauen. And then ſhal all the kynreds of the earth mourne, and they ſhal ſee the Sonne of mā come in the

h God prouideth for his childrē in the middes of troubles.

i whither the falſe Chriſtes and deceauers lead the people, hiding theſelues in holes as if they were aſhamed of their profeſſion.

k In deſpite of Satan the faithfull ſhal be gathered and ioyned with Chriſte, as the Egles aſſemble to dead carkas.

l He meaneth horrible trēbling of the worlde, and an alteratiō of the ordre of nature.

Mar.13.c.
luk.21.c.
eſa.13.b.
ezech.23.b.
ioel.2.g.
dani.7.c.

cloudes of heauen with power and great glorie.

31 *And he shal send his Angels with the great voyce of a trompet, & they shal gather together his chosen, from the four windes, and frō the one ende of the world to the other. *Reue.1.b. dan.12.a. 1.cor.15.g. 1.thess.4.d.

32 Learne a similitude of the fygge tree, when her branches are yet tēder, and her leaues sprong, ye knowe that sommer is nye.

33 So like wyse ye, when ye see all these thinges, be ye sure that *the kyngdome of God* is neare, euen at the dores.

m For with in 50 yeres Ierusalē was destroyed, the godly were persecuted, false teachers seduced the people, religion polluted, so that the worlde semed to be at an ende.

34 Verely I say vnto you, that this m generatiō shal not passe, tyl all these be fulfilled.

35 *Heauen and earth shall passe awaye: but my wordes shal not passe awaye. *Mar.13.d.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father only. D

37 *But as the tyme of Noe *was*, so like wyse shal the comming of the Sonne of man be. *Luk.17.f.

38 *For as in the dayes *before* the floud, they dyd eat and drinck, mary, and gyue in mariage, euen vnto ỹ day that Noe entred into the Arke: 1.Pet.3.c. gen.7.a.

39 And knewe of nothing, tyl the floud came and toke them all away: So shal also the commyng of the Sonne of man be. eBecause of their incredulitie.

n This teacheth euery man to walke warely not respecting his compagnion, although he be neuer so dere vnto him.

40 *nThen two men shalbe in the fieldes, the one shalbe receaued, and the other shalbe refused. *Luk.17.g. 1.thess.4.d.

41 Two women shalbe gryndyng at the mil,

myl, the one shalbe receaued, and the other shalbe refused.

Mar.13.d. 42 *Wake therfore, becaus ye know not what houre your master wil come.

Luk.12.a. *2.thess.5.a.* *reuel.16.c.* 43 Of *this be sure, that if the good man of the house knewe at what watche the thefe woulde come, he would surely watch, and not suffre his house to be broken vp.

44 Therfore be ye also ready, for in the houre that ye thinke not, wyl the Sonne of man come.

45 Who is a faythful seruant and wyse, whome his master hath made ruler ouer his householde, to geue them meat in season conuenient?

46 Happy is that seruant whome his master (whē he cōmeth) shal fynde so doyng.

47 Verely I say vnto you, he shal make him ruler ouer al his goodes.

48 But and if that euyl seruant shal say in his hart, My master doth deferre his commyng,

49 And begyn to smyte his folowes, yea, and to eat and to drincke with the dronken,

50 That seruantes master wyl come in a day, when he loketh not for him, and in an houre that he is not ware of:

Chap 13.f. and 25.c. *iob 20.d.* *reuel.21.c.* 51 And wyl cut hym of, and geue hym his portion with hypocrites. *there shalbe wepyng, and gnasshyng of teeth.

THE XXV. CHAPTER.

By the similitude of the virgins and talēts, Iesus teacheth euery man to follow his vocation,

next he describeth the last iudgement, and exhorteth all men to charitie.

THen the [a] kingdome of heauen shalbe likened vnto ten virgins: which toke their lampes & went to [b] mete the brydegrome.

2 And fiue of them were folysh, and fiue were wyse.

3 The folyshe toke theyr lampes, but toke none oyle with them.

4 But the wise toke oyle in their vessels with their lampes.

5 Whyle the brydegrome taryed, all slõbred and slepte.

6 And euen at mydnyght, there was a crye made: Beholde the bridegrome cõmeth, Go out against him.

7 Then all those virgins arose, & trymmed their lampes.

8 And [e] y folysh sayd to the wyse, [b] Geue vs of your oyle, for our lampes go out.

9 But [e] y wise answered, saying, We feare least there wil not be ynough for vs and you: but [c] go ye rather to them that sel, & bye for your selues.

10 And whyle they went to bye, [e] y brydegrome came: & they that were redie went in with him to the wedding, and the gate was shut vp.

11 Afterwardes came also the other virgins, saying, Master, Master, open to vs.

12 But he answered, & sayd, Verely I say vnto you, I [d] know you not.

13 *Watche therfore: for ye knowe nether the day, nor yet the houre, when the Sõne of man wil come.

14 *[e] For certeynly the kyngdome of heauen

a This similitude teacheth vs, that it is not sufficient to haue once geuẽ our selues to follow Christe, but that we must contynewe.

b Many seke that which they haue contemned, but it is to late.

c This was spokẽ in reproche, because they made not prouision in tyme.

d I wil not open to you because you haue fayled in the mydde way.

e How we oght to cõtinewe in the knoweledge of God, and do good with those graces that God hath geuen vs.

A The virgins that wait for the bridegrome.

To do him honor as the maner was.

B *Chap. 24.d mar. 13.d. Luk. 92.b.*

uen is like as when a man taking his iorney to a ſtrange countrey, called his ſeruantes, & deliuered to them his goodes.

15 And vnto one he gaue fiue talentes, to another two, & to another one, to euery man after his habilitie: & ſtrayght way departed.

16 Then he that had receaued the fiue talentes, went and beſtowed them, and gayned other fyue talentes.

17 Like wyſe, he that receaued two, gayned other two.

18 But he that receaued that one, went & dygged in the earth, & hyd his maſters monye.

19 But after a longe ſeaſon, the Lord of thoſe ſeruantes came, and rekened with them.

20 Then came he that had receaued fiue talentes, and broght other fiue talentes ſaying, Maſter, thou delyueredſt vnto me fyue talentes: beholde I haue gayned with them fiue talentes mo.

21 Then his maſter ſayd vnto hym, it is wel done good ſeruant and faithful: Thou haſt ben faithful in lytle, I wil make thee ruler ouer muche: Entre in, into thy maſters ioye.

22 Alſo he that receaued two talētes, came & ſayd, Maſter thou delyueredſt vnto me two talentes: beholde, I haue wōne two other talents with them.

23 And his maſter ſayd vnto him, Wel good ſeruant, and faithful. Thou haſt ben faythful in lytle, I wyl make thee ruler ouer muche, Go in, into thy maſters ioye.

a Euery talēt cōmonly made 200 pounde.

b The maſter receaueth him into his houſe, to gyue him part of his goods and commodities.

24 Then he which had receaued the one talent, came and ſayd, Maſter, I conſidered that thou waſt an hard mā, which reapeſt where thou ſowedſt not, and gathereſt where thou ſtrawedſt not:

25 I was therfore afrayd, and went and hyd thy talent in the earth: beholde thou haſt thyne owne.

26 And his maſter anſwered, & ſayd vnto him, Thou euil ſeruant, and "ſlothfull, Thou kneweſt that I reap where I ſowed not, and gather where I ſtrawed not:

"Or, lyngerer.

27 Thou oghteſt therfore to haue put my monye to the exchangers, and then at my commyng, ſhould I haue receaued myne owne with vantage.

28 Take therfore the talent from him, & geue it vnto him which hath ten talentes.

29 *For vnto euery man that hath ſhalbe geuen, and he ſhal haue abundance: and [f] from him y^t hath not, ſhalbe taken away, euen that he hath.

Chap. 13.b. luk. 8.c, 9.d. mar. 4.c.

30 And caſt that vnprofitable ſeruāt into vtter *darckneſſe, there ſhalbe wepyng, & gnaſſhing of teeth.

Chap. 8.b, and 22.b.

f The graces of God ſhal be takē awaye frome him that doth not beſtowe them to Gods glorie & his neighbours profit.

31 When the Sonne of man commeth in his glorie, and all the holy Angels with him, then ſhal he ſyt vpon ye throne of his glorie.

32 And before hym ſhalbe gathered all nations, and he ſhal ſeparate them one from another, as a ſhepeherde deuideth the ſhepe from the goates.

33 And he ſhal ſet y^e ſhepe on his ryght-hande, and the goates on the lift.

24 Then ſhal the kyng ſay to them on his ryght hand, Come ye [g] bleſſed of my Father

g For our ſaluation commeth of the bleſſing and fauor of God.

ther, inherite ye the kingdome prepared for you from before the [h] foundations of the world wer layed.

35 *For[i] I was an hungred, & ye gaue me meat. I thurſted, and ye gaue me drincke. I was herbourleſſe, and ye lodged me.

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 anſwer him, ſaying, Lord, when ſawe we thee an hungred, and nouriſhed thee? or a thurſt, and gaue thee drincke?

38 And whē ſawe we thee herbourleſſe, & lodged thee? or naked, and clothed thee?

39 Or when ſawe we thee ſycke, or in pryſon, and came vnto thee?

40 And the king ſhal anſwer & 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 the king ſay vnto them that ſhalbe on the lyfte hand, *Departe from me ye courſed, into euerlaſtyng fyre whych is prepared for the deuyl and his Angels.

42 For I was an hungred, and ye gaue me no meat. I thurſted, and ye gaue me no drincke.

43 I was herbourleſſe, and ye lodged me not. I was naked, and ye clothed me not. I was ſycke & in priſō, & ye viſited me not.

44 Then ſhal they alſo anſwer hym ſaying, Sir, when ſawe we thee an hungred, or a thurſt, or herbourleſſe, or naked, or ſyck, or in pryſon, and dyd not miniſter vnto thee?

Eſai.58.b.
ezech.18.b.

Ecclē.7.d.
"Or infirme.

D

The accurſed

Pſal.6.c.
matth.7.d.
luk.13.f.
eſai.30.g.

h Hereby God, declareth his loue which he bare towardes vs before we were borne.

i Chriſte meaneth not that our ſaluation dependeth on our workes or merites, but teacheth what it is to lyue iuſtely according to godlynes and charitie, and that God recompenceth his, of his free mercie, likewiſe as he doth elect them.

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

k We muste therfore onely do that which God requireth of vs, and not folowe mẽs folishe fantasies.

46 *And these [k] shal go into euerlastyng payne, & the ryghteous into life eternal. *John.5.c.*

THE XXVI. CHAPTER.

Conspiracie against Christ. He excuseth Magdalene. Thinstitution of the Lordes supper. The disciples weakenes. The trayson of Iudas. And because Christ calleth him selfe the Sonne of God, he is iudged worthie to dye. Peter denyeth, and repenteth. *Mar.14.a. luk.22.a.*

AND it came to passe, when Iesus had finished all these sayinges, he sayd vnto his disciples,

A

2 Ye know that within two dayes is Easter, and the Sonne of man shalbe deliuered to be crucified. *John.11.f.*

3 *Then assembled together the chief Priestes, and the Scribes, and the Elders of the people in to the hall of the hye Priest, called Caiáphas.

4 And consulted how they myght take Iesus by subteltie, and kyl hym. [l] The priestes conspire against Christe

5 But they sayd, Not on the feast day, lest any vprore aryse among the people. *Mar.14.a.*

6 *And when Iesus was in Bethanie, in the house of Simon the leper, *luk.7.a iohn.12.a. and.11.a.*

7 There came vnto him a woman, which had an alabaster boxe of verie costely oyntment, and [a] powred it on his head, as he sat at the bourd. The ointmẽt powred on our Sauiour.

XXVI.

a He sheweth what occasion Iudas toke to committ his trayson.

b This was through Iudas motiõ to whome they gaue credit.

8 And when his disciples saw that, they had [b] indignation, saying, What neded this waste?

9 For

9 For this ointment myght haue bene wel ſolde, and geuen to the poore.
10 And Ieſus knowinge that, ſayd vnto them, Why trouble ye the womã? She hath wroght a good worke vpon me.
Deut.15.b.
11 *For ye ſhal haue the poore alwayes with you: but me ſhal ye not [c] haue alwayes.
12 For in that ſhe powred thys oyntment on my body, ſhe dyd it to [f] bury me.
13 Verely I ſay vnto you, Whereſoeuer this Goſpel ſhalbe preached throughout
B al the world, there ſhal alſo this that ſhe hath done, be ſpoken of for a memorial of her.
Marc.13.b. Luke 22.a,
14 *Then one of the twelue called Iudas Iſcariot, went vnto the chiefe prieſtes,
15 And ſayd, What wil ye geue me and I wyl deliuer him vnto you? And they appoynted vnto him thyrty [d] peeces of ſyluer.
16 And from that tyme, he ſoght opportunitie to betraye hym.
Exod.12.d.
17 *Now on the fyrſt day of the feaſt of vnleuened bread, the diſciples came to Ieſus, ſaying vnto him, Where wylt thou that we prepare for thee to eat the paſſeouer?
18 And he ſayd, Go into the citie, to a certayne man, and ſay to hym, The Maſter ſayeth, [g] my time is at hand. I wyl kepe myne Eaſter at thy houſe with my diſciples.
19 And the diſciples dyd as Ieſus had gyuen them charge, and made ready the paſſeouer.
Marc 14.e. Luk.22.b. Joh.13.c,
20 *When the euen was come, he ſate downe

[c] This fact was extraordinarie, nether was left as an example to be folowed: alſo Chriſt is not preſent with vs bodely or to be honoured with any outwarde pompe.

[d] Euery one in value was about 1111. pẽce halfe penny of olde ſterling.

[f] To honour my buryall withall.

[g] He maketh haſte to a moreworthie ſacrifice.

Iudas conſpireth with the prieſtes.

downe with the twelue.

21 And as they did eat, he sayd, Verely I say vnto you, that one of you shal betraye me.

22 And they were exceding sorowful, & began euery one of them to say vnto him, Is it I Master?

23 He answered and sayd, He that " dippeth his hand with me in the dysshe, the same shal betraye me.

" He that is accustumed to eat with me daily at the table. Psal. 41. b.

24 The Sonne of mā goeth e as it is * wrytten of him: But wo be to that man, by whō the Sonne of man is betrayed. It had bene good for that man, yf he had neuer bene borne.

e To thintent his disciples might knowe that al this was appointed by the prouidence of God.

C
Psal. 40. c.
iohn. 13. g.

25 Then Iudas which betrayed hym, answered, & sayd, Is it I Master? He sayd vnto hym, Thou hast sayd.

The impudētie of Iudas.

26 * And as they dyd eat, Iesus toke bred and gaue thankes, brake it, and gaue it to the disciples, and sayd, Take, eat, f this is my body.

The Lordes Supper.

1. Cor. 11. e.
luk 22. b.
mar. 14. c.

f A true signe & testimonie that my bodie is made yours, and by me, your soules shal be nourished.

27 And he toke the cup, gaue thankes, & gaue it them, saying, Drincke ye eueryone of it.

28 For this is my g bloude of the newe Testament, that is shed for many, for the remission of synnes.

g The wyne signifieth that our soules are refreshed and satisfied with the bloude of Christ, so that without him, we haue no nourishement.

29 I say vnto you, I " wyl not dryncke henceforth of this frute of the vine, vntyl t y day, whē I shal dryncke it newe with you in my Fathers kyngdome.

" You shal no more enioye my companie til we mete together in heauen.

30 And when they had soonge a songe of thākes geuing, they went out into the hil of Oliues.

31 Then sayd Iesus vnto them, Al ye shalbe " offended by me this nyght. For it is wrytten: I * wyl smyte the shepeherd, and

" Shal tourne backe and be discouraged.
Zacha. 13. c.
marc. 14. c.
Iohn 16. d.
&. 18. b.

the shepe of the flocke shalbe scattered abroade.

32 But after I am ryssen agayne, I wyl go before you into Galile.

Peter trusteth to muche to his owne strength

33 But Peter answered and sayd vnto hym, Thogh all mē should be offended by thee, yet would I neuer be offended.

34 Iesus sayd vnto him, Verely I say vnto thee, that this same nyght, before the cocke crowe, thou shalt deny me thryse.

35 Peter sayd vnto him, Thogh I should dye with thee, yet would I not deny thee. Lykewise also, sayd all the disciples.

D

Marc 14.d. Luk. 22.d.

36 *Then went Iesus with them into a place which is called Gethsemane, & sayeth vnto his disciples, Syt ye here, whyle I go and pray yonder.

37 And he toke with hym Peter, and the two sonnes of Zebede, and began to waxe sorowful, [h] and greuously troubled.

For he sawe Gods angre kindeled towardes vs.

38 Then sayd Iesus vnto them, my soule is verie heauy euen vnto the [g] death: Tary ye here, and watche with me.

The angre of God for mās synnes.

39 And he went a lytle aparte, & fel flat on his face, and prayed, saying, O my father, yf it be possible, let this cup [i] passe from me, neuertheless, not as I wyl, but as thou wilt.

40 And he came vnto the disciples, and found thē a slepe, & sayd to Peter, What, could ye not watch with me one houre?

We moste continually fight against the flesshe.

41 Watch, and pray, that ye fall not into tentation. For the [f] spirit is wylling, but the flesshe is weake.

42 He went awaye once agayne & prayed, saying, O my father, yf this cup can not passe away from me, but that I drincke it, thy wyl be fulfylled.

h He feared not death of it selfe, but trembled for feare of Gods anger towarde synne, the burden wher of he bare for our sakes.

i He knewe well what his father had determined, and therfore was ready to obey, but he prayeth as the faithful do in their troubles without respect of the eternall counsell of God.

43 And he came, and found them a slepe agayne. For their eyes were heauy.
44 And he left them and went agayne, & prayed the thyrd tyme, saying the same wordes.
45 Then came he to his disciples & sayd vnto them, [k] Slepe henceforth, and take your rest. Beholde the houre is at hand, and the Sonne of man is betrayed into the handes of synners.
46 [l] Ryse, let vs be goyng: beholde, he is at hand that betrayeth me,
47 *Whyle he yet spake, lo, Iudas one of the twelue came, and with hym a great multitude with swordes and staues, sent from the Priestes & Elders of the people.
48 And he that betrayed hym, had geuen a token, saying, Whomsoeuer I shal kisse, that same is he, lay handes on him.
49 And forthwith he came to Iesus, and sayd, " God saue thee Maister: & kyssed hym.
50 And Iesus sayd vnto hym, [m] Friend, wherfore art thou come? Then came they, and layd handes on Iesus and toke hym.
51 And beholde, one of them whych were with Iesus, stretched out hys hande and drue hys sworde, and stroke a seruãte of ỹ hye Priestе, & smote of hys eare.
52 Then sayd Iesus vnto hym: Put vp thy sworde into his sheathe. * For all that laye [n] hand on the sworde, shal perishe [t] w the sworde.
53 Eyther thynkest thou, that I can not now pray to my father, and he shal geue me mo then twelue [r] Legions of Angell?
54 But how then should the Scriptures be

k He speaketh this in a contrary sense, meanig they shulde a none be well waken.

l Christe dyed willingly, and therfore presented him selfe to his ennemies.

m He rebuketh his vnkindenes vnder the cloke of pretensed friendeshippe.

n The exercising of the sworde is forbyd to priuate persones. Also he would haue hindered by his vndiscret Zeale the worke of God.

E

Mar.14.c. luk.22.f. iohn.18.b.

"Or rest thee mery. Iudas kisse.

Peters foolishe hardines.

Gen.9.a. reu.13.c. iohn.18.b.

r Euery legion conteyned communly 6000. footmen and 732. horsemen.

Esai.53.c. be fulfilled * *which say*, that it must be so?
55 The same tyme sayd Iesus to the multitude, Ye be come out as it were against a thefe, with swordes, & staues, for to take me. I sate dayly teaching in the temple among you, and ye toke me not.
Lamen.4.d *matt.20.d.* *Mar.14.f.* *Luk.22.f.* *iohn.18.b.* 56 But all this was done, that the * Scriptures of the Prophets might be fulfilled. * Then all the disciples forsoke hym, and fled.
57 And they toke Iesus, and led him to Caiáphas the hye Priest, where the Scribes and the Elders were assembled.
F 58 And Peter folowed hym a farre of, vnto the hye Priestes place, and went in, & sate with the seruantes to see the ende.
59 Now the chiefe Priestes & the Elders, and all the whole Counsel, ° soght false witnes against Iesus, for to put him to death.
° He declareth how Iesus was wrōgfully accused, to thende that we may knowe his innocencie.
60 And they founde none: Insomuche, that when many false witnesses came, yet found they " none. At the last, came two false witnesses,
" which could iustely witnes against him.
False witnesses.
61 And sayd, This felow sayd, * I can destroy the temple of God, and buylde it in three dayes.
Iohn.2.c.
62 And the chiefe Priest arose, and sayd to him, Answerest thou nothing? What is the matter that these men witnes against thee?
" Or adiure thee by thyne alleageance towards God.
63 But Iesus P helde his peace. And the chiefe Priest answered, and sayd to him, I " charge thee in the name of the liuyng God, that thou tel vs, whyther thou be " Christe the Sonne of God.
P Christe dyd neglect their false reaportes, and more ouer he was not there to defende his cause, but to suffer condemnation.
* Christ confesseth that he is the Sonne of God.
Chap.16.d. *rom.14.b.* *1.thes.4.d.*
64 * Iesus said to him, thou hast said *it*. Ne-

uertheleſſe, I ſay vnto you, hereafter ſhal ye ſee the Sõne of mã, ſittyng at the right hand of the myghtie *God* & come in the cloudes of the ſkye.

65 Then the hye Prieſt rent his " clothes, ſaying, He hath q blaſphemed: What nede we of any mo wytneſſes? Beholde, now ye haue heard his blaſphemie,

66 What thinke ye? They anſwered, and ſaid, He is worthy to dye,

67 *Then ſpat they in his face, aud buffeted hym. And 'other ſmote hym ẅ their roddes,

68 Saying, r Prophecie to vs Chriſt, Who is he that ſmote thee?

69 *Peter ſate without in the hall. And a mayde came to hym ſaying, Thou alſo waſt with Ieſus of Galile.

70 But he denied before them all, ſaying, I wot not what thou ſayſt.

71 And when he went out into the porche, another *mayde* ſawe him, & ſayd vnto them that were there, This felow was alſo with Ieſus of Nazaret.

72 And f agayne he denyed wyth an othe, ſaying, I knowe not the man.

73 And after a whyle, came vnto him they that ſtode by, and ſayd vnto Peter, Surely thou art euen one of them, for thy ſpeache bewrayeth thee.

74 Then began he to curſe him ſelfe and to ſweare, ſaying, I know not the mã. And immediately the cocke crewe.

75 And Peter remembred the wordes of Ieſu, which ſayd vnto him, Before the cocke crowe, thou ſhalt deny me thryſe, and went out, and t wept bytterly.

q The ennemies of God call a true confeſſion blaſphemie.

r They mocked him after this ſort, that he might not ſeme to be a Prophet, and ſo to tourne the peoples myndes frome him.

f An example of our infirmitie that we may learne to depende vpon God and not put our truſt in our ſelues.

t He was lyuely touched with repentance.

G

" This was one of their owne traditions, yf they had heard any Iſraelite blaſpheme.

Eſai. 50. c.

' The officers ſmite Chriſt with their roddes or litle ſtaues.

Mar 14. g. luk 22. f. iohn. 18. c

THE XXVII. CHAPTER.

Christe is deliuered vnto Pilate. Iudas hangeth him selfe. Christe is prononced innocent & yet condemned, and crucified among theeues. He dyeth, and is buried. Vvatchmen kepe the graue.

A

Mar. 15.a. luke 23.a. iohn.17.c.

V*Vhen the mornynge was come, all the chief Priestes, and the Elders of the people tooke counsel agaynst Iesus, to put hym to death.

2 And broght him bound, &"deliuered him vnto Pontius Pilate the Deputie.

"For they had no autoritie to condemne him.

3 Then whē Iudas whych betrayed hym, sawe that he was condemned, " he repented hym self, and broght againe the thirty peeces of syluer to the chief Priestes & Elders,

"Ouerlate repentāce bringeth to despaire.

4 Saying, I haue [a] synned betraying the innocent bloud. And they sayd, What is that to vs?"See thou to that.

"These hypocrites, laye the whole faute vpon Iudas.

5 And he cast downe the syluer peeces in the temple, and departed, and went * & hanged him self.

Actes.1.c.

6 And the chiefe Priestes toke the syluer peeces, and sayd, It is not [b] lawful for vs to put them into the treasure, because it is the price of bloude.

The fielde of bloude.

7 And they toke counsel, & boght with them a potters fielde, to bury " strangers in.

"For the Iewes thoght it a great offence to be buryed in the same place that the strangers were.

8 Wherfore, that fielde is called the fielde of bloude, vntyl this day.

Zach.11.c.

9 (Then was fulfylled that which was spoken by Ieremie the Prophet, saying, * And they toke thirty syluer peeces, the price of him that was valued, whome they boght of the chyldren of Israel.

a Althogh he abhorre his synne yet is he not displeased therwith, but dispiteth God and grudgeth against him.

b The hypocrites are full of conscience in a matter of nothing, but to shede innocent bloude they make nothing at it.

10 And they gaue them for the potters fielde, as the Lord appointed me.)
11 *And Iesus stode before the Deputie, & the Deputie asked him, saying, Art thou the kyng of the Iewes? Iesus sayd vnto hym, Thou sayest so.
12 And when he was accused of the chief Priestes, and Elders, he answered nothyng.
13 Then sayd Pilate vnto him, Hearest thow not how many thinges they laye against thee?
14 And he ānswered him to neuer a worde in so much, that the Deputie merueyled greatly.
15 And at that feast, the Deputie was wont to deliuer vnto the people a " prysoner, whom they would desire,
16 They had then a notable prisoner, called Barabbas.
17* When they were then gathered together, Pilate sayd vnto them, Whether wyl ye that I geue loose vnto you, Barabbas, or Iesus which is called Christe?
18 For he knewe wel, that for enuie they had deliuered him.
19 When he was set downe to geue iudgement, his wyfe sent to hym, saying, [c]Haue thou nothing to do with that iuste mā. For I haue suffered many thynges thys day in my dreame by reason of him.
20* But the chiefe Priestes and the Elders, had persuaded the people, that they shulde aske Barabbas, and shulde destroy Iesus.
21 Then the Deputie answered, and sayd vnto

B
Mar.15.a. luk.23.a. iohn.18.f.

"It was a tradition of the Iewes to deliuer a prisoner at Easter

Mar. 15.a. iohn.18.c.

c This was to the greater condemnation of Pilate, whome neither his owne knolage could teache, nor counsell of others, to defende Christs innocencie.

Mar. 15.a. luk.23.c. iohn.18.g. acte. 3.c.

C vnto them, Whether of the twayne wil ye that I let looſe vnto you? And they ſayd, [a] Barabbas.

[a] The commō people preferre the wicked to the righteous.

22 Pilate ſayd vnto them, What ſhal I do then with Ieſus which is called Chriſte? They all ſayd to him, Let him be crucified.

23 Then ſayd the Deputie, What euyl hath he done? And they cried the more, ſaying, Let him be crucified.

24 When Pilate ſawe that he preuayled nothing, but that more buſines was made, he toke water and waſſhed hys handes before the people, ſaying, I am innocent of the bloud of thys [d] iuſte perſon, take heed what ye do.

d Pilate beareth witnes that he is innocent, before he cōdemne him.

25 Then anſwered all the people, and ſayd, His [e] bloud be on vs, & on our chyldren.

e Yf his death be not lawfull, let the puniſhement fall on our heades and our childrens.

26 Then let he Barabbas looſe vnto them and ſcourged Ieſus, and deliuered hym to be crucified.

Mar.15.b. Luk.23.d. Iohn.19.a, 27 *Then the ſouldeours of the Deputie, toke Ieſus into the common hall, and gathered about him all the bande *of their compagnie*.

[a] To deride him becauſe he called him ſelfe a king.

28 And they ſtripped him, and put about him a [a] purple robe.

29 And platted a crowne of thornes, and put vpon his head, and a rede in his ryght hande: & bowed their knees before hym, and mocked hym, ſaying, God ſaue thee kyng of the Iewes.

30 And ſpitted vpon hym, and toke a rede, and ſmote hym on the head.

D 31 And when they had mocked him, they toke the robe from hym, and put his owne

rayment on hym, and led hym away to crucifie hym.

32 * And as they came out, they founde a man of Cyren, named Simon: him they compelled to beare Iesus crosse. *Mar.15.b. luk.23.d.*

33 * And when they came vnto the place called Golgotha (that is to say, The place of *dead mens* Sculles:) *Ioh.19.c.*

f It was a kynde of drincke to open the vaynes, and so to haſten his death, which was geuē him vpon the crosse.

34 They gaue him [f] vineger to drincke, mengled with gall. and when he had tasted therof, he would not dryncke.

35 When they had crucified him, they parted his garmentes and did caſt lottes: to fulfyl that which was ſpoken by the Prophet. * They deuided my garmentes among them, and vpon my veſture dyd caſt lottes. *Pſal.22.d. mar.15.c.*

36 And they ſate and watched hym there.

37 And they ſet vp ouer his head, the cauſe of his death written. [g] THIS IS IESVS THE KYNG OF THE IEWES.

g The maner then was to ſett vp a writing to ſignifie wherfore a man was executed: but here God gouerned Pilates hand to write otherwiſe then he thoght.

38* And there were two theeues crucified with him, one on the ryght hand, & another on the lyft. *mar.15.c. luke23.c.*

39 And they that paſſed by, reuyled hym, waggyng theyr heades:

40 And ſayyng, * Thou that deſtroyeſt the tēple, and buyldeſt it in three dayes, ſaue thy ſelfe, If thou be the Sonne of God, come downe from the croſſe. *Iohn.2.c.*

41 Likewyſe alſo the hye Prieſtes mockyng him, with the Scribes, Elders, and Phariſes, ſayd,

42 He ſaued other, and can not ſaue hym ſelfe: If he be the king of Iſrael, let hym now come downe from the croſſe, and we wil beleue him.

43 He

Pſal.22.b. wiſd.2.d.

43 *He [h] truſteth in God, let him deliuer him now, if he wil haue "him: For he ſayd, I am the Sonne of God.

44 That ſame alſo the theues which were crucified with him caſt in his teeth.

45 From the [i] ſyxt houre, was there darckenes ouer all the "lande, vnto the nynth houre.

46 And aboute the nynth houre, Ieſus cryed with a loude voyce, ſaying, *Eli, Eli, lamaſabacthani? that is to ſay, [k] My God, my God, why haſt thou forſaken me?

47 And ſome of them that ſtode there, when they heard that, ſayd, This man calleth for Elias.

48 And ſtrayght way one of them ran, & toke a ſponge, and filled it ful of vineger, and put it on a "rede, and gaue him to drincke.

49 Other ſayd, Let be, let vs ſee whether Elias wyl come and deliuer him.

50 And Ieſus cryed agayne with a loude voyce, and yelded vp the [l] goſt.

1.Chro.3.d.

51 And beholde, *the [m] vayle of the temple dyd rent in twayne, from the top to the bottome: and the earth did quake, & the ſtones dyd rent,

52 And graues dyd open, and many bodies of the ſainctes which ſlept, aroſe,

53 And came out of the graues after his reſurrection, and came into the "holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watchyng Ieſus, ſawe the earthquake, and thoſe thinges which happened, they feared greatly, ſaying, Of a ſurety, [n] this was the Sonne of God.

[h] This was a great tentation, to go about to take frome him his truſte in God, and ſo to bringe him to deſpaire.

[i] That was frome none tyl three of the clocke.

[k] Not withſtanding that he feeleth him ſelfe as it were wounded with Gods wrathe & forſaken for our ſynnes: yet he ceaſeth not to put his confidence in God, & cal vpon him.

[l] Voluntarely, after he had obeyed his Father in all thinges.

[m] Which ſignified an ende of all the ceremonies of the lawe.

[n] This iudgemēt of an heathē man was ſufficient to condēne the groſſe malice of the Iewes.

"Meaning by this Synechdoche thone of the theeues

"Of Iewrie, and the countrye there about.

"They mocked at Chriſtes prayer, as if it had bene in vayne.

" or, hyſſope ſtalke. Iohn. 19.e.

"Ieruſalem.

55 And many women were there, beholdyng him a farre of, which folowed Ieſus from Galile, miniſtring vnto hym.
56 Among which was Marie Magdalene, and Marie the mother of Iames and Ioſes, and the mother of Zebedes ſonnes.
57 * When the euen was come, there came a ° riche man of Arimathea, named Ioſeph, & man alſo had bene Ieſus diſciple.
58 He went to Pilate, and aſked the body of Ieſus. Then Pilate commanded the body to be deliuered.
59 And Ioſeph toke the body, and wrapped it in a cleane lynnen cloth:
60 And put it in his newe[p] tombe, which he had hewen out in a rocke, and rolled a great ſtone to the dore of the ſepulchre, and departed.
61 And there was Marie Magdalene, and the other Marie ſytting ouer againſt the ſepulchre.
62 The next day that folowed, the day of the [r] Preparatiō *of the Sabbath*, the hye Prieſtes, & Phariſes gat them ſelues to Pilate.
63 And ſayd, Syr, we remember, that this deceauer ſayd, whyle he was yet alyue, With in three dayes I wyl ryſe.
64 Commande therfore, that the ſepulchre be made ſure vntyl [e] [y] thyrd day, leſt peraduēture his diſciples come, and ſteale hym away, & ſay vnto the people, He is ryſen from the dead, & the laſt errour, ſhalbe worſe then the fyrſt.
65 Pilate ſayd vnto them, Ye haue watche men: Go and make it as ſure as ye can.
66 And they went, and made the ſepulchre [q] ſure [w] a watche, & ſealed [e] [y] ſtone.

G *Mar.15.d. luk.23.g. iohn 19.g.*

° And was ſo muche the more in danger by declaring him ſelfe to be Ieſus diſciple.

p Chriſts burying doth ſo muche more verifie his death & reſurrectiō.

[r] which was the day before the Sabbath.

q The more that men go aboute to ſubdue Chriſtes power, the more ſhewe they their owne malice, and procure to them ſelues the greater condemnation.

THE

THE XXVIII. CHAPTER.

The resurrection of Christe. The hye Priestes bribe the souldiers. Christ appeareth to his disciples, and sendeth them forth to preache, and to baptize. Promessing to them continual assistance.

A Bout ỹ later ende of the [a] Sabbath day, when the first day of the weeke began to dawne, Marie Magdalene, & the other Marie came to see the sepulchre.

Mar.16.b. luk.24.a. iohn 20.c.

2 And beholde, there was a great earthquake. For the [b] Angel of ỹ Lord descended from heauen, and came & rolled bake the stone frō the dore, and sate vpon it.

3 His countenance was lyke lyghtnyng, and his rayment whyte as snowe.

The watchemen were affrayed.

4 And for feare of hym, the kepers were astonyed, and became as dead men.

5 *But* the Angel answered, and sayd to the women, Feare ye not, for I know that ye seke Iesus which was crucified:

6 He is not here, for he is rysen, as he sayd: come, see the place where ỹ Lord was put.

B 7 And go quickly, and tel his disciples ỹ he his rysen from death: And beholde he goeth before you into Galile, there ye shal see him. Lo, I haue told you.

[a] He assureth them that it is so.

8 And they departed quickly from the sepulchre, with feare & great [c] ioye, & did runne to brynge his disciples worde.

9 And as they went to tel his disciples: Beholde, Iesus met them, saying, God saue you. And they came, & helde his feete and worshypped him.

10 Thē sayd Iesꝰ vnto thē, Be not affraied. Go & tel my brethren, ỹ they go into Ga-

a Here the Euangeliste reckeneth the natural day frome the sunne rysing, to his rising agayne, & not as the Iewes dyd which began to count at the first houre after the sunne sett.

b There were two, but it is a maner of speeche to vse the singuler nōber for the plural, and contrarie.

c Their ioye was mixt with feare both because of the Angels presence, & also for that they were not assured.

lile and there shal they see me.
11 When they were gone, behold, some C
of the kepers came into the citie, and shewed vnto the hye Priestes all the thinges that were happened.
12 And they gathered them together ✠
the Elders and toke counsel, & gaue large mony vnto the souldiers,
13 Saying, Say that his disciples came by nyght, & stole hym away whyle we slept.
14 And if this come before the Gouernour, we wyl pacifie him, & saue you harmelesse.
15 And they toke the monye, and dyd as they were taught. And this [d] saying, is noysed among the Iewes vnto this day.
16 Then the eleuē disciples went away in D
to Galile, into a mountayne, where Iesus had appointed them.
17 And when they sawe him, they worshipped him: but some douted.
18 And Iesus came and spake vnto them, saying, * All power is geuen vnto me in heauen, and in earth. *Hebr.1.b. chap.11.d. ioh.17.a. Mar.16.c.*
19 * Go therfore and teache all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Gost.
20 Teaching them to obserue all thynges, whatsoeuer I [e] commanded you. And lo, * I am with you alway, euen vntyl the [f] ende of the worlde. *Iohn. 14.b.*

THE

d An extreme vengeance of God wherby the Iewes were the more hardened.

e Men may not teache their owne doctrine, but what soeuer Christ hath taught thē, for he reserueth this autoritie to him selfe.

f By power, grace, & vertue of the holy Gost.

THE HOLY GOSPEL OF IESVS CHRISTE, VVRIT by sainct Marke.

* * *

THE FYRST CHAPTER.

The office, doctrine, and life of Iohn the Baptist. Christ is baptized and tempted, he preacheth, and calleth the fishers, Christe healeth the man wyth the vncleane spirite, helpeth Peters mother in lawe, clenseth the leper, and healeth diuers others.

A THE [a] BEgynnyng of the Gospel of Iesus Christe, the Sonne of God. 2 As it is writtē in the Prophetes, * Behold I send my "messenger before thy face, wc shal prepare thy way before thee.

a Christe begynneth the Gospel by the preaching of Iohn Baptiste.

Malac.3.a.

" In Greke, Angel, or ambassador.

3 *The voyce of one criyng in the wilder nes is, [b] Prepare the waye of ỹ Lord, make his pathes ſtrayght. *Eſa* 40.a. *iohn*.1.c. *luk*.3.a.

4 *Iohn dyd baptize in the wyldernes, & [c] preache the Baptiſme of amendemēt of life, for the remiſſion of ſynnes. *matth*.3.a Iohn baptizeth. *Mat*.3.a.

5 And all the land of Iurie, and they of Ieruſalem, went out vnto hym, and were all baptized of hym in the ryuer Iordan, confeſſing their ſynnes.

6 And Iohn was clothed with camels heare, and with a gyrdel of aſkyn about his loynes. And he did eat *locuſtes & wylde hony, *Leui*.11.c. *Mat*.3.c.

7 And *preached, ſaying, A ſtronger thē I cometh after me, whoſe ſhoes latchet I am not worthy to ſtoup downe, & vnloſe. *luk*.3.c. *iohn*.1.d.

8 Trueth it is, I haue *baptized you with [d] water, but he ſhal baptize you with the holy Goſt. B *Act*.1.a.2.a 15.c. 19.a.

9 *And it came to paſſe in thoſe dayes, ỹ Ieſus came from Nazaret *a citie* of Galile: and was baptized of Iohn in Iordan. *Mat*.3.d. *luk*.3.d. *iohn* 1.e

10 And aſſone as "he was come out of ỹ water, Iohn ſaw heauen "cleafte, in twaine, and ỹ holy Goſt deſcendyng vpon him lyke a doue. "Ieſus. "Or open. This was done for the cō firmation of Iohn & them that ſtode bye.

11 And there came a voyce from heauen. Thou art my deare [e] Sonne in whom I delyte.

12 *And immediatly the "Spirite drieueth him ſodenly into wyldernes. *Mat*.4.a. *luk*.4.a.

13 And he was there in the wyldernes forty dayes, and was [f] tempted of Satan: he was alſo with the wylde beaſtes, and ỹ Angels miniſtred vnto him. "The holy Goſt.

14 And *after Iohn was committed to priſon *Ioh*.4.f.

b Take awaye all lettes which might hinder him to come to you.

c He dyd both Baptize and preache, but preached firſt, and after baptized, as appeareth by Mat.3.a, ſo that thordre is here inuerted, which thinge is common in the Scriptures.

d He declareth how he is but the miniſter of the outward ſigne, and that it is Ieſus Chriſt that geueth the force & vertue.

e The father beareth witnes that Chriſt is the verie Sonne of God.

f Chriſt woulde be tempted to perſuade vs that he wil helpe thē that be tempted. Heb. 2.d.

prison, Iesus came into Galile, preaching
the Gospel of the [g]kyngdome of God,
15 And saying, The tyme is fulfilled, and
the kyngdome of God is at hand, Amende your liues, and beleue the Gospel.
Luk.5.a. 16 *As he walked by the sea of Galile, he
Simon & Andrew. sawe Simon, and Andrew his brother, casting a nette into the sea, (for they were fyshers.)
17 And Iesus sayd vnto them, Folowe me,
and I wyl make you to be [h]fyshers of mē.
C 18 And streight way, they forsoke their
nettes, and folowed him.
19 And whē he had gone a lytle further
James and Iohn. thence, he saw Iames the sonne of Zebede,
and Iohn is brother, euen as they were in
the shyppe mendyng their nettes.
20 And anone he called them: and they
left their father Zebede in the shyp [t]with his
hyred seruantes, and went their way after him.
21 And they entred into Capernaum, &
streight way on the Sabbath daye, he entred into the Synagoge and taught.
22 And they marueled at his learning:
Mat.7.d. *For he taught them as one that had pow
Luk.4.c. er, and [i] not as the Scribes.
23 And there was in their Synagoge a mā
vexed [t]with an vncleane spirite, & he cried,
24 Saying, Ah, what haue we to do with
thee, thou Iesus of Nazaret? Art thou
come to destroy vs? I knowe thee what
Exod. 28.f. thou art, euen that *holy one of God.
25 And Iesus rebuked him, saying, [k]Hold
thy peace, and come out of him.
26 And the vncleane spirite tare him, &
cried with a loude voyce, and came out

g By the which Gospel he wil rule & raygne ouer all.

h To drawe thē frome perdition.

i Whose doctrine was deade, and nothing sauored the spirite.

k Christ wolde not suffre the father of lyes to beare witnes to the trueth.

of hym.

27 And they were al amaſed, *in ſo muche* that they demanded one of another, ſaying, What thing is this? What [l] new doctrine is this? For he commandeth the foule ſpirites with power, and they obey him.

28 And immediately his fame ſpred abrode, throughout all the region borderyng on Galile.

29 *And forthwith, aſſone as they were come out of the Synagoge they entred into the houſe of Simon and Andrew, with Iames and Iohn. *Mat.8.b. luk 4.f.*

30 And Simons "mother in lawe, laye ſycke of a feuer: and anone they tolde him of her. "His wiues mother.

31 And he came and toke her by the hãd, and lyft her vp, and the feuer forſoke her by and by, and ſhe miniſtred vnto them.

32 And at euen when the ſunne was downe, they broght to hym all that were diſeaſed, and them that were poſſeſſed with deuils.

33 And all the citie gathered together at the dore. D

34 And he healed many that were ſycke of diuers diſeaſes. And he caſt out many deuyls, and [m] ſuffred not the deuyles to "ſpeake, becauſe they knewe him. " Saye, that they knewe him.

35 And in the mornyng very early, before daye Ieſus aroſe and went out into a ſolitarie place, and there prayed.

36 And Simon, and they that were with him folowed after him.

37 And when they had founde him, they ſayd

[l] They referre the miracle to the kynd of doctrine, & ſo maruell at it as a newe and ſtrange thinge.

[m] Chriſt woulde not haue ſuch witneſſes to preache him and his Goſpel. So Paule was offended that the Pythoneſſe ſhould teſtifie of him. Act. 16. d.

ſayd vnto him, All men ſeke for thee.
38 And he ſayd 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 Synagoges, throughout all Galile, and caſt the deuyls out.
Mat.8.a. luk.5.c. 40 *And there came a leper to him, beſe chyng hym, and kneled downe vnto hym, and ſayd to hym, If thou wylt, thou canſt make me cleane.
41 And Ieſus had compaſſion on hym, & put forth his hand, touched him, and ſayd to him, I wyl, Be thou cleane.
The leper healed. 42 And aſſone as he had ſpoken, immediately the leproſy departed from him, & he was made cleane.
43 And after he had geuen hym a ſtrayt [n] cōmandement, he ſent hym away forthwith.
44 And ſayd vnto him, See thou ſay nothyng to any man, but get thee hence, and ſhewe thy ſelfe, to the* Prieſte, and offer for thy clenſyng thoſe thinges which Moſes commanded, for a [o] teſtimonial vnto them.
45 But he aſſone as he was departed, began to tel many thinges, and to publiſhe the dede, *inſomuche* that Ieſus [p] coulde no more openly entre into the citie, but was without in deſert places. And they came to hym from euery quarter.

n Forbyddſghim to tel any man, be cauſe as yet his tyme was not comme to be knowen.

Leui.14.a. * It belonged to the Prieſt to knowe if a man were healed of the leproſie.

o To take all maner of excuſe frome them, and to condemne them of ingratitude.

[p] The preaſſe was ſo great, that he ſhould haue bene thronged to death. chap. 3.b.

THE II. CHAPTER.

He healeh the man of the palſey, calleth Leui the cuſtomer, eateth wyth open ſynners, and excuſeth hys diſciples, as touching

fasting, and keping the holy day.

AFter *a fewe* dayes, he entred into Capernaum agayn, & it was noyſed that he was in the "houſe.

2 And anone, many gathered together, *inſo much*, that now there was no rowme to receaue them, no, not ſo much as about the dore. And he preached the worde vnto them.

3 And there came vnto him, that broght one ſycke of the palſey, borne of foure men.

4 And becauſe they coulde not come nye vnto hym for preaſe, they vncouered the rofe of the houſe where he was. And when they had broken it open, they let downe the bed, wherin the ſycke of the palſey laye.

5 When Ieſus ſaw theyr fayth, he ſayd to the ſick of ye palſey, Sõne thy [a] ſynnes are forgeuen thee.

6 And there were certayne of the Scribes, ſyttyng there, & reaſonyng in their hartes,

7 Why doth this felow ſo blaſpheme? * Who can forgeue ſynnes, but God onely?

8 And immediately when Ieſus perceaued in hys ſpirite, that thus they thoght with them ſelues, he ſayd vnto them, Why reaſon ye theſe thinges in your hartes?

9 [b] Whether is it eaſyer to ſay to the ſicke of the palſey, Thy ſinnes are forgeuen thee: or to ſay, Aryſe, take vp thy bed, & walke.

10 And that ye may know, that the Sonne of man hath power in earth to forgeue ſinnes,

A *Mat.9.a. luk.5.d.*

"where he was wont to remayne.

B *Iob.14.a. eſa.43.d.*

a By theſe wordes Chriſt ſhewed that he was ſent of his father with autoritie to take awaye our ſynnes.

b Chriſt ſpeaketh according to their capacitie, who were ſo blynde that they wolde belieue nothing but that which they ſaw with their eyes, and therfore ſheweth his autoritie ouer the ſoule, by the power which he hath ouer the bodie.

ſinnes, he ſpake vnto the ſicke of the palſey.

11 I ſay vnto thee, Ariſe and take vp thy bed, and get thee hence into thine owne houſe.

12 And by and by he aroſe, toke vp his bed, and went forth before them all: inſomuche, that they were all amaſed, and glorified God, ſaying, We neuer ſawe ſuche a thinge.

Their owne cõſciences cauſe them to confeſſe the trueth.

Mat.9.a. luk.5.c.

13 *Then he went agayne vnto the ſea, and all the people reſorted vnto him, and he taught them.

14 And as Ieſus paſſed by, he ſawe [a] Leui the *ſonne* of Alpheus ſyt at the receyte of cuſtome, and ſayd vnto him, Folowe me. And he aroſe and folowed hym.

[a] Matthew called.

15 And it came to paſſe, as Ieſus ſate at meat *in his houſe*, many publicans and ſynners ſate at meat alſo with Ieſus, and his diſciples: for there were many that folowed him.

C 16 And when the Scribes and Phariſes ſaw him eat with publicans and ſynners, they ſayd vnto his diſciples, How is it, [t] y he eateth & drincketh with Publicans & ſynners?

17 And whẽ Ieſus heard that, he ſayd vn to thẽ, The whole haue no nede of the phiſition, but the ſycke. *I came not to call [e] y [c] ryghteous, but the ſynners to repentance.

1.Tim.1.c.

h He ſpeaketh of ſuche as perſuade them ſelues to be iuſte althogh they be nothing leſſe.

Mat.9.b. luk.5.f.

18 *And the diſciples of Iohn, and the Phariſes dyd faſt: and came & ſayd vnto him, Why do the diſciples of Iohn and of the Phariſes faſt, and thy diſciples faſt not?

19 And Ieſus ſayd vnto thē, Can the [d]chil
drē of the weddyng faſt, whiles the bride-
grome is with them? as longe as they haue
the bridegrome with them, they can not
faſt.

d Chriſt ſheweth that he wil ſpare his, and not burdē them before it be neceſſarie.

20 But the dayes wil come, when the bry
degrome ſhalbe taken frō them, and then
ſhal they faſt in thoſe dayes.

21 Alſo no mā ſoweth a peece [e] of newe & D
vndreſſed cloth in an olde garment, for
then that newe peece taketh away from [e]ȳ
olde, and ſo is the breache worſe.

e It properly ſignifieth newe clothe which as yet hath not paſſed the handes of the fuller.

22 In lykewyſe, no man powreth new wy
ne into olde veſſels. for if he do, the newe
wyne breaketh the veſſels, and the wyne
runneth out, and the veſſels are loſt. But
new wyne muſt be powred into new veſ-
ſels.

23 *And it chāced that he went through *Mat.12.a.*
the corne fieldes on the Sabbath day: and *luk.6.a.*
his diſciples as they went in their way, be
gan to plucke the eares of corne.

24 And [e]ȳ Phariſes ſaid vnto him, Behol
de, why do they on the Sabbath dayes, [e]ȳ
which is not lawful?

f He was alſo called Achimelech as his father was: ſo that bothe the father & the ſōne were called by bothe theſe names. 1.Chro.24.a. 2.Sa. 8.d,& 15.f,& 29.g. 1.kyn.2.e.

25 And he ſayd to them, Haue ye neuer
read what *Dauid dyd, whē he had nede, *1.Sa.21.b.*
and was an hungred, bothe he, and they [e]ȳ
were with him?

26 How he went into the houſe of God,
in the dayes of [f] Abiathar the hye Prieſt,
& dyd eat the ſhewe loaues, [e]ẅ were not
lawful to eat, but for the *Prieſtes onely:
and gaue alſo to them [e]ẅ were with him?

Exod.24.e. leui.8.f. & 24.b.

27 And he ſayd to them, The Sabbath was
[g]made for man, and not man for the Sab-
bath.

g Seeing the Sabbath was made for mans vſe, it was not mete it ſhoulde be vſed to his hinderāce and incommoditie.

28 Wherfore the Sonne of man is Lord, euen of the Sabbath day.

THE III. CHAPTER.

He helpeth the man wyth the dryed hand: choseth his Apostles: and casteth out the vncleane spirite, which the Phariseis ascribe vnto the deuil. The brother, sister, & mother of Christ.

A AND he entred agayne into the Synagoge, and there was a man which had a wythered hand.

Mat. 12. a. Luk. 6. a.

2 And they watched hym, whether he would heale him on the Sabbath day, ẏ they might accuse him.

3 And he said vnto the man which had the wythered hand, Arise, and stād in the myddes.

4 And he sayd to them, Whether is it lawful to do a good dede on the Sabbath day, or an euyl? to saue the lyfe, or to kyl? But they [a] held their peace:

5 And he loked rounde about on thē angerly, mournyng also for the hardenes of their hartes, & sayd to the man, Stretche forth thyne hād: and he stretched it out: & his hand was restored, euen as whole as the other.

[a] Christ is in such sort angrie with vs, that he pitieth vs & seketh to wynne vs.

[a] They helde their tōges of malice, for they woulde nether confesse nor denye.

6 And the Pharises departed, & strayght waye gathered a council with them that belonged to [b] Herode agaynst him, that they might destroye him.

[b] Althogh they hated one another deadly: yet this hindered them not to ioyne their malice to resiste Christe.

7 And Iesus auoyded with his disciples to the sea. And a great multitude folowed hym from Galile, and from Iurie,

8 And from Ierusalem, & from Idumea, and from by yonde Iordan, and they that dwelled about Tyre and Sidon, whē they

had heard what thinges he dyd, came vnto him in great nomber.

9 And he commanded his disciples, that B
a shyp should wayte on him, because of the people: lest they should thronge hym to death.

10 For he had healed many, insomuche, that they preased vpon hym, for to touche hym as many as had "plagues.

11 And when the vnclene spirites sawe him, they fel downe before hym, and cryed, saying, Thou art the Sonne of God.

12 And he sharpely chyd them, to thende they should not vtter hym.

13 *Then he went vp into a mountayne, & called vnto hym whom he would, & they came vnto him.

14 And he appoynted twelue that they should be with hym, & that he might send them to preache.

15 And that they myght haue power to heale sickenesses, and to cast out deuyls.

16 And he named Simon, Peter.

17 And he called Iames *the sonne* of Zebede, and Iohn, Iames brother, and called them C
"Boanerges, (which is to say,) ỹ sonnes of thunder.

18 And Andrew, and Philip, and Barthelmew, and Matthew, and Thomas, and Iames, the sonne of Alpheus, and "Thaddeus and Simon of Cane.

19 And Iudas Iscariot, whych also betrayed hym: and they came 'home.

20 And somuche people assembled together agayne, that they had not leasure somuche as to eat bread.

21 And when his kynesfolkes heard of it, they

" Or, scourges, meaning diseases.

Chap. 6. a. mat 10. a luk. 9. a.

" Banerges.

" Lebbæus, or Iudas.

' The disciples were now conuersant with Christ both at home and abroad.

they went out to [c]holde him: For they thoght he had bene beſyde him ſelfe.

22 *And the Scribes which came from Ieruſalem, ſayd, He hath * Beelzebub and through the chiefe of deuils caſteth out deuyls.

23 And he called them vnto him, & ſayd vnto them in ſimilitudes. How can Satan dryue out Satan?

24 For yf a realme be deuided againſt it ſelfe that realme can not endure.

D 25 Or if a houſe be deuided againſt it ſelfe, that houſe can not continue.

26 So yf Satan make inſurrection agaynſt himſelfe, and be deuided, he can not cōtinue, but is at an ende.

27 No man can entre into a ſtrong mans houſe, and take away hys goodes, except he fyrſt bynde that ſtronge man, and then ſpoyle his houſe.

28 * Verely I ſay vnto you, all ſynnes ſhal be forgeuen vnto the chyldren of men, & blaſphemie, where with they blaſpheme:

29 But he that [d] blaſphemeth againſt the holy Goſt, ſhal neuer haue forgeuenes, but is culpable of eternal damnation.

30 Becauſe they ſaid, He had an vncleane ſpirite.

31 *Then came his " brethern and mother, and ſtode without, and ſent vnto hym, and called hym.

32 And the people ſate about him, and they ſayd vnto him, Beholde thy mother and thy brethern ſeke for thee without.

33 And he anſwered them, ſaying, Who is my mother and my brethern?

34 And he loked round about on his di-

h.iii.

Mat.9.d, & 12.b. luk.11.b.

Mat.12.c. luk.12.b. 1.iob..5.d.

Mat.12.d. luk.8.c.

" or couſins.

c His kinſfolkes woulde haue ſhutt him with in doores, leſt any hatme ſhould haue chanced vnto him, which thing might haue turned to their diſpleaſure, if any tumulte had bene made. for ſome would haue made him a kinge. the Phariſes with others ſoght his life.

d which is when a man fyghteth againſt his owne cōſcience, and ſtriueth againſt the trueth which is reueiled vnto him: for ſuch one is in a reprobat ſenſe & cā not come to repentance.

sciples, which sate in cõpasse about hym, and sayd, Beholde my mother and my brethern.

35 For whosoeuer doeth the wyl of God, he is my brother, my syster, and mother.

THE IIII. CHAPTER.

By diuers parables of the seed, the lãpe, & the mustarde corne, Christ sheweth the stat of the kyngdome of God, he stylleth the tempeste of the sea which obeyed him.

AND he began agayn to teache by the sea side, and ther gathered vnto him much people, insomuch, that he entred into a shyp, and sate in the sea, and all the people was by the sea syde on the shore. A *Mat.13.a. luk.8.a.*

2 And he taught them many thynges in similitudes, and sayd vnto them in [a] "his doctrine.

3 Hearken to, Beholde, there went out a sower to sowe.

4 And it fortuned as he sowed, [b] ỹ some fel by the way syde, and the fowles of the ayre came and deuoured it vp.

5 Some fel on stony grounde, where it had not much earth: and by & by sprang vp, because it had not depth of earth.

6 But as sone as [c] ỹ sunne was vp, it caught heate, & because it had not rootyng, wythered away.

7 And some fel among the thornes, and the thornes grewe vp & choked it, so that it gaue no frute.

8 And some fel in good grounde, and dyd yelde frute that sprong and grew, and broght forth, some thyrty folde, some syxty folde, and some an hundred folde.

9 And

a It is called Christes doctrine either for that he was accoustumed to speake vnto thẽ by similitudes: or els because it had that vertue & maiestie that men could not denie but it came from heauen.

" Or, as he taught.

9 And he sayd vnto them, He that hath [b] eares to heare, let him heare.

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

Which are led by the Spirit of God.

11 And he sayd vnto them, To [a] you it is geuen to know [e] y mystery of the kyngdome of God: But vnto them that are [c] without, all thinges be done in similitudes.

B 12 *That they seeing, may see & not discerne: and they hearing, may heare, and not vnderstand: lest at any tyme they should tourne, & their synnes should be forgeuen them.

*Esa.6.c. mat.13.b. luk.8.b. iohn 12 f. act.28 f. rom.11.a.

13 And he sayd vnto them, Perceaue ye not this similitude? How then should ye vnderstand all other similitudes?

14 The sower soweth the worde.

15 And these are they that *receyue the seed* by the wayes syde, to whome the worde is sowen: and when they haue heard it, Satan commeth immediatly and taketh away the worde that was sowen in their hartes.

16 And lykewyse they that receyue the seed in stony ground, are they, which whē they haue heard the worde, atonce receaue it with gladnes,

17 Yet haue no rootes in them selues, and so endure but a tyme: and anone as trouble and persecution aryseth for the wordes sake, immediately they be offended.

18 And they that receyue the seed amōg the thornes, are suche as heare [e] y worde.

19 But the cares of this world, and the *disceitfulnesse of riches, & the lustes of

*1.Tim.6.d.

b For God doth not open all mens hartes tunderstand his mysteries.

c And are not of the nomber of the faithful, nether atteyne to the pith and substance, but only staye in the outwarde rynde & barke.

other thinges, entre in, & choke ỹ worde, and is made vnfruteful.

20 And thoſe that haue receyued ſeed in good grounde, are they ỹ heare the worde and receaue it, and bryng forth frute, *for* one *corne* thyrty, *for* another ſyxtie, *for* ſome an hundred.

d Chriſt ſetteth before their eyes the true patron of a Chriſtian life.

21 Alſo he ſayd vnto them, *Is d the candle "broght to be put vnder a buſſhel, or vnder the table, and not rather to be put on a candelſticke? *Mat.5.b. luk.8.c. & 11.c.*

e We may not take occaſion to do euil vnder colour to hyde our doynges, for all ſhal be diſcloſed at the length.

22 * e For there is nothinge ſo hyd, that ſhal not be opened: nether ſo ſecret, but ỹ it muſte come abrode. *Mat.10.c. luk.8.c, & 12.a*

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

f Yf you do your endeuour faithfully, ye ſhal be recō penſed iuſtely.

24 And he ſayd vnto thē, Take hede what ye heare, *With f what meaſure ye mete, it ſhalbe meaſured vnto you: & vnto you that heare, ſhal more be geuen. *Mat.7.a. luk.6.f.*

25 *For vnto him that hath, ſhal it be geuen, & from him that hath not, ſhalbe taken away, "euen that he hath. *Mat.13.b. & 25.c. luk.8.c. & 19.d.*

g Theſe two ſimilitudes following proue that althogh the kyngdome of God ſemeth to haue very litle appearēce or begynning: yet God doth increaſe it aboue mans reaſon.

26 And he ſayd, So is the g kyngdome of God, euen as if a man ſhould ſowe ſeede in the grounde.

27 And ſhould ſlepe and riſe vp nyght and day: and the ſede ſhulde ſpryng and grow vp, he not ware.

"That which he thinketh him ſelfe to haue.

28 For the earth bryngeth forth frute of her ſelfe, fyrſt the blade, then the eares, after that, ful corne in the eares.

Yf the miniſters do their duetie, God will gyue thincreaſe.

29 And aſſone as ỹ frute is broght forth, anon he thruſteth in the ſyckel, becauſe the harueſt is come.

30 *He ſayd, Moreouer where vnto ſhal we lyken the kyngdome of God? or with what *Mat.13.d. luk.13.d.*

what compariſon ſhal we compare it?
31 It is like a grayne of muſtarde ſeede, which when it is ſowen in the earth, is ꝑ leaſt of all ſeedes that be in the earth:
32 But after that it is ſowen, it groweth vp, and is greateſt of all herbes, & bereth great branches. ſo that the foules of the ayre may dwel vnder the ſhadow of it.
33 And with many ſuche ſimilitudes he preached the worde vnto them, as they were able to heare it.
34 And without ſimilitude ſpake he nothyng vnto them. But when they were aparte, he expounded all thinges to his diſciples.
Mat.8.c. *luk.8.c.* 35 *Now the ſame day when euen was come, he ſayd vnto them, Let vs paſſe ouer vnto the other ſyde.
D 36 And they left the people, & "toke him euen as he was in the ſhyp: and there were alſo with him other ſhyppes.
"And ſett for warde.
37 And there aroſe a gteat ſtorme of winde, and daſhed the waues into the ſhyp, ſo that it was ful.
38 And he was in the ſterne a [h] ſlepe on a pelowe: and they awoke him, and ſayd to him, Maſter, careſt thou not that we periſhe?
h Chriſt leauethvs ofte tymes to our ſelues both aſwel that we may learne to knowe our owne weackaes, as his mightie power
39 And he roſe vp, and rebuked the wynde, and ſayd vnto the ſea, Peace, and be ſtyl. And the wynde alayed, and there folowed a great calme.
40 Then he ſayd vnto them, Why are ye ſo fearful? "How is it ꝑ ye haue no fayth?
"Or, haue you not yet faithe?
And they feared excedyngly, and ſaid one to another, What felow is this, that both wynde and ſea obey him?

THE V. CHAPTER.

He chaseth the deuils out of the man into the swyne. Healeth a woman frō the bloudy yssue. And rayseth the captaynes daughter.

AND they came ouer to the other syde of the sea into the country of the Gadarenites. A *Mat.8.d. luk.8.d.*

2 And when he was come out of ỹ ship, there met him out of the graues, a mā possessed of an vncleane sprite:

3 Which had his abyding amōg the graues: And no man coulde binde him, no, not with cheynes. The man possessed with a deuil.

4 Because that whē he was often bound with fetters and cheynes, he plucked the cheynes a sondre, and brake the fetters in peeces: nether could any man tame him.

5 And alwayes bothe nyght and day he cried in the mountaynes, and in the graues, and stroke him selfe sore against stones.

6 And when he espyed Iesus a farre of, he ranne and worshypped him.

7 And cried with a loude voyce, and sayd, [a] What haue I to do with thee Iesus ỹ Sonne of the moste hyest God? "I require thee *in the name* of [b] God, that thou torment me not. "Or adiure thee to swere by God.

8 (For he said vnto him, Come out of the man thou foule sprite.)

9 And he asked him, What *is* thy name? and *he* answered saying, My name *is* [c] Legion, for we are many.

10 And he prayed him instantly, that he would not send them away out of the countrey.

11 And there was there in the mountaynes.

a The deuil is constrained to cōfesse Iesus Christ: & yet ceaseth not to resist him.

b He abuseth the name of God, to maynteyn his tyrannie.

c A Legion conteyned aboue 6000 in nomber.

nes a great hearde of ſwyne, feedyng.
12 And all the deuyls beſoght hym, ſaying, Send vs into the hearde of ſwyne, that we may entre into them.
13 And anon Ieſus gaue them leaue. And the vnclene ſpirits went out and entred into the ſwyne: and the hearde ran headlyng from the hye bancke into the ſea. (They were about, two thouſand ſwyne) and they were drouned in the "ſea.
14 And the ſwyneheardes fled & toulde it in the citie, and in the countrye: & they came out for to ſee what had happened.
25 And come to Ieſus, & ſee him that was vexed with the fiende, & had the Legion, ſyt both clothed, and in hys ryght mynde and were afraide.
16 And they that ſaw it tolde them, how it had happened to hym that was poſſeſſed with the deuyl: and alſo of the ſwyne.
17 Then [d] they began to pray hym, that he woulde "depart from their coaſtes.
18 And when he was come into the ſhyp, he that had the deuyl, prayed him that he myght be with him.
19 Howbeit, Ieſus would not ſuffre him, but ſayd vnto him, Go home to thy houſe, and friendes, and [e] ſhewe them what great thinges the Lord hath done vnto thee, and how he hath had compaſſion on thee.
20 And he departed, and began to publiſhe in "Decapolis, what great things Ieſus had done vnto hym, and all men dyd marueyl.
21 And whē Ieſus was come ouer agayne by ſhyp vnto ȳ other ſyde, much people gathered to hym, & he was nye vnto the

The deuills entre into the ſwyne.

" Or in the Lake.

" The wordelinges more eſteme their ſwyne, then they do Ieſus Chriſt.

d Marke how goods and worldely reſpects let mē to receyue Chriſt.

e We muſt declare vnto others the benefites which God ſheweth towardes vs, that therby they may gyue him praiſe & glorie.

C

" Or, in the countrey of the ten Cities.

sea.

22 *And beholde, there came one of the rulers of the Synagoge, whose name was Iairus: and when he sawe him, he fel downe at is feete. *Matth.9.c* *luk.8.f*

23 And besoght him greatly, saying, My litle daughter lyeth at poynt of death, *I prayethee* that thou wouldest come and laye thy handes on her, that she may be deliuered of her disease, and lyue.

24 Ther he went with him, & muche people folowed hym, and thronged him.

25 (And there was a certayne woman, which was diseased of an yssue of bloud twelue yeres.

26 And had suffred many thinges of many phisitions, and had spent all that she had, & felt none amendement at all, but wexed worse and worse.

27 When she had hearde of Iesus, she came in the prease behynd hym, & [f] touched his garments: For she saide,

28 If I may but touche his clothes I shal be whole.

29 And straygh t way "the course of her bloude was dryed vp, and she "felt in her body, that she was healed of that "plague.

30 And immediately when Iesus dyd knowe in hym self, the vertue that went out of hym, he tourned him rounde about in the prease and sayd, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seeist the people thrust thee, & yet askest Who dyd touche me?

32 And he loked round about, for to see her

[f] Her faith broght her to Christ and moued her to approche nere vnto him: and not a superstitious opinion, to attribute any vertue to his garment.

"Or, fountayne.
"Or knewe.
"Or, scourge

her that had done that thing.
33 The woman feared and trembled, for she knewe what was done with in her, and she came and fel downe before hym, and tolde hym the verie truth.
34 And he sayd to her, Daughter, thy fayth hath made thee whole, go in peace, and be whole of thy "plague.)

"Or, scourge.

D

35 *Whyle he yet spake, there came from the *same* ruler of the Synagoges house, *certayne* which sayd, thy daughter is dead: why diseasest thou the Maister any further.

*Matt. 9. c. Luk. 8. g.

36 Assone as Iesus heard that worde spoken, he sayd vnto the ruler of the Synagoge, Be not afrayde, onely beleue.
37 And he suffered no man to folowe hym more then Peter and Iames, and Iohn, *the* brother of Iames.
38 And he came vnto the house of the ruler of the Synagoge, and sawe the wonderyng, and them that wept and wayled greatly.
39 And went in, & sayd vnto them, Why make ye this a do, and wepe? The childe is not [g] dead, but slepeth.

[g] He ment she was not dead, because she shoulde incontynently be restored agayne to life.

40 And they "laught hym to scorne: but he put them all out, and toke the father and the mother of the mayden, and "them that were with hym, and entred in where the mayden laye.

"For they had no hope to see her lyue agayne.
"His three disciples.

41 And toke the mayden by the hand, and sayd vnto her, Talitha cumi, which is by interpretatiō, Mayden, I say vnto thee, aryse.
42 And straygh the mayden arose, and went on her fete: for she was of the age

of twelue yeres: and they were astonied at it out of measure.

43 And he charged them straytely that no man shoulde knowe of it, and commanded to geue her meat.

THE VI. CHAPTER.

How Christ and his Prophetes are receyued in their owne Coũtrie, The apostles cõmissiõ, Sondrie opinions of Christ, Iohn is put to death, and buryed, The fiue loues, & two fisshes Christ walketh on the water, & healeth many.

AND* he departed thence, and came into his owne country, & his disciples folowed him. *Mat.13.k. luk.4.c.*

2 And when the Sabbath day was come, he began to teach in the Synagoge: and many that heard hym were astonyed, & sayd, From whence hath he these thynges? and what wysedome is this that is geuen vnto him, y^t^ euen such vertues are wrought by his handes. Christ is neglected of his friendes.

3 Is not this the carpenter Maries sonne, the " brother of Iames and Ioses, and of Iuda and Simon? and are not hys systers here with vs? And they were [a] offended in hym. " Or cosyne.

4 And Iesus sayd vnto them, A* Prophet is not despised but in his owne countrey, and among his owne kynne, and in his owne house. *Mat.9.d. & 10.a. luk.13.c. & 9.a. Chap.3.b.*

5 And [b] he " could there shewe no miracles, but layd his handes vpon a fewe sycke folke, and healed *them*. " That is, he wolde not.

6 And he marueyled at their vnbeliefe: and went about by the townes that lay on euery syde, teachyng.

a That which ought to moue thẽ to come to Christ, causeth them to go backe frome him.

b Lacke of faith maketh vs vnhable to receyue Gods benefites.

7 * And

B 7 *And he called the twelue, and began
Mat.10.a. *Luk.9.a.* to send them two and two, and gaue them power ouer vnclene Spirits.
Chap.3.b. 8 And cõmanded them, that they should take nothyng to carye in their iorney, saue a rod only: nether [c] scrip, nether bread, nether mony in their purses.

[c] Christ onely forbyddeth them to carie any thing which might be burdenous, or hinder their message.

[a] Which were a kynde of light shoes.

9 But should be shod with [a] sandales. And that they shoulde not put on two coates.
10 And he sayd vnto them, Whersoeuer ye shal entre into a house, there abyde tyl ye departe [d] thence.

[d] He forbiddeth curiositie in changing their lodgynges in this their speady message.

Act.12.b. *mat.10.b.* *luk.9.a.* *act.13.g.* 11 *And whosoeuer shal not receaue you, nor heare you, when ye departe thence, [e] shake of the dust that is vnder your feete, for a witnes vnto them: Verely I say vnto you, It shalbe easyer for Sodome, or Gomorrha at the day of iudgement, then for that citie.

[e] In token of execration, and of the horrible vengeance of God which shall light vpon them.

12 And they went out and preached, that *men* should amende their lyues.
13 And they cast out many deuyls. And *Iam.5.e.* they *ãnoynted many that were syck, with [f] oyle, and healed them.

[f] The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gyft of miracles ceasing, the ceremonie is to no vse.

14 And kyng Herode heard *of hym*, for hys name was spred abrode & sayd, Iohn Baptist is risen agayne frõ death, & therfore miracles are wroght by hym.
15 Other sayd, It is Elias: & some sayd, It is a Prophet, or [a] one of the Prophetes.

[a] Of the olde Prophetes.

Luk.3.d. 16 *But when Herode heard of hym, he sayd, It is Iohn whom I beheaded, he is [g] ryssen from death agayne.

[g] They had thẽ this common error that they thoght the soules being departed out of one bodie went straight into an other.

C 17 For Herode him selfe had sent forth, and had taken Iohn, and bound him, and cast him into prison for Herodias sake, which was his brother Philippes wyfe,

Why Iohn is imprisoned.

becauſe he had maried her.

18 For Iohn ſayd vnto Herode, * It is not *Leuit.18.b.* [h] lawful for thee to haue thy brothers wy- *&.20.c.*
fe.

h The libertie that Iohn vſed to reproue vice without acception of perſonne.

19 So that Herodias ſoght all occaſion againſt hym, and would haue kylled hym, but ſhe could not.

20 For Herode feared Iohn, knowyng [y] he *was* a iuſt man, and an holy, and gaue hym reuerence, and when he hearde hym, he did many thynges, and [i] heard him gladly.

Herode is proued by Iohn.

i Such is the nature of Gods worde, that it compelleth the verie tyrants to reuerence it. As no dout the kynge had ſome good motions, but the ſeed fell in ſtonie places & ſo toke no rote.

21 But when a conuenient day was come, Herode on hys byrth day made a ſupper to the Lordes, Captaines, and chief eſtates *Gene.40.c.* of Galile.

22 And the daughter of the ſayd Herodias came in and danced, and pleaſed Herode, and them that ſat at bourd together. Then the kyng ſayd vnto the mayde, Aſke of me what thou wylt, and I wyl geue it thee.

what inconuenience commeth by wanton dancinge.

23 And he ſware vnto her, Whatſoeuer thou ſhalt aſke of me, I wyl geue it thee, euen vnto the one halfe of my kyngdome.

24 * But ſhe went forth, and ſayd to her mother, What ſhal I aſke? And ſhe ſayd, *Matt.14.a.* Iohn Baptiſtes head.

25 Then ſhe came in ſtrayght way [w] haſt vnto the kyng, and aſked, ſaying, I wyl that thou geue me euen now in a charger, the head of Iohn Baptiſt.

26 And the kyng was verie ſory, how beit, for his othes ſake, and for their ſakes which ſat at ſupper alſo, he would not put her beſyde her purpoſe. D

27 And immediatly the kyng ſent the hang-

hangman, and gaue charge that his head should be broght. And he went and beheaded him in the pryson.

28 And broght his head in a charger, and gaue it to the [n] mayden, and the mayden gaue it to her mother.

29 And when his disciples heard of it, they came and toke vp his [o] body and put it in a tombe.

30 *And the Apostles gathered them selues together to Iesus, and tolde hym all thynges, both what they had done and what they had taught.

31 And he sayd vnto them, Come [illegible] into the [illegible] dernes, [k] and reste a whyle. For there were many commers and goers, that they had not leasure, so muche as to eat.

32 So they went by shyp out of the way into a [illegible] place.

33 But the people spyed them when they departed: and many knewe hym, and ranne a fote thither out of all cities, and came thither before them, and came together vnto him.

34 *And Iesus wēt out, & saw muche people, and had compassion on them, because they were like [l] shepe which had no shepehearde. And he began to teache thē many thynges.

35 *And when the day was now farre spēt, his disciples came vnto him, saying This is a desert place, and now the day is farre passed.

E

36 Let them depart, that they may go into the villages & townes about and bye them bread: for they haue nothing to eat.

[n] Iosephus calleth her name Salomen, the daughter of Philippe, and Herodias.

[o] Or, carkays.

Matt. 14. b. luk. 9. c. Thapostles rendre count of their message.

k Christ beareth with thinfirmitie of his seruants and bringeth them to quietnes.

Matt. 9. d. & 14. b.

l This declareth that there was a horrible disordre among that people for lacke of preaching Gods woorde.

Matt. 13. b. luk. 9. b. iohn. 6. a.

37 But he answered, and sayd vnto them, Geue ye them to eat. And they sayd vnto hym, Shal we go and bye [m] two hundreth penyworth of bread, & geue them to eat?
38 But he sayd vnto them, How many loues haue ye? Go and loke. And when they knewe, they sayd, Fyue and two fysshes.
39 And he enioyned them, to make them al syt downe by [o] companies vpō the grene grasse.
40 Then they sate downe here a [n] rowe, & there a rowe, by hundreds, and by fyfties.
41 And he toke the fyue loues, and the two fisshes, and loked vp to heauen, gaue thankes, and brake the loues, and gaue them to his disciples to sett before them, & the two fishes he deuided among them all.
42 So they dyd all eat, and were satisfied.
43 And they toke vp twelue baskettes ful of the fragmentes: and some leauinges of the fysshes.
44 And they that had eaten, were about fyue thousand men.
45 And strayghtway he caused his disciples to go into the shyp, & to go ouer the water before vnto Bethsaida, whyle he sent away the people,
46 Then assone as he had sent them away, he departed into a mountayne to pray.
47 *And when euen was come, the shyp was in the myddes of the sea, and he alone on the lande.
48 And he sawe thē troubled in rowyng, for the wynde was contrary vnto them, and about the fourth [p] watche of the nyght,

m Which is about fyue ponnde sterlyng.

n The Greeke worde signifieth suche beddes as are made in a gardein, so that the companye which were there sett, might seme as rowes or orders of beddes in a gardeyn.

o Or by table fulls: for in euerie raucke were as many as a table could hould.

Thankes geuing.

F

Mat.14.c. iohn.6.b.

p Which was about two or three houres before day.

nyght, he came vnto them, walkyng vpon the sea, and would haue passed by them.
49 And when they saw him walking vpō the sea, they supposed it had bene a spirit, and cried out.
50 For they al saw him, & were afrayde. And anone he talked with them, and sayd
G vnto them, Be [p] of good chere, it is I, be not afraide.
51 Then he went vp vnto them into the ship, and the wynd ceased, and they were sore amased in them selues beyonde measure, and marueyled.
52 For they remembred not the loues, because their hartes were hardened.
53* And they came ouer, and went into the lande of Genesaret, and arryued.
54 When they were come out of the ship, straight they knewe hym.
55 And ranne forth throughout all the region round about, and began to carye hither and thither in beddes all that were sycke, where they heard tel that he was.
56 And whither soeuer he entred into townes, cities, or countrey, they laydtheir sycke in the [r] stretes, and prayed him that they might touche, and it were but the [q] edge of his vesture. And as many as touched hym, were safe.

p Christ assureth his, and maketh them bolde, both by his worde, and mightie power.

*They had forgotten the miracle which was wroght with the fyue loues. *Mat.14.d.*

[r] Or, markets

q Not for any suche vertue that was in his garmēt, but for the confidence which they had in him.

THE VII. CHAPTER.

The disciples eat wyth vnwasshen handes, The commandement of God is transgressed by mans traditions, Of the woman of Syrophœnissa, The healing of the dōme, & how the people praise Christ.

THen * gather vnto him the Phariſes and certeyn of the Scribes which came from Ieruſalem. A *Matt.15.a.*

2 And when they ſawe certayne of his diſciples eat meat with " commen [a] handes (that is to ſay,) with vnwaſſhen hãdes, they complained.

[a] The Phariſes woulde not eate with vnwaſſhen handes becauſe they thoght that the common handeling of thinges fylthied them.

" Or, fylthie.

3 For the Phariſes, and all the Iewes, except they waſhe their handes " oft, eat not: holding harde the traditiõ of the Elders.

They made holines to ſtand in waſſhing of handes.

" Or, contentiouſly, ſtryuing to waſhe beſt.

4 And *when they come* from the market, except they waſhe, they eat not. And many other thynges there be, which they haue taken vpon them to obſerue, as the waſſhynge of cuppes, " pottes, of braſen veſſels, and of tables.

Mans traditions.

" Litle pottes, ſome what more in quãtitie then a wyne pynte.

5 Then aſked hym the Phariſes and Scribes, why walke not thy diſciples accordyng to the tradition of the Elders, but eat " meat with vnwaſſhen handes?

B

" Or, breade.

6 He anſwered and ſayd vnto them, Oh, * Eſai hath Prophecied well of you hypocrites, as it is written, This people honoreth me with their [b] lippes, but their hart is farre from me: *Eſai.29.b.* *matt.15.b.*

[b] With an outwarde ſhew.

7 In vayne they worſhyp me, teaching for doctrines the [c] commãdemẽts of men.

[c] Whoſoeuer teacheth any doctrine but Chriſts, is a falſe worſhipper.

8 For ye laye the commandement of God aparte, and obſerue the tradition of men, as the waſſhynge of pottes and of cuppes, and many other ſuche lyke thynges ye do.

9 And he ſayd vnto them, *Verie* wel ye caſt aſyde the commandement of God, to mayntayne your owne tradition. *Exod.20.b.* *deut.5.b.*

10 For Moſes ſayd, * Honour thy father *ephe.6.a.*

and

Exod.21.c. and thy mother:&, * Whosoeuer shal cur-
leuit.20.b. se father or mother, let hym [d] dye the
prou.20.b. death.

11 * But ye say, If a man say to father or mother, Corban, (that is gyft) that *shall come* from me, thou shalt be holpen *ther by: it is sufficient.*

12 And so ye suffre hym no more to do oght for his father, or his mother:

13 Makyng the worde of God of none effect, through your owne tradition which ye haue ordeyned. And many suche thynges ye do.

Matt.15.l. C 14 * And he called al the people vnto hym and sayd vnto them, Hearken vnto me euery one of you, and vnderstand.

15 There [e] is nothyng without a man, that can defyle hym, when it entreth into hym: but those thynges which procede out of him, are those which defyle the man.

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

17 And when he came into a house away from the people, his disciples asked him of the similitude.

18 And he sayd vnto them, What, are ye without vnderstandyng also? Do ye not knowe, ỳ whatsoeuer thing from without entreth into a man, it can not defyle him?

19 Because it entreth not into his hart, but into the belly, and goeth out into the draught, that purgeth out all meates.

20 Then he sayd, That defyleth a man which cometh out of a man.

d That is without any hope of pardon.

e There is no outwarde or corporall thinge which entreth into man that can defyle him: meaning chiefely of meats, which if they be take excessiuely, it commeth of the inordinate lust of the hart, and so the luste is euell.

21* For from within, euen out of the hart of men, procede euyl thoghtes, aduoutries, fornication, murther,

Gen. 6. a. & 8. d.

22 Thefte, couetousnes, wickednes, desceite, " vnclennes, and a ' wicked eye, backbiting, pryde, foliſhnes.

" Or, wantonnes. ' Enuie.

23 All theſe euyl thynges come from within, and defyle a man.

24* And from thence he roſe, and went into the borders of Tyre and Sidon: and entred into an houſe, and would that no man ſhould haue knowen: but he could not be hydd.

Matt. 15. c.

25 For a certayne woman whoſe daughter had a foule ſpirit, hearde of him, and came and fell at his feete.

26 (The woman was a Greeke, out of Syrophæniſſa) and ſhe beſoght him that he would caſt out the deuyl out of her daughter.

The Cananite.

D

27 And Ieſus ſayd vnto her, Let the [f] chyldern fyrſt be fed: for it is not mete to take the chylderns bread, and caſt it vnto [g] whelpes.

[f] Meaning the Iewes, to whom the promeſſes were firſt made.

[g] The Iewes toke ſtrangers no better then the dogges, and therfore Chriſt ſpeaketh according to their opinion.

28 She anſwered and ſayd vnto him, Truth it is Maiſter, for in deed, the whelpes eat vnder the table, of the chylderns crommes.

She aſketh but the poore crommes, & not the childernes bread.

29 Then he ſayd vnto her, For this saying go thy way, the deuyl is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhe founde the deuyl departed, and her daughter lying on the bed.

31 And he turned agayne frō the coaſtes of Tyre and Sidon, and came vnto the ſea

of Galile,

of Galile, through the myddes of the coastes of Decapolis.

32 And they broght vnto him, one that was deafe, and stambbred in his speach, and prayd hym to put his hand vpon him.

33 And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tongue:

34 And loked vp to heauen, and syghed, and sayd vnto him, Ephphatha, that is to say, Be opened.

35 And straygh t way his eares were opened, and the string of his tongue was loosed, and he spake playne.

36 And he commanded them, that they should tel no man. But howmuch soeuer he forbad them, so muche the more they published it:

37 And were beyonde measure astonied, saying, *He[h] hath done all thinges wel, he maketh both that the deafe can heare, ād the domme speake.

Gen.1.d. eccle.39.

h As if they wolde saye, besydes al the miracles that he hath done, euen this now declareth that what soeuer he doth, is verie wel.

THE VIII. CHAPTER.

The miracle of the seuē loues, The Pharises aske a signe, The leuē of the Pharises, The blynde receaueth hys syght, He was knowē of his disciples, He reproueth Peter, and sheweth how necessarie persecution is.

A IN those dayes, when there was a very great company, and had nothyng to eat, Iesus called his disciples to him, and said vnto them,

Mat.15.d.

2 I haue [a] compassion on the people, because they haue now bene with me three dayes, and haue nothyng to eat.

With 7. loues 4000 mē are satisfied.

3 And if I should send thē away fasting to

a Christ prouideth for his whe they seme to be destitute & forsaken

their owne houſes, they would faynt by ȳ way. For diuers of them came from farre.
4 And his diſciples anſwered hym Where ſhould a man haue [b] bread here in the wyldernes to ſatiſfie theſe?
5 And he aſked them, How many loues haue ye? They ſayd, Seuen.
6 Then he ſignified to the people to ſyt downe on the grounde: and he toke the ſeuen loues, gaue thankes, brake, and gaue to his diſciples to ſet before them: and they dyd ſet them before the people.
7 And they had a few ſmal fyſhes: and when he had geuen thankes he commanded them alſo to be ſet before them.
8 And they dyd eat, and were ſuſiſed, & they toke vp of ȳ brokē meat that was left ſeuen baſkettes ful.
9 And they ȳ had eaten were about foure thouſand: and he ſent them away.
10 *And anone he entred into a ſhyp w̄ his diſciples, and came into the parties of [c] Dalmanutha.
11 And the Phariſes came forth, and began to diſpute with hym, ſeekyng of him a ſigne from heauen, and temptyng hym.
12 Thē he [d] ſyghed diepely in his ſpirite, and ſayd, Why doth this generation ſeke a ſigne? Verely I ſay vnto you, [e] if a ſigne ſhal be geuen vnto this generation.
13 And he left them, and went into the ſhip agayne, & departed ouer the water.
14 *And they had forgottē to take bread, nether had they in the ſhyp with thē more then one lofe.
15 And he charged thē, ſaying, Take hede, and

b Yf bread were ſo harde to come by, it ſemed vnpoſible to obteyne other meat.

Thankes geuing.

B *Mat.15.d.*

c Which was nere to Bethſaida, betwixt the lake of Genneſaret and mount Thabor.

Chriſt goeth about by ſharpenes of ſpeache to ſaue them frō wilful deſtruction.

d Oh the incomprehenſible loue of our Chriſt: how longe ſhal we abuſe his great mercies?

e As if he wolde ſay, If I ſheue thē any ſigne, let me be a lyar and deceyuer.

Mat.16.a.
luk.12.a.

and beware of the f leuen of the Phariſes, and of the leuen of Herode.

16 And they reaſoned amõg them ſelues, ſaying, We haue no bread.

17 And when Ieſus knewe that, he ſayd vnto them, Why reaſon you thus becauſe ye haue no bread? perceaue ye not yet, nether vnderſtand? Haue ye your hartes yet blynded?

18 Haue ye eyes and ſee not? and haue ye eares and heare not? Do ye not remembre?

Iohn 6.a. 19 *When I brake the fyue loues among fyue thouſand, how many baſkettes ful of broken meat toke ye vp? They ſaid vnto hym, Twelue.

20 And when I brake ſeuen among foure thouſand, how many baſkettes of the leauinges of broken meat toke ye vp? They ſayd, Seuen.

C 21 Then he ſayd vnto them, g How is it, that ye vnderſtand not?

22 And he came to Bethſaida, and they broght a blynde man vnto him, and deſired hym to touche hym.

23 Then he toke the blynde by the hand, and led hym out of the towne, and ſpit in his eyes, and put his handes vpon hym, & aſked hym whether he ſawe oght.

24 And he loked vp and ſayd, I ſee men: For I ſee them walke, as they were trees.

25 After that, he put his handes agayne vpon his eyes, and made hym loke *agayne*. And he was reſtored to his ſight, and ſawe euery man a farre of and clearely.

26 And he ſent him home to his houſe, ſaying, Nether go into the village, nor tel

f He willeth the to beware contagious doctrine and ſuche ſubtile practiſes as the aduerſaries vſed to ſuppreſſe his Goſpel.

g Chriſt reproueth them becauſe theyr myndes are as yet vpõ the material leuen, notwithſtanding they had prouen by diuers miracles that he giue them their daylie bread.

it to any in the village.

27 *And Iesus wēt out and his disciples into the villages, that belonge to the citie called Cæsarea Philippi. And by the way he asked his disciples, saying, Whom do men say that I am?

Mat.16.c. luk.9.c. iohn.6.g.

28 And they answered, Some say ỹ thou art Iohn Baptist: some say Elias: and some, one of the Prophetes.

29 And he sayd vnto them, But whom say ye that I am? Peter answered and sayd vnto him, Thou art very [h] Christe.

[h] He that is the annoynted of God & fulfilled with all grace for mans salvation.

30 And he sharpely [i] charged them that they should tel no man *of it*.

[i] Differring it to a more commodi^e tyme, lest sodeyn haste should rather hinder then forther the mysterie of his cōming.

31 Then he began to teache them, how ỹ D
the Son of man must suffre many thynges and should be reproued of the Elders, and the Priestes, and Scribes, and be kylled, and with in three dayes ryse agayne.

32 And he spake that thing playnely. Then Peter toke hym asyde, and began to chyde hym.

33 But he tourned about, & loked on his disciples, and rebuked Peter, saying, Go backe from me [k] Satan: for thou saverest not the thinges of God, but the thinges of men.

[k] Aduersarie or ennemie, because he dyd as muche as in him laye, to pul him frō obeying God.

34 And he called the people vnto him, with his disciples also, & sayd vnto them, *Whosoeuer wyl followe me, let him forsake hym selfe, and take vp his crosse, & followe me.

Mat. 16.d. & 10.d. luk.9.g. & 14.f.

35 For whosoeuer wyl saue him selfe, shal lose him selfe. But whosoeuer shal lose him selfe for my sake and the Gospels, the same shal [l] saue him selfe.

[l] For mortalitie and corruption, he shal receyue immortalitie & parfection.

36 For

36 For what shal it proffit a man, if he should wynne all the world, and be condemned to paye his soule?
37 Or els, what shal a man geue to redeme his soule agayne?
38 Whosoeuer therfore shal be ashamed of me, and of my wordes, among this aduouterous and synful generation, of him shal the Sonne of man be ashamed also, when he commeth in the glorie of his father with the holy Angels.

THE IX. CHAPTER.

The transfiguration, The lunatike is healed, The force of prayer & fasting, Of the death & resurrection of Christe, The disputation who should be the greatest, Offences are forbidden.

A AND he sayd vnto thē, Verely I say vnto you, there be some of them ỹ stādde here, which shal not taste of death, tyl they haue seene the [a] kingdome of God come with power.

Mat.16.a. luk 9.c.

2 * Six dayes after, Iesus toke Peter, Iames, and Iohn, & led them vp into an hye mountayne out of the way alone, and he was transfigured before them.
3 And his rayment dyd [b] shyne, and was made very whyte, euen as snowe, so whyte as no fuller can make vpon the earth.
4 And there appeared vnto them Elias with Moses: and they talked with Iesus.
5 And Peter answered, and sayd to Iesus, Master, here is good beyng for vs, let vs make also three tabernacles, one for thee one for Moses, and one for Elias.
6 And [c] yet he wist not what he sayd: for they were afrayd.

a The preaching of the Gospel receyued and increased: he spake this to confort them, & that they should not thinke they trauelled in vayne.

b Christ sheweth his maiestie so farre as their infirmities were able to comprehend it.

c He measured this vision according to his owne capacitie, not considering thende therof.

7 And there was a cloud ẏ ſhadowed thē, B
and a voyce came out of the cloud, ſaying,
*Thys is my deare Sonne, heare him. *Matth.3.d,*
8 And ſodenly they loked round about, *& 17.b.*
& ſawe no man more then Ieſus only with *luk.3.e.*
them. *chap.1.b.*
9 *And as they came downe from the hyl, *Mat.17.b.*
he charged them, ẏ they ſhuld tell no man
what they had ſeene tyl the Sonne of man
were riſen from death agayne.
10 And they kept that to them ſelues, &
demanded one of another, what the riſing
from death agayne ſhould meane?
11 Alſo they aſked hym ſaying, Why ſay
ſay the Scribes, that *Elias muſt fyrſt co- *Mala.4.b.*
me?
12 He anſwered, and ſayd vnto them, Elias verely ſhal fyrſt come and reſtore all
thinges. and *as it is wrytten of the Sonne of man, he muſt ſuffre many thinges & *Eſa.53.a.*
be ſet at noght. C
13 But I ſay vnto you, that Elias is come: 'Iohn Baptiſte.
and they haue done vnto him whatſoeuer
pleaſed them, as it is *wrytten of hym. *Mal.4.b.*
14 *And when he came to his diſciples, *Mat.17.c.*
he ſawe muche people about them, and ẏ *luk.9.e.*
Scribes diſputing with them.
15 And ſtrayght way all the people, when 'The nyne which he left the day before.
they behelde hym, were amazed, and ranne to hym, and ſaluted hym.
16 Then he aſked the Scribes, Wherof diſpute you "among your ſelues? "Or againſt them.
17 And one of the companie anſwered
and ſayd, Maſter, I haue broght my ſonne vnto thee, which hath a domme ſpirite.
18 And wherſoeuer he taketh hym, he

[d] teareth hym, and he fometh, and gnaſſheth with his teeth, and pyneth away. And I ſpake to thy diſciples ỹ they ſhould caſt him out, and they could not.

19 He anſwered hym and ſayd, [e] O generation without fayth, how long ſhal I be w̃ you? how long ſhal I ſuffre you? Bryng him vnto me.

20 And they brogh̃t hym vnto him, and aſſone as ỹ ſprite ſawe him, he tare him. and he fel downe on the ground, walowing and fomyng.

21 Then he aſked his father, How long is it ago, ſince this hath happened hym? And he ſayd, Of a chylde:

D 22 And oft times caſteth him into the fyre, and alſo into the water, to deſtroy him. But *if thou canſt do any thyng, help vs, and haue compaſſion vpon vs.*

[f] Chriſt wil do all thinges for him that beleueth his words.

23 And Ieſus ſayd vnto him, If [f] thou cãſt beleue it, all thynges are ‖ poſſible to him that beleueth.

24 And ſtraight way the father of the boye cryed with teares, ſaying, Lord, I beleue, help my vnbelief.

25 When Ieſus ſawe that the people came runnyng together, he rebuked ỹ foule ſprite, ſaying vnto him, Thou domme & deafe ſpirite, I charge thee come out of hym, and entre no more into him.

26 And the ſprite cried, and rent him ſore, and came out: and he was as one that had bene dead, *inſomuche* that many ſayd, He is dead.

27 But Ieſus tooke his hand and lyft him vp, and he roſe.

28 And whẽ he was come into the houſe,

d When the ſpirite cometh vpon him, he teareth hĩ with inwarde ſorow as in a coli e, a mã feleth like grief as if his bowels were rent a ſunder.

e It ſemeth that this man deſerued not ſo ſharpe an anſwer: but Chriſt ſpeaketh in his perſone to the Phariſes which were ſtobburn & deſperate.

f The Lorde is euer ready to help vs, ſo that we put him not backe through our incredulitie.

his disciples asked him secretely, Why could not we cast him out?

29 And he sayd vnto them, This kynd cā by no nother meanes come forth, but by prayer, and fasting.

30 *And they departed thence, and tooke theyr iorney through Galile, and he would not that any man should haue knowen it. E *Mat.17.d. luk.9.c.

31 For he taught his disciples, and sayd vnto them, The sonne of man shalbe deliuered into the handes of men, & they shal kyl hym, & after that he is kylled, he shal ryse agayne the thyrd day.

32 But they wist not what ỹ saying ment, and were afrayd to aske him.

33 *After he came to Capernaum and whē he was come to the house, he asked them, What was it that ye disputed among you by the way. *Mat.18.a. luk.9.f.

34 And they held their peace: for by the way they reasoned among them selues, who *should be* the chiefest.

35 And he sat doune and called the twelue vnto him, and said to them, If any man desire to be fyrst, the same shalbe last of all, and seruant vnto all.

36 And he tooke a litle childe & set hym in the myddes of them, and tooke him in his armes and said vnto them,

37 Whosoeuer shal receaue suche a litle chylde in my name, receaueth me: and whosoeuer receaueth me, receaueth not *me, but him that sente me. *Only.

38 *Iohn answered him saying, Master, we sawe one casting out deuils by thy name, which foloweth not vs, & we forbad him, F *Luk.6.f.

because

becauſe he foloweth vs not.

39 * But Ieſuſayd, Hynder him not: for
1.Cor.12.a. there is no man that can do a miracle by my name, that can lyghtly ſpeake euil of me.

40 For whoſoeuer is not[g] againſt vs, is on our parte.

g Althogh he ſhe we not him ſelfe to be myne: yet in that he beareth reuerence to my name, it is ynough for vs.

Mat.10.d. 41 *And whoſoeuer ſhal geue you a cup of water to drinke for my names ſake, becauſe ye belonge to Chriſte, verely I ſay vnto you, he ſhal not loſe hys rewarde.

Mat.18.a. Luk.17.a. 42 *And whoſoeuer ſhal offend one of theſe lytleones, that beleue in me, it were good for him, that a mylſtone were hanged about hys necke, and that he were caſt into the ſea.

Mat.5.c, & 18.a. 43 *Wherefore if thy[h] hand cauſe thee to offende, cut it of: *It is good for thee, to entre into lyfe, maymed, rather* then hauyng two handes, go into hel, into fyre that neuer ſhalbe quenched:

h It is a maner of ſpeeche which ſignifieth that we ſhulde cut of all thinges which hinder vs to ſerue Chriſt.

G 44 *Where their worme dieth not, and [e]y
Eſa.66.g. fyre neuer goeth out.

45 Lykewiſe, if thy foote cauſe thee to of
Offenſe. fende, cut it of. For it is good for thee to go halt into lyfe, *rather* then hauyng two feete to be caſt into hel, into fyre that neuer ſhalbe quenched:

46 Where their worme dieth not, and [e]y fyre neuer goeth out. Euen ſo, if thyne eye cauſe thee to offende, plucke it out.

47 It is good for thee to go into the kyngdome of God, with one eye, *rather* then hauing two eyes, to be caſt into hel fyre.

48 Where their worme dyeth not, & the fyre neuer goeth out.

i He teacheth that it is better to be sacrificed to God by salte and fyre, that is, to be purged and sanctified, then to be sent into hel fyre.

49 Euery man therfore shalbe [i] salted [w] fyre. And *euery sacrifice shalbe seasoned with salte. *Leuit.2.d.*

k They which destroy the grace that they haue receyued of God, are as salte which hath lost it sauour, and are worse thē infidcles

50 *Salte is good: but if the [k] salte be vnsauery, wherwith shal ye season it? See [y] ye haue salte in your selues: and haue peace among your selues, one with another. *Mat.5.b. luk 14.g.*

THE X. CHAPTER.

Of diuorcement. The riche man questioneth with Christe. Of the sonnes of Zebede. Bartimæus hath his eies opened.

A Nd he arose from thence & went into the coastes of Iurie through *the region that is* beyonde Iordan: and the people resorted vnto hym a freshe: and as he was wont, he taught them agayne. A *Mat.19.a.*

2 Thē [y] Pharises came & asked him a question, Whether it were lawful for a man to put away hys wyfe: to tempt him.

3 And he answered and sayd vnto them, What dyd *Moses byd you do? *Deut.24.c.*

4 And they sayd, Moses suffred to wryte a testimonial of diuorcement, and to put her away. *mat.19.a.*

5 Then Iesus answered, and sayd vnto them, For the hardnes of your hart, he wrote this precept vnto you:

a The true way to amende abuses is to retourn to the institution of thinges, and to trie thē by Gods worde.

6 But at the [a] begynnyng of the creacion, *God made them man and woman *Gen.2.d.*

7 For this cause, shal man leaue his father and mother, and cleaue to his wyfe. *1.cor.6.d. ephe.5.g.*

8 And they twayne shalbe one " flesh: So then are they now not twayne, but one flesh. " Or personne.

9 *Therfore what God hath coupled, let not man seperate. *1.Cor.7.b.*

10 And

10 And in the house his disciples asked agayne of that matter.

B 11 And he sayd vnto them, *Whosoeuer shal put away his wyse and mary another [b] committeth aduoutrye to herwarde.

Matth.5.e. & 19.b. luk.18.d.

b For the seconde is not his wife, but his harlot.

12 And if a woman shal forsake her husband, and be maried to another, she committeth aduoutry.

13 Then they broght litle chyldren to hym that he should touche them: and his disciples rebuked those that broght thē.

14 But when Iesus sawe that, he was displeased and sayd to them, Suffre yonge chyldren to come vnto me, and forbyd them not: For of suche is the kyngdome of God.

15 Verely I say vnto you, Whosoeuer shal not receaue the kyngdome of God as [c] *a lytle chylde, he* shal not entre therin.

c We must be regenerat and voyde of all pryde & cōcupiscence.

16 And he toke them vp in his armes, and put his handes vpon them, and [d] blessed them.

d It was vsual with the Iewes that the greater should blesse the inferior, Heb.6.b. therfore Christ beyng head of his Churche dyd by a solemne kynde of prayer offer vp & consecrat the babes to God.

17 And when he was gone out towardes his iorney, ther came one * runnyng and kneled to him, and asked hym, Good Master, what shal I do, that I may possesse eternal lyfe?

Mat.19.b. luk.18.a.

God is only good: in man is euer vanitie and hypocrisie.

18 Iesus sayd to him, Why calleſt thou me good? There is no man good but one, *which is* God.

C 19 Thou knoweſt the commandementes, *Breake not matrimonie, Kyl not, Steale not, Beare no false witnes, Hurt no *man*, Honour thy father and mother.

Exod.20.c.

20 He answered, and sayd to him, Master, all these *things* I haue obserued from my youth.

21 Ieſus beheld hym, and [e]had a fauour to hym, and ſayd vnto him, One thing is lacking vnto thee. Go,& [f]ſel all that thou haſt, and geue to the poore, & thou ſhalt haue treaſure in heaue̅, and come, folowe me, and take vp thy croſſe.

22 But he was diſcō̅forted with that ſaying, and went away morning, for he had great poſſeſſions.

23 And Ieſus loked round about, and ſayd vnto his diſciples, What an hard thing is it for them that haue riches to entre into the kyngdome of God?

24 And his diſciples were aſtonied at theſe wordes. But Ieſus anſwered agayne, and ſayd vnto them, Children how harde is it for them that truſt in riches, to entre into the kyngdome of God.

25 It it eaſier for a camel to go through ȳ eye of a nedle, then for a [h] riche man to entre into the kyngdome of God.

26 And they were muche more aſtonied, ſaying with them ſelues, Who then can be ſaued?

27 Ieſus loked vpon them, & ſayd, Wyth men it is impoſſible, but not with God: for with God [g] al thinges are poſſible.

28 Then Peter began to ſay vnto him, Lo, we haue forſaken all, and haue folowed thee.

29 Ieſus anſwered, & ſayd, *Verely I ſay vnto you, there is no man that forſaketh houſe or brethern, or ſyſters, or father, or mother, or wyfe, other childrē̅, or landes for my ſake, and the Goſpels,

30 But he ſhal receaue an hundred folde, now at this preſent, houſes & brethern and

e That is, he approued certeyne good ſeed in him, which gaue him a litle motion.

f He toucheth his maladie & ſore, which before he felt not.

D

h which putteth his truſt in riches.

g For he cā̅ gyue grace to the riche to cauſe him to enioye his riches, as if he had them not.

Mat.19.e. luk.18.f.

and syſters, and mothers, and childern, & landes with [h] perſecutions, & in the worlde to come, eternal lyfe.

E 31 Many that are fyrſt, ſhalbe laſt: & the laſt, fyrſt.

32 And they were in the way goyng vp to Ieruſalem. and Ieſus went before them: and they were amaſed, & as they folowed, were afrayde. *and Ieſus toke the twelue agayne, and began to tel them what thinges ſhould happen vnto him.

33 *Saying*, Beholde we go vp to Ieruſalē, and the Sonne of man ſhalbe deliuered vnto the hye Prieſtes, and Scribes, & they ſhal condemne him to death, and ſhal deliuer hym to the Gentils.

34 And they ſhal mocke hym, and ſcourge him, and ſpyt vpon hym, and kyl hym: but the thyrd day he ſhal ryſe agayne.

35 *Then Iames and Iohn the ſonnes of Zebede came vnto him, ſaying, Maſter, we would that thou ſhouldeſt do for vs whatſoeuer we deſire.

36 And he ſayd vnto them, What would ye I ſhould do vnto you?

37 And they ſayd to him, Graunt vnto vs, that we may ſyt one at thy ryght hand, an the other at thy lyft hand, in thy glorie.

38 But Ieſus ſayd vnto them, Ye wot not what ye aſke: Can ye [i] drinke of the cup that I ſhal drincke of, and be baptized with the baptiſme that I ſhalbe baptized with?

F 39 And they ſayd vnto him, That we can. But Ieſus ſayd vnto them, Ye ſhal drincke of the cup that I ſhal drinke of, and be

h We muſt not meaſure theſe promeſſes by our owne couetous deſires, but referre thaccõpliſhemẽt to Gods wil, who euẽ in our perſecutions & afflictions perfourmeth the ſame ſo farre as they be expedient. Let vs therfore learne to haue ynough and to want, that being tryed, we may enioye our treaſures in heauen.

i Can you be partakers of mycroſſe and afflictions?

Mat. 16. c. 17. c. & 26. c. Luk. 18. f.

Mat. 20. c.

baptized with the Baptiſme wher with I ſhalbe baptized.

40 But to ſyt at my ryght hand, and at my lyft, is not [k] myne to geue, but *it ſhalbe geuẽ* to them, for whome it is prepared.

k I haue not this cõmiſſion for this tyme.

41 And when the ten heard that, they began to diſdayne at Iames and Iohn.

42 But Ieſus called them vnto him, and ſayd to them, *Ye knowe that they which are appointed to beare rule among the Gentiles, raigne as lordes ouer them. And they that be great among them, exerciſe autoritie ouer them.

*Mat. 20. d. luk. 22. c.

1 Chriſte would not that his diſciples and miniſters ſhould beare rule, as wordely gouuernours do.

43 So ſhal it [1] not be among you, but who ſoeuer of you wil be great amõg you, ſhal be your ſeruant:

44 And whoſoeuer wil be chiefe, ſhalbe ſeruant vnto all.

45 For euen the Sonne of man came not to haue ſeruice done vnto *him*, but to ſerue, and to geue his lyfe for the redemptiõ of many.

46 Then they came to Iericho: and as he went out of Iericho with his diſciples, and a great nombre of people, [m] Bartimæus the ſonne of Timæus which was blynde, ſate by the hye wayes ſyde beggyng. G

m The other Euangeliſtes mencion two, but Marke nameth him that was moſte knowen.

47 And when he heard that it was Ieſ[9] of Nazaret, he began to cry and to ſay, Ieſus the Sonne of Dauid, haue mercie on me.

48 And many rebuked hym, to the ende ỹ he ſhould holde hys peace: but he [n] cryed the more a great deale, Thou Sonne of Dauid, haue mercie on me.

n The more that Satan reſiſteth vs, the more our faith ought to increaſe.

49 Then

49 Then Ieſus ſtode ſtyl, and commanded hym to be called: & they called the blynde, ſaying vnto him, Be of good confort: ryſe, he calleth thee.
50 And he threwe away his cloke, & roſe and came to Ieſus.
51 And Ieſus anſwered, and ſayd vnto hym, What wilt thou that I do vnto thee? The blinde ſaid vnto him, Maſter, that I might ſee.
52 And Ieſus ſayd vnto him, Go thy way, thy faith hath ſaued thee: and by and by, he receaued his ſight, and folowed Ieſus in the way.

THE XI. CHAPTER.

Chriſte rydeth to Ieruſalem. The fygge tree drieth vp. The byers and ſellers are caſt out of the temple. The Phariſes queſtion with Chriſte.

A AND whē they came nye to Ieruſalem, to Bethphage and Bethanie, beſydes the hil of Oliues, he ſent forth two of his diſciples,
Mat.21.a luk.19.d.
2 And ſayd vnto them, [a] Go your wayes into that village that is ouer agaynſt you: and as ſone as ye ſhal entre into it, ye ſhal fynde a colte bounde, wheron neuer man ſate: loſe him and bring him.
3 And if any man ſay vnto you, Why do ye ſo? Say that the Lord hath nede of hym: and ſtrayght way he wil ſend hym hyther.
4 And they went their way and found a colte tyed by the dore without, in a place wher two wayes met, and they loſed him.

a Chriſte ſheweth by this poore entrie, the ſtate of his kyngdome, and that it is not like to the great magnificence of this world.

5 Then certaine of them that ſtode there, ſayd vnto them, What do ye looſyng ye colte?

6 And they ſayd vnto thē euen as Ieſus had commanded them. And they let them go.

7 *They broght therfore the colte to Ieſus, and caſt their garmentes on him: and he ſate vpon him. *Iohn 12.b.*

b Euery one ſhewed ſome ſigne of honour and reuerence.

8 And [b] many ſpred their garmentes in the way: other cut doune branches of the trees, and ſtrawed them in the way. B

9 And they that went before, and they that folowed, cried, ſaying, "Hoſanna, bleſſed be he that commeth in the name of the Lord.

" Or, ſaue I pray thee.

c Many came in their owne name, but Chriſte came in the name of the Lord.

10 Bleſſed be the kingdome that cōmeth in the [c] name of him that is Lord of our father [f] Dauid: Hoſanna *O thou which art* in the hyeſt *heauens*.

f Becauſe the promeſſe was made to him.

11 And the Lord entred into Ieruſalem, and into the temple. And when he had loked rounde about vpon all thinges, and now it was euening, he came vnto Bethanie, with the twelue.

12 *And on the morow when they were come out from Bethanie, he [g] hungred. *Mat. 21.b.*

g Chriſte was ſubiect to our affections.

13 And ſpied a fygge tree a farre of, hauing leaues, and went to ſee whether he myght fynde any thing theron. But when he came therto, he found nothing but leaues: for the time of fygges was not yet.

14 Then Ieſus anſwered, and ſayd to it, [d] Neuer man eat frute of thee here after whyle the world ſtandeth. And his diſciples heard it.

d This was to declare how muche they diſpleaſe God which haue but an outward ſhewe & appearāce without fruite.

C

15 And they came to Ieruſalem. *And Ieſus went into the temple, and begā to caſt *Luk. 19 g. iohn 2.a.*

out

out the sellers and byers in the temple & ouer threw the tables of the money changers, & the stooles of them y sould doues.
16 Nether would he suffre that any man should cary a vessel through the temple.
17 And he taught, saying vnto them, Is it not wrytten, *My house shalbe called the house of prayer, vnto all nations?* But ye haue made it a denne of theues.

Esa.56.c. *1.kyn.8.c.* *Ierem.7.c.*

18 And the Scribes and hie Priestes heard it, ād soght how to destroy hym. For they feared hym, because all the people merueyled at his doctrine.
19 But when euen was come, Iesus went out of the citie.
20 * And in the mornyng as they passed by, they sawe the fygge tree dryed vp by the rootes.

Mat.21.b.

21 Then Peter remembred, & sayd vnto him, Master, beholde ye fygge tree whych thou cursedest, is wythered away.
22 And Iesus answered, ād sayd vnto thē, Haue confidence in God.
23 For verely I say vnto you, that whosoeuer shal say vnto this moūtayne, Take away thy selfe, and cast thy selfe into the sea, and shal not wauer in his heart, but
D shal beleue that those thynges which he sayith shal come to passe, what soeuer he sayth, shalbe done to him.
24 * Therfore I say vnto you, [e] Whatsoeuer ye desire when ye pray, beleue that ye shal haue it, and it shalbe done vnto you.

Mat.7.a. *luk.11.b.*

25 * And when ye shal stand, and pray, for geue, yf ye haue any thing agaynst any mā, that your father also which is in hea-

Matt.6.b.

e He teacheth vs not hereby to askewhat soeuer seemeth good in our fantasies: for our prayer must be grounded on faith, & our faith vpon the worde of God.

uen, may forgeue you your treſpaſes.
26 For if you wil not forgyue: your father which is in heauē wil not pardō you your ſynnes.
27 * Thē they come agayne to Ieruſalem: and as he walked in the temple, there came to hym the hye Prieſtes, Scribes, and Elders, *Luk.20.a. mat.21.c.*
28 And ſayd vnto hym, By what autoritie doeſt thou theſe thynges? and who gaue thee this autoritie, to do theſe thinges?
29 Ieſus anſwered and ſayd vnto them, I wil alſo aſke of you a certayne thyng, and anſwer ye me, and I wil tel you by what autoritie I do theſe thynges.
30 The [e] baptiſme of Iohn, was it from heauen, or of men? Anſwer me:
31 And they thoght with them ſelues, ſaying, If we ſhal ſaye from heauē: he wil ſay, Why then did ye not beleue him?
32 But if we ſay of men: then feare we the people. For all men iudged of Iohn, that he had bene a very Prophet.
33 Then they anſwered, and ſayd vnto Ieſus, We can not tel. And Ieſus anſwered, & ſayd vnto them, [f] Nether wil I tel you by what autoritie I do theſe thinges.

[e] He comprehendeth his whole office and miniſterie.

[f] They came of malice and not to learne, and therfore Chriſte thoght them vnworthie to be taught.

THE XII. CHAPTER.

The vineyard is let out, Obedience to Princes, The reſurrection of the dead, The ſomme of the law, Hypocrites muſt be eſchewed, The offring of the poore wydowe.

AND he begā to ſpeake vnto them in ſimilitudes. * A certayne man planted a vineyard, and cōpaſſed it with an hedge, and digged a pit to receaue the lycour *A Mat. 21.d. luk.20.b. eſa.5.a.*

cour of the [a]wynepresse, and buylt a towre in it: and let it out to hyre vnto housbandmen, and went into a straunge countrey.

2 And when the tyme was come, he sent to the tenantes a seruant, that he might receaue of the tenantes, of the frute of the vineyard.

3 But they caught him, and bet him, & sent him away empty.

4 And agayne, he sent vnto them another seruant, & at him they cast stones, & brake his head, & sent him away all to reuiled.

5 And agayne he sent another, and him they killed: & many other, beating some, and kylling some.

6 Yet had he one sonne whom he loued tenderly: him also he sent at the last vnto them, saying, They wyl reuerence my sonne.

7 But the tenantes sayd amongest them selues, this is the heyre: come let vs kyl hym, and the inheritance shalbe oures.

8 And they toke him, & kylled hym and cast him out of the vineyard.

9 What shal then the Lord of the vineyard do? He [b]wil come and destroy the tenantes, and let out the vineyard to other.

10 Haue ye not read so muche as this scripture? *The stone which the buylders did refuse, is made [e]ȳ chiefe stone in [e]ȳ corner.

11 This [c] was done of the Lord, & is marueilous in our eyes.

12 Then they went about to take hym, but they feared the people, For they perceaued that he spake that similitude against thē, and they left him, & went their way.

Psal.117.e.
esa.28.d.
mat.21.d.
act.4.b.
rom.9.g.
1.pet.2.a.

a The Greeke word signifieth the vessel or fatt, which standeth vnder the winepresse to receaue the iuyce or lycour.

b He sheweth the plague that shal befalle these ambitious & coueto⁹ rulers, whose hartes are hardened against Christe.

c It is the ordinance of God, that it shulde be so, which most comōly is contrarie to mans reason.

13 *And they ſent vnto hym certaine of ye Phariſes, and of Herodes ſeruantes, to take him in his wordes. *Mat.22.b. luk.20.d.* B

14 And as ſone as they were come, they ſayd vnto him, Maſter, we knowe yt thou art true, and careſt for no man: for thou conſidereſt not the" perſonne of men, but teacheſt the [d]way of God truely: Is it lawful to pay tribute to Cæſar, or not?

d As godely maners, agreable to Gods law.

15 Oght we to geue, or oght we not to geue? And he vnderſtode their ſimulatiõ, & ſayd vnto them, [e] Why tẽpt ye me? Bring me a penny, that I may ſee it.

e He gaue them tunderſtand that he knewe their malicious intent.

16 And they broght *it*, and he ſayd vnto them. Whoſe is this image and ſuperſcription? And they ſayd vnto him, Cæſars.

17 Then Ieſus anſwered, and ſayd vnto them, *Then geue to Cæſar that which belongeth to Cæſar, and to God, that which perteyneth to God. And they merueyled at hym. *Rom.13.b. Mat.22.c.*

18 Then come the Sadduces vnto him, (which ſay there is no reſurrection) And they aſked hym, ſaying,

19 Maſter, * Moſes wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynd him, and leaue no chyldren: that then his brother ſhould take his wyfe, & rayſe vp ſeed vnto his brother. *Mat.22.a. luk.20.d. deut.25.d.*

20 There [f] were therfore ſeuen brethren, and the fyrſt toke a wife, and when he dyed, left no ſeed behynd hym.

f This was a politike law geuẽ for a tyme for the preſeruation of families.

21 And the ſeconde toke her, and dyed, nether left any ſeed: and the thyrd lykewyſe.

22 And ſeuen had her, and left no ſeed behynd

behynd them Last of al, [e] ỹ wyfe dyed also.
23 In the resurrection then, when they shal ryse agayne, Whose wyfe shall she be of them? For seuen had her to wyfe.
24 Iesus answered, and sayd vnto them, Are ye not therfore deceaued, because ye vnderstand not the Scriptures, nether the power of God?
25 For when they shal ryse agayne from death, nether men mary, nor wiues are maried: but are [g] as the Angels which are in heauen.
26 As touchyng the dead, that they shal ryse agayne: haue ye not read in the booke of Moses, how in the busshe God spake vnto hym, saying, I *am the God of Abraham, and God of Isaac, and the God of Iacob?
27 He is not the God of the dead, but the God of the [h] lyuyng. Ye are therefore greatly deceaued.
28 *And there came one of the Scribes [f] ỹ had heard them disputing together, and perceaued [f] ỹ he had answered them wel, & asked hym, Which is the fyrst of all the commandementes?
29 Iesus answered hym, The fyrst of all the commandementes is. *Heare Israel, The Lord our God, is the onely Lord.
30 Thou shalt therfore loue the Lord thy God with all thy hart, and with all thy soule, and with all thy "mynde, and with all thy strength, This is the fyrst commandement.
31 And [e] ỹ second is like vnto this, *Thou shalt loue thy neighbour as thy selfe. There is none other commandement

C

Exod.3.b.

Mat.22.d.

Mat.22.d.
exod.20.a.
deut.6.a.

" Or, thoght.
Leuit 19.d.
mat.22.d.
roma.13.c.
galat 5.b.
iam.2.b.

g Not as touching the spirituall nature, but cõcerning the estate of incorruption, and immortalitie, so that then there shal nede no more mariage.

h Then it foloweth that they liue although they be deceaied out of this life.

greater then these.
32 And the Scribe sayd vnto him, Wel Maister, thou hast sayd the trueth, that there is one God, and that there is none but he.
33 And to loue him with all the hart, and with all the mynde, and with all the soule, and with all the strength: and to loue his neyghbour as hym selfe, is more then all burnt "offerynges and sacrifices.
"He meaneth all the ceremonies of the law, wherin the hypocrites put great holynes.
34 Then, when Iesus saw that he answered discretely, he sayd vnto him, Thou [i] art not far from he kyngdome of God. And no man after that durst aske hym any question.
i Because he shewed him selfe willing to be taught and well perceaued the difference betwixt our outward profession, and that which God doth principally requise of vs.
D
35 *And Iesus answered & sayd teachyng in the temple, How say the Scribes that Christ is the sonne of Dauid?
Mat.22.d.
36 For Dauid hym selfe inspired with ỹ holy Gost, sayd, *The Lord sayd to my Lord, syt on my ryght hand, tyl I make thyne enemies thy foteston.
Psal.110.a.
37 Then Dauid him selfe calleth him Lord, and by what meanes is he then his sonne? And much people heard him gladly.
38 *And he sayd vnto them in "his doctrine, Beware of the Scribes which loue to go in long [k] clothing, and loue salutations in the market places.
Mat.22.d. luk.11.f. & 20.g.
"Or, as he taught.
k He condemneth not their apparell, but their vaine ostentation and outward shewe of holines wherby they deceaued the simple people.
To beware of the Pharises.
39 And the chiefe seates in the Synagoges, and the fyrst rowmes at feastes.
40 Which deuour wydowes houses, and that vnder a coulour of long praying. These shal receaue greater damnation.
41 *And Iesus sat ouer agaynst the treasurie, & beheld how the people put mony
Mat.23.h. luk.21.a
into

into the treasurie, and many that were ryche, cast in muche.

42 And there came a certayne poore wydow, and she threw in two mytes, which make a [u] quadrin.

[u] Which is about half a farthing.

43 And he called vnto hym his disciples, & sayd vnto them, Verely I say vnto you, that this poore wydow hath cast [l] more in then all they which haue cast into the treasurie.

l Our Saniour estemeth our gyftes by our affections and ready willes.

44 For they all dyd cast in of their superfluitie: but she of her pouertie, dyd cast in all that she had, euen all her lyuing.

THE. XIII. CHAPTER.

The destruction of Ierusalem, the persecutions and false Prophetes which shall be before the comming of Christ, whose houre is vncertayne, and therfore he exhorteth euery one to watche.

A AND as he went out of the temple, one of hys disciples sayd vnto hym, Master, see what stones, and what buyldynges *are here.*

Mat.24 a. luk.21.b. Luk.19.g.

2 *Then Iesus answered & sayd vnto hym, Seyst thou these great buyldinges? *There shal not be left one stone vpon another, that shal not be throwen downe.

3 And as he sate on [e] y hil of Oliues, ouer against the temple, Peter, and Iames, and Iohn, and Andrew asked him secretly.

4 Tel vs, when shal these thynges be? and what *shalbe* the signe when all these thinges shalbe fulfylled?

Eph.5.b. 2.thess.2.a. mat.24.a. luk.21.b.

5 And Iesus answered them, and began to say, *Take hede lest any man deceaue

you.

6 For many shal come in my name, saying: I [a] am *Christe*, and shal deceaue many.

7 Forthermore whē ye shal heare of warres and rumores of warres, be ye not troubled: For *such thinges* must nedes be, but the end *shal* not *be* yet.

8 For there shal nation aryse against nation, and kingdome against kingdome: & there shalbe earthquakes in al quarters, and famishements and troubles, these are the begynnynges of sorowes.

9 But take ye hede to your selues: For they shal deliuer you vp to the Councils, and into the Synagoges: ye shalbe beaten, and broght before rulers and kynges for my sake for a " testimonial vnto them.

10 And the Gospel must fyrst be publisshed among all nations.

11 *But when they lead you, and present you, take ye no " [b] thoght, nether prepare afore hand what ye shal say: but whatsoeuer is geuen you at the same time, that speake: for it is not ye that speake, but the holy Gost.

12 Yea and the brother shal deliuer the brother to death, and the father the sonne, and the chyldren shal ryse against their fathers and mothers, & shal cause them to dye.

13 And ye shalbe hated of all men for my names sake: but whosoeuer shal endure vnto the end, the same shalbe safe.

14 *Moreouer, when ye shal see the abhominable destruction (where of is spoken by *Daniel the Prophet) [c] to be where it ought not, (let hym that readeth vnderstand,)

a Vsurping the autoritie of Christe.

Warres.

B

" That they may be inexcusable.

b This is not to make them negligent, but to assure them that he will assist them and instruct them sufficientlywith answers, so that they may hereby perceaue that their defence stādeth not in their owne wisdome, or eloquence.

" He onely forbiddeth that care, whichcometh of distrust.

Mat.10.c.
luk.21.c.

c This is meant of that tyme that the Romans should profane the temple.

Mat.24.b.
luk.21.d.
Dani.9.g

ſtand,)then let them *that be* in Iurie,fle to the [d] mountaynes.

15 And let hym *that is* on the houſe top, not deſcēd downe into the houſe, nether, entre therin,to fetch any thing out of his houſe.

16 And let him that is in the fielde, not turne backe again vnto the thingeswhich he left behynd him, for to take his clothes with him.

17 But wo ſhalbe then to them that are with chyl de,and to them that geue ſucke in thoſe dayes.

18 [e] Pray therfore that your flyght be not in the wynter.

19 For there ſhalbe in thoſe dayes *ſuch* tribulation, as was not ftom the begynnyng of creatures which God created vnto his time,nether ſhalbe.

20 And except that the Lord had ſhortened thoſe dayes,no"man ſhould be ſaued. C But for the electes ſake, which he hath choſen,he hath ſhortened thoſe dayes.

21 And then, if any man ſay to you, Lo, here is Chriſte: lo, he is there: beleue it not.

22 For falſe Chriſtes ſhal ryſe, and falſe Prophetes,and ſhal ſhewe ſignes and miracles,to deceaue,if it were [f] poſſible,euē the electe.

23 But take ye hede: behold, I haue ſhewed you all thinges[g] before.

24 *Moreouer in thoſe dayes, after that tribulation, the ſunne ſhal waxe darke,& the moone ſhal not geue her lyght.

25 And the [h] ſtarres of heauen ſhal fall: and the powers which are in heauen ſhal

d Becauſe the deſtruction ſhall be moſte extreme and cruell.

e That you haue no let to hynder you, when you ſhould eſcape.

f The elect may wauer and be troubled,but they can not vtterly be deceaued.

g Wherfore he that ſuffreth him ſelfe now to be ſeduced,hath no excuſe.

h This teacheth that there ſhalbe a change of thewhole ordre of nature.

or,fleſhe.

*Ezech.32.b. *Iſai.13.b. *Mat.24.e. *Ioel.2.b.& 3.c.

moue.

26 *And then shal they see the Sõne of mã comyng in the cloudes, with great power and glorie. *Dani.7.c.*

27 And then shal he sende his Angels, and shal gather together his electe from the foure wyndes, and from the one ende of the world to the other.

28 *Learne a similitude of the fygge tree. When her bough is now tender, and bringeth forth leaues, ye knowe that sommer is neare. *Mat.24.a. luk.21.f.*

29 So in lyke maner, when ye see these thinges come to passe, vnderstand, that *the kyngdome of God* is nye, euen at the dores.

i The word signifieth the space of a 100 yeres, albeit this happened before 50.

30 Verely I say vnto you, that this [i] age shal not passe, tyl all these thynges be done.

31 Heauen and earth shal passe, but my wordes shal not passe.

k When the destruction of Ierusalem, the persecutions, and illusions shal come: but chiefly these are vnderstand of the second comming of Christe.

32 But of that [k] day and houre knoweth no man, no, not the Angels which are in heauen, nether the "Sonne hym selfe, saue the father onely.

" In that he is man and mediatour.

33 Take hede, watch, & pray, for ye know not when the tyme is.

34 *For the Sonne of man is* as one ẅ is gone into a strange countrey, and hath left his house, & geuen autoritie to his seruantes, and to euery man his worke, & commanded the porter to watch. *Mat.25.b.*

35 "Watch therefore, (for ye know not when the Master of the house wyl come, whether at euen, or at mydnyght, whether at the cocke crowing, or in the daunyng.)

" Of the comming we are most assured. but of the tyme, the yere, the day, or houre, we are ignorant, and therfore must watch continually.

36 Lest

36 Leſt yf he come ſodenly, he ſhould fynde you ſlepyng.
37 And that I ſay vnto you, I ſay it vnto all men, Watch.

THE XIIII. CHAPTER.

Marie Magdalene anoynteth Chriſte. The Eaſter lambe is eaten. Chriſte is taken. Peter denyeth hym: wyth many other thinges that were demanded of Chriſte.

A
Mat.26.a. luk.22.a.

AND after two dayes folowed *the feaſt of* Eaſter, and of vnleuened bread: and the hie Prieſtes, & Scribes ſoght how they myght take hym by craft, and put him to death.
2 And they ſayd, Not in the feaſt day, leſt any buſynes aryſe among the people.
Mat.26.a. iohn.12.a. 3 * And when he was in Bethanie, in the houſe of Simon the leper, euen as he ſate at meat, there came a woman hauing an alabaſter boxe of oyntment called ſpikenarde, that was verie coſtly, & ſhe brake the boxe and powred it on his head.
Iudas. 4 And there were "ſome that were not content in them ſelues, and ſayd, What neded this waſte of oyntment?
5 For it might haue bene ſolde for more then [a] three hundred pence, & bene geuen vnto the poore, [b] & they grudged againſt her.
6 And Ieſus ſayd, Let her be in reſt, why trouble ye her? She hath done a good woorke on me.
7 For ye haue the poore with you alwaies: & whenſoeuer ye wil, ye may do them good: but me ye haue not alwayes.
8 She hath done that ſhe could: ſhe came

a Which are in value about ſix pound ſterlinge.

b To wit, Iudas: who was offended therwith, and therfore made a buſines.

afore hande to anoynt my body to the buriyng.

9 Verely I say vnto you, Whereſoeuer this Goſpel ſhalbe preached throughout the whole world, this alſo that ſhe hath done ſhalbe rehearſed in remembrance of her.

B

10* Then Iudas Iſcariot, one of the twelue c went away vnto the hye Prieſtes, to betray him vnto them. *Mat.26.b. luk.21.a*

c He tooke occaſion by this oyntment as of a thing euill done.

11 And when they hard *this*, they were glad, and promiſed that they would geue him money: and he ſoght how he myght conueniently betray him.

12 And ye fyrſt day of vnleuened bread, whē they ſacrificed the Paſchal lambe, his diſciples ſayd vnto him, Where wilt thou that we go and prepare, that thou mayſt eat the Eaſter lambe?

13 Thē he ſent forth *two of his diſciples*, and ſayd vnto them, Go ye into the citie, and there ſhal a man mete you bearyng a pitcher of water, folow him.

14 And whitherſoeuer he goeth in, ſay ye to the good man of the houſe, The Maſter ſayth, Where is ye lodging where I ſhal eat the Eaſter lambe with my diſciples?

15 And he wyl ſhewe you an vpper chamber *which is* large, trimmed, & prepared, there make ready for vs.

16 So his diſciples went forth, & came to ye citie, & found as he had ſayd vnto them & made ready the Eaſter lambe.

17 And at euen he came with the twelue:

C

18* And as they ſate at borde & dyd eat, Ieſus ſayd, Verely I ſay vnto you, that one of you ſhal betray me, ſ eateth with me. *Mat.26.b. luk.22.b. iohn.13.c.*

19 And

19 And they begā to morne & to ſay to hī one by one, Is it I? And another, Is it I?
20 He anſwered and ſayd vnto them, *It is* one of the twelue that [d] dippeth with me in the platter.

d To dip the hand, is as much to ſay, as he that is accuſtomed to eate with me.

Pſal.41.c. iohn.1.b. act.1.b.
21 *Truely the Sonne of man goeth, as it is written of him: but wo be to that man, by whom ỹ[e] Sonne of man is betrayed. It had bene good for him: if he had neuer bene borne.

Mat.26.b. 1.cor.11.e. Read mat. chap.26.c.
22 *And as they dyd eat, Ieſus toke bread [e] bleſſed, brake, & gaue to them, and ſayd, *Take, eat, this is my body.
23 And he toke the cup, gaue thankes, & gaue it to them, and they all dranck of it.
24 And he ſayd vnto thē, This is my bloud of the newe Teſtamēt, ẅ[ch] is ſhed for many.
25 Verely I ſay vnto you, I wyl drinck no more of the frute of the vine, vntyl that day, that I drinck it newe in ỹ[e] kyngdome of God.

e To bleſſe is here taken onely to gyue thankes, as S. Luk. and Paul interpret it, and Marke alſo ſpeaking of the Cup.

Thankes geuing.
26 And whē they had ſonge the ſong, they went out to the hil of Oliues.

Iohn .15.d.
27 *Then Ieſus ſayd vnto thē, All ye ſhalbe offended becauſe of me this night. For it

Zach.13.c.
is wrytten, *I wyl ſmyte the ſhepeherd, & the ſhepe ſhal be ſcattered.
28 But after that I am ryſen, I wyl go into *Galile before you.

Chap.16.b.
29 And Peter ſayd vnto hym, Althogh all mē ſhould be offēded, yet would not I.
30 Thē Ieſus ſayd vnto hym, Verely I ſay vnto thee, This day, euen in this nyght, before the cock crowe twyſe, thou ſhalt deny me thryſe.
31 And he ſayd more earneſtly, If I ſhould dye with thee, I wyl not deny thee: Lyke-

wyse also sayd they all.

32 After they come into a place named Gethsemane: then he said to his disciples, Sit ye here, whyle I go and pray. Christe in the garden.

33 And he toke with him Peter, Iames, & Iohn, and he began [f] to be afrayd, and in great heauines.

f His diuinitie was as it were hyd, and his humanitie shewed it selfe fully.

34 And sayd vnto them, My soule is very heauy euen vnto the death, tary here and watch.

35 And being gon forward a lytle, he fel downe on the ground, and prayed, that if it were possible, that houre myght passe from hym.

36 And he sayd, [g] Abba, Father, all thinges are possible vnto thee, take away this cup from me. Neuertheless not [t] y I wyl: but that thou [h] wilt *be done.*

g Ab, in Hebrew, and Abba, in the Sirian tongue signifieth father.

h He standeth not so to his owne will, but that willingly he offereth him selfe to obey God.

37 Then he cometh & fyndeth thē sleping, and sayeth to Peter, Simon slepest thou? Couldest not thou watch [w] me one houre? E

38 Watch ye, and pray, lest ye entre into tentation: for the sprite is ready, but the flesshe is weake.

39 And again he went away, and prayed, and spake the same wordes.

40 And he returned, and found them a slepe agayn, for theyr eyes were heauy: nether wyst they what to answere hym.

41 And he cometh the thyrd tyme, & sayeth vnto them, [i] Slepe hence forth, & take your ease, it is ynough, the houre is come, beholde [e] y Sonne of man is deliuered into the handes of synners.

i He meaneth that the houre wil come when they shalbe kept from sleping.

42 Ryse vp, let vs go, Lo he [t] y betrayeth me, is at hand. *Mat. 26. e. luk. 22. e. iohn. 18. a.*

43 *And immediatly whyle he yet spake, came

came Iudas one of the twelue, and with hym a great nombre of people with ſwordes and ſtaues, from the hye Prieſtes, and Scribes, and Elders.

44 And he that betrayed hym had geuen them a general tokē ſaying, Whomſoeuer [k] I ſhal kys, he it is: take hym & lead hym away ſafely.

45 And as ſone as he was come, he went ſtrayghtway to hym, and ſayd vnto hym, [l] Maiſter, Maiſter, and kyſſed hym.

46 And they layd theyr handes on him, and toke hym.

Peter. 47 And [m] one of them that ſtode by, drue out a ſword, & ſmote a [n] ſeruant of the hye Prieſt, and cut of his eare.

Malchus.

F 48 And Ieſus anſwered & ſayd vnto thē: Ye become out as vnto a theſe with ſwordes and *with* ſtaues for to take me.

No man can do any thing contrary to Gods ordinā-ce. 49 I was dayly with you in the temple teachyng, and ye toke me not: but *this is done* that the Scriptures ſhould be fulfilled.

(All the diſciples. 50 Thē they [o] all forſoke him, & ran away.

51 And there folowed him a certayn yōge man, clothed in lynnen vpon his bare *body*, and the yonge men caught hym.

52 But he left his lynnen, and fled from them naked.

Mat. 26. f. luk. 22. f. iohn. 18. b- 53 * And they led Ieſus away to the hye Prieſt, and to him came all the hye Prieſtes, and the Elders, and the Scribes.

54 And Peter folowed hym a great way of, euen into the hall of the hye Prieſt, & ſat with the ſeruantes, & warmed *hym ſelf* at the [o] fyre.

[o] Or, lyght.

55 And the hye Prieſtes, & all the Council ſoght for witnes againſt Ieſus, to put

k It was the facion then to grete with kyſſing at their meetinges, & alſo at their departure.

l He repeteth it twyſe, as if he had bene moued with a certeyn pitie in taking his laſt leaue.

him to death, and found none.
56 For many bare false wytnes agaynst hym, but their witnes agreed not together.
57 Then there arose certayn, and broght false witnes against him, saying,
58 We heard him say, *I wil[m] destroy this tẽple made w[t] handes, & within thre dayes I wil buyld another, made without hãdes. *John.2.c.*
59 But their witnes yet agreed not together.
60 And the hye Priest stode vp amõgest them, and asked Iesus saying, Answerest thou nothing? How *is it that* these beare witnes agaynst thee?
61 But he held his peace, and answered nothing. Again the hye Priest asked hym, and sayd vnto him, Art thou Christe the Sonne of the [n]Blessed?
62 And Iesus said* I am *he:* and ye shal see the[//] Sonne of man syt at the right hand of the myghty *God*, and come in the cloudes of heauen. *Mat.26.e. iohn.18,d.*
63 Then the hye Priest rent his clothes & sayd, What nede we any further wytnesses?
64 Ye haue heard blasphemie: what thinke ye? And they all gaue sentence that he was worthy of death.
65 And some began to spit at hym, and to couer his face, and to beate him with fystes, & to say vnto hym, " Reede. And the sergeantes smote him with their rods of office.
66* And as Peter was beneath in [e] [ỹ] hall, there came one of [e] [ỹ] maydes of [ỹ] hye Priest. *Mat.26.g. luk.22.f.*
67 And whẽ she saw Peter warmyng *him self*, she loked on him, and sayd, Thou wast also *iohn.18.c.*

m These two witnesses dissented, in that thone reported that Christ sayd, he could destroye the temple. (as Mat. writeth) ād the other sayd, that he heard him say, that he would do it as is here noted.

n That is of God, who is worthie all praise: the which word in their langage the Iewes when they speake of God, vse comonly in their writinges euen to this day.

D whome they now contemned in this base estate, they should see appeare at the last day with maiestie and glorie.

" Or, Prophecie.

alſo with Ieſus of Nazaret?

68 But [o] he denied it, ſaying, I knowe him not, nether wot I what thou ſayeſt. Thē he went into the [n] Pporche, and the cock crewe.

69 Thē a mayde ſaw him againe, & began to ſay to them that ſtode by, This is one of them.

70 But he denied it agayne: and anone after, they that ſtode by, ſayd agayn to Peter, Surely thou art one of them, for thou art of Galile, and thy ſpeach agreeth therto.

71 And he began to curſſe, and ſweare, *ſaying*, I knowe not this man of whom ye ſpeake.

Mat.26.g. *luk.22.g.* *iohn 13.d.* 72 *Then the ſecōde tyme the cok crewe, and Peter remembred the woord that Ieſus ſayd vnto hym, Before the cock crowe twyſe, thou ſhalt deny me thryſe, & waying that with him ſelfe, he wept.

[n] Or, entrie.

[o] We ought to cōſider our owne infirmitie, that we may learn onely to truſt in God, & not in our owne ſtrength.

[p] Peter prepareth him ſelfe to flee if he were farther layd vnto.

THE XV. CHAPTER.

The paſſion of Chriſte. Of his death and burial.

Mat.27.a. *luk.22.g.* *iohn 18.c.* AND anone in ỹ dawnyng, the hye Prieſtes held counſel with the Elders, & the Scribes, and the whole Congregation: and bound Ieſus, and led him away, [a] & deliuered him to Pilate.

2 Thē Pilate aſked him, Art thou ỹ [e] king of the Iewes? And he anſwered, and ſayd vnto hym, Thou ſayeſt it.

3 And the hye Prieſtes accuſed hym of many thinges.

luk.23.a. 4 *Wherfore, Pilate aſked him agayn, ſaying, Anſwereſt thou nothing? beholde

[a] For they had no autoritie to put any man to death.

how many thynges they witnes againſt thee.

5 But Ieſus yet anſwered neuer a woord, ſo that Pilate merueyled,

6 At that feaſt Pilate did deliuer a priſoner, whomſoeuer they would deſire.

7 Then there was one named Barabbas, which lay bound with other his fellowes that made inſurrection, and in the inſurrection, they had committed murther.

8 And the people cried a lowde, and began to deſire *that he would do* accordyng as he had [b] euer done vnto them.

b The people alwayes maynteine their cuſtomes, although they be worthe nothing.

9 Then Pilate anſwered them, and ſayd, Wyl ye that I looſe vnto you the kyng of the Iewes?

10 For he knewe that the hye Prieſtes had deliuered him of enuie.

11 But the hye Prieſtes had moued the people *to deſire* that he would rather deliuer Barabbas vnto them.

12 And Pilate anſwered, and ſayd agayne vnto them, What wyl ye then that I do *with him*, whome ye call the kyng of the Iewes?

13 And they cryed agayne, Crucifie him.

14 Then Pilate ſayd vnto them, Yea, but what euil hath he done? And they cried the more feruently, Crucifie him.

c When a Iudge hath reſpect to men, he quite forgetteth iuſtice.

15 And ſo Pilate [c] willing to content the people, looſed them Barabbas: and deliuered Ieſus when he had ſcourged him, for to be crucified.

16 Then the ſouldiers led him away into the hall, which is the "commen hall, & called together the whole band of the ſouldiers. B

"Or, Pretorie.

17 And

17 And clothe him with purple, and platte a crowne of thornes, and crowne him with all,

18 And began to salute him, *saying*, Hayle kyng of the Iewes.

19 And they smote hym on the head with a " reede, and spat vpon hym, & knelyng downe worshypped hym.

" Or, stalke.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on hym, and led him out to crucifie him.

Mat.27.d *luk.23.e.*

21 * And they [d] 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.

d It was the custome to make hi that was condēned to cary his crosse. but Iesus was not able for weakenes.

22 And they broght hym to a place named Golgotha: which is by interpretatiō, the place of *dead mens* Sculles.

C 23 And they gaue hym to drinke wyne myngled with myrrhe, but he receaued it not.

24 And whē they had crucified him, they parted his garmentes, castyng lottes for them, what euery man should haue.

25 And it was [e] about the thyrd houre, when they crucified him.

e The Iewes deuided their day into 4. partes, so that by the third houre is here ment the third part of the day, which was from six a clock to nyne, at what tyme Mat. sayth he was crucified.

26 And the title of his cause was written, THE KYNG OF THE IEWES.

27 And they crucified with him two theues: the one on the ryght hand, and the other on his lyft.

28 Thus the Scripture was fulfylled, [f] w sayeth, * And he was counted among the wycked.

Esa.53.d.

29 And they that went by, rayled on him,

waggyng their heades,& ſaying,Hey,*thou* that deſtroyeſt ỹ temple, and buildeſt it in three dayes,

30 Saue thy ſelf, and come downe from the croſſe.

31 Lykewyſe alſo the hye Prieſtes mocking,ſayd amõg thẽ ſelues with the Scribes, He ſaued other men, hym ſelf he can not ſaue.

32 Let Chriſte the kyng of Iſrael now deſcẽd from the croſſe,that we may ſee, and beleue.And they that were crucified with him checked him alſo.

33 Now whẽ the ſixt houre was come,darckenes aroſe ouer[u] all the earth vntyl the nynth houre.

[u] Becauſe this darckenes was onely ouer the lãd of Chanaã,when the reſt of the world was light the miracle is the greater. *Pſal.22.a. mat.27.e.*

34 And at ỹ [f] nynth houre,Ieſus cried [w] a loud voyce, ſaying, *Eloi,Eloi,lammaſabachthani? which is if it be interpreted,My God,my God, why haſt thou forſaken me.

[f] which was the third part of the day,and about3.of the clocke after none.

35 And ſome of them that ſtode by, when they heard that,ſayd,[w] Beholde he calleth for Elias.

D

36 And one ran and fylled a * ſponge ful of vineger,and put it on a reede, and gaue him to drinck,ſaying, Let him alone, let vs ſee whether Elias wyl come and take him downe.

[w] This was ſpoken mockingly. *Pſal.63.e.*

37 And Ieſus cried with a loud voyce, & gaue vp the goſt.

38 And the Vayle of the temple dyd rent in two peeces,frõ the top to the bottome.

39 Now when the [w] Centurion, which ſtode before him, ſaw that he ſo cried,& gaue vp ỹ goſt,he ſayd, Truly this man was the Sonne of God.

[w] who had charge ouer an hundred men.

40 There

40 There were also women a good way of beholding *him*: among whome was Marie Magdalene, and Marie *themother* of Iames the lytle, and of Ioses, and Marie Salome.

41 The which women also when he was in Galile, *folowed him & ministred vnto hym: and many other women which came vp with him vnto Ieruſalem.

Luk.8.a.

42 * And now whē night was come (becau se it was the day of the preparation that goeth before the Sabbath)

Mat.27.g. luk.23.g. iohn 19.g.

43 Ioseph of Arimathe, "a good Counsellour, which also loked for the kyngdome of God, came and went in g boldely vnto Pilate, and asked the body of Iesus.

"A graue mā and of great autoritie.

g This man shewed his faith boldely when the danger seemed to be moste perilous.

44 And Pilate merueiled if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any whyle dead.

45 And when he knewe *the trueth* of the Centurion, he gaue the body to Ioseph.

46 Who boght a lynnen cloth, and toke him downe, and wrapped hym in the lynnen cloth, and layd him in a tombe that was hewen out of a rock, & rolled a stone vnto the dore of the sepulchre,

47 And Marie Magdalene, & Marie Ioses *mother*, beheld where he shulde be layd.

THE XVI. CHAPTER.

Christe is rysen agayn and appeared to the Apostles to whom he cōmitteth the preachyng of the Gospel.

A

Mat.28.a. luk.24.a. Iohn 20.a.

AND when the Sabbath day was past, Marie Magdalene, & Marie ye *mother* of Iames, & Salome, boght swete oyntmēts

that they might come & embaulme him.
2 And early in the morning the fyrſt day of the weeke, they came vnto the ſepulchre, when the ſunne was yet ryſing:
3 And they ſayd one to another, Who ſhal rolle vs away the ſtone from the doore of the ſepulchre?
4 And when they loked, they ſaw how the ſtone was rolled away (for it was a very great one)
5 *And they went into the ſepulchre, and ſaw [a] a yonge man ſyttyng at the right ſyde, clothed in a long white garment: and they were afrayed. *Mat.28.a.* *luk.24.a.*
6 But he ſayd vnto them, Be not afrayed: B 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, and [b] Peter, That he wil go before you into Galile: there ſhal ye ſee him, * as he ſayd vnto you. *Mat.26.c.* *chap.14.c.*
8 And they went out quickly and fled frō the ſepulchre: For they trembled and were amaſed: nether ſayd they any thing to any man, for they were afrayed.
9 When Ieſus was ryſen agayn, in ỹ morow (which was the firſt day of the weeke) he appeared fyrſt to Marie Magdalene, *out of whom he had caſt ſeuen deuyls. *Iohn 20.d.*
10 And ſhe went & tolde them that had bene with him, which mourned and wept. C
11 And thogh they [c] heard that he was alyue, and had appeared to her, yet they beleued it not.
12 * After that, he appeared vnto two of them in an other forme, as they walked & went *Luk.24.b.*

a The Angel of God in the likenes of a yonge man.

b He eſpecialy maketh menciō of Peter, to confort him, becauſe he had fallē into greater danger then the reſt.

c They had ſone forgotte that that Chriſte had foretolde them of his reſurrection.

went into the country.

D 13 And they went and tolde it to the remnant: but they beleued them not.

14 Finally, he appeared vnto the eleuen as they "sate together, and cast in their teeth their vnbeliefe and hardenes of heart: because they beleued not them which had seene him after his resurrection.

" Mourning & praying.

Mat.28.d. 15 And he sayd vnto them. * Go ye into all the world, and preach the glad tidinges to all "creatures,

" As wel Gentle as Iewe.

16 He that shal beleue and be baptized, shalbe saued: *but he that wil not beleue, shalbe damned.

Iohn.12.g.

17 And these [d] tokens shal folow them [f] y beleue, *In my name they shal cast out deuils, and shal speake with "newe tongues.

Act.2.a. *10.g. 16.d.*

18 *And shal take away serpentes: and if they shal drinke any deadly thing, it shal not hurt thē: they shal lay their handes on the syck, and they shal recouer.

" With other and diuers, as Luke saith.

Act.28.a.

19 *So then whē the Lord had spoken vnto them, he was receaued into heauen, & sitteth at the right hande of God.

Luk.24.g.

20 And they wēt forth, & preached euery where. And the *Lord wroght with them, & confirmed the woord with [e] miracles that folowed.

Heb.2.a.

d This gyft was but for a tyme to cause men the more willingly to receaue the Gospel which as yet was not euidently knowen.

e The miracles and signes folowe the doctrine as certeyn seales: so that if the doctrine be false, the miracles can be no better. Deuter.13.a.

THE HOLY GOSPEL OF IESVS CHRISTE, VVRIT by sainct Luke.

* * *

THE FYRST CHAPTER.

The kynred, & holynes of Zacharie, and Elisabet his wife, his incredulitie is ponished, The talke of the Angel, and Elisabet with Marie, which was pronoũced happy by reason of her faith. VVherof she praiseth the Lord, The byrth, Circumcision, and graces of Iohn, Zacharie healed geueth thankes to God.

A The preface of the Euangeliste.

FOR AS-much as many haue taken in-hãd to write the historie of those thynges, wherof weare fully certified,

2 Euen as they declared them vnto vs, which

which from ye begynnyng saw them their selues, & were ministers [a] ″ at the doyng:

3 It seemed good also to me (moste noble Theophilus) as sone as I had learned perfectly all thynges from the beginnyng, to wryte vnto thee therof from poynt to poynt:

4 That thou mightest acknowlage the trueth of those thinges where in thou hast bene broght vp.

5 IN the tyme of Herode Kyng of Iurie, there was a certayne Priest named Zacharias, of the *″ course of Abia: and his wyfe was of the ″ daughters of Aaron, & her name was Elisabet.

6 Both were [b] perfect before God, and walked in all the ″ cōmandements and ordinances of the Lord, yt no man could fynde faut with them.

7 And they had no chylde, because that Elisabeth was barren, & bothe were wel strycken in age.

8 And it came to passe, as he executed ye Priestes office before God, as his course came in order,

9 According to the custome of the Priestes office his lot was to ″ burne incēse, whē he went into the [c] temple of the Lord.

10 *And the whole multitude of the people, were without in prayer, whyle the incense was burnyng.

11 And there appeared vnto him an Angel of the Lord standyng at the ryght syde of the aulter of incense.

12 And when Zacharias sawe *him*, he was abasshed, and feare came on hym.

B 13 But the Angel sayd vnto him, Feare

[a] Or, of the thing, and may be referred ether to Christe or to the Gospel.

[a] The Greeke is, ministres of the woord, wherby is mēt that they were the ministers of Christe, who is called the woord: or ministers of the woord that is to say, of the Gospel.

1. *Chr.* 24. *a*

″ Or, familie.

″ Or, posteritie.

″ Of the fyrst, & secōde table.

[b] This perfectiō or iustice is iudged by the frutes & outward appearāce, and not by the cause which onely cometh of Gods free mercie through Christe.

* Euening & morning, according to the law.

Leui. 16. *d.*

ex. 30. *a.*

[c] The tēple was deuided into three partes: the fyrst was the body of the temple called Atrium, where the people was: the second called Sanctum, where the Priestes & Leuites were: & the third Sanctum Sanctorū, into the which the hye Priest entred once a yere to sacrifice.

not Zacharie: For thy prayer is heard: and thy wyfe Eliſabeth ſhal beare thee a ſonne, and thou ſhalt call his name [a]Iohn.

[a] Which ſignifieth the grace of the Lord.

14 And thou ſhalt haue ioye and gladnes in him, & many ſhal reioyce at his byrth.

15 For he ſhalbe great in the ſyght of the Lord, and ſhal nether drynck[a] wyne, nor [d] ſtrong drinck: and he ſhalbe fylled, [e] w the holy Goſt, euen from his mothers wombe.

[a] Nothīg that maketh drōcken.

[d] The woord ſignifieth all maner of drinck which maketh mē dronc ken.

16 * And many of the chyldren of Iſrael ſhal he turne to their Lord God.

Mala. 4. b.

17 * For he ſhal go[a] before in his ſyght in [e] y ſprite and power of Elias, to turne y hartes of the [e] fathers to the chyldren, and the diſobedient to the wyſedome of the iuſt men: to make the people ready for the Lord.

Mat. 11. b.

[a] As a kyng in his royaltie hath one to go before hī, who ſignifieth the kyng to be at hand.

[e] When Chriſte ſaieth he came to ſet the father againſt the ſonne &c. he meaneth the ſucceſſe which cometh of the Goſpel through the malice of men: but here he ſpeaketh of the true ende & proprietie of the Goſpel.

18 Thē Zacharie ſayd vnto [e] y Angel, whereby ſhal I knowe this? For I am an olde man, and my wyfe is of a great age.

19 And the Angel anſwered, and ſayd vn to him, I am [a] Gabriel that ſtand in the preſence of God, and am ſent to ſpeak vnto thee, and to ſhewe thee theſe glad tydynges.

[a] Which ſignifieth the ſtrength or ſouueraintie of God.

20 And beholde thou ſhalt be domme, and not be able to ſpeake, vntil [a] the day that theſe thynges be performed: becauſe thou beleuedſt not my woordes [e] w ſhalbe fulfilled in their ſeaſon.

[a] We muſt not meaſure Gods promeſſe by our weke ſenſes.

21 And the people wayted for Zacharie, and merueyled that he taried in [e] y tēple.

22 And when he came out, he could not ſpeak vnto them: Then they perceaued [e] y he had ſeene a viſion in the temple. For he made

made signes vnto them, & remayned speachlesse.

C 23 And it fortuned, as sone as the tyme of his office was out, he departed [n] home into his owne house.

[n] whiles their course endured to sacrifice, they myght not lie with their wyues, nor drinke any lycour that might make one drunck.

24 And after those dayes, his wyfe Elisabeth conceaued, & hyd her selfe fyue monethes, saying,

25 This wyse hath God dealt with me, in the days wherin he loked on *me*, to take from me [f] my rebuke among men.

26 And in the syxt moneth, the Angel Gabriel was sent fro God vnto a citie of Galile, named Nazaret,

[f] For the barren wome enioyed not the promesse which God made to the that were maried to haue issue: but principally they were depriued of that promesse which God made to Abraham, that he would increase his seede.

27 To a Virgin affianced to a man whose name was Ioseph, of the house of Dauid: and the Virgins name was Marie.

28 And [e] y Angel went in vnto her, & said, [o] Hayle thou [t] y art freely beloued, [e] y Lord *is* [t] w thee: blessed art thou amog women.

[o] Or, gladnes be to thee.

29 And when she sawe *hym*, she was abashed at his saying: and cast in her mynd, what maner of salutation that should be.

30 Then the Angel sayd vnto her, Feare not Marie, for [g] thou art in fauour with God.

[g] Not for her merites, but onely through Gods free mercie, who loued vs when we were synners, that whosoeuer reioyseth, should reioyse in the Lord.

31 *For lo, thou shalt coceaue in thy wobe, and beare a sonne, and shalt call his name Iesus.

*Isa. 7. c. matth. 1. d.

32 He shalbe great, and shalbe called the sonne of the hiest: and the Lord God shal geue vnto hym, the seat of his father Dauid.

Because he is the true Sone of God, begotten from before all beginnyng and manifested in flesh at the determinat tyme.

33 And he shal raygne ouer the house of Iacob for euer, and of his kyngdome shal be no ende.

D 34 Then sayd Marie vnto the Angel,

h How shal this be, seyng, I know no man?

35 And the Angel answered, & sayd vnto her, The holy Gost shal come vpō thee, and the power of the hyest shal ouer shadowe thee? Therfore also that "holy thyng which shalbe borne of thee shalbe called the Sonne of God.

36 And beholde thy i cosyn Elisabeth, she hath also conceaued a sonne in her olde age. And this is her syxt moneth, which was called barren.

37 For with God shal nothing be vnpossible.

38 And Marie sayd, Beholde the hand mayden of the Lord, be it vnto me euen as thou hast sayd. And the Angel departed from her.

39 And Marie arose in those dayes, and went into the hilly *countrey* with haste into a citie "of Iurie.

40 And entred into the house of Zacharie, and saluted Elisabeth.

41 And it fortuned, as Elisabeth heard the salutation of Marie, the "babe sprang in her belly: and Elisabeth was fylled w the holy Gost.

42 And she cryed with a loud voyce, & sayd, Blessed art thou among women, because the frute of thy wombe is blessed.

43 And whence happeneth this to me, y mother of my Lord should come to me?

44 For lo, as sone as the voyce of thy salutation sounded in myne eares, the babe sprang in my belly for ioye.

45 And blessed is she y beleued: for those thynges shalbe performed, which were tolde her from the Lord.

46 Then

h She would be resolued of al doutes to thende that she might more surely embrase the promese of God.

i Notwithstandīg that Elisabeth was maried to one of the tribe of Leui: yet she was Maries cosyn which was of the stocke of Dauid. For the law which forbad mariadge out of their owne tribe, was onely that the tribes should not be mixt and confounded, which could not be in marying with the Leuites, for they had no portion assigned vnto them.

D

" He must be pure and without synne, which must take away the synnes of the world.

" which was called, Ciriath arba, or Hebron. Ios. 14. c, & 21. b.

" This mouing was extraordinarie and not natural.

E

46 Then Marie sayd,

The song of Marie.

47 My [k] soule magnifieth ỹ Lord: and my sprite reioyseth in God my sauiour.

48 For he hath loked on the poore degre of his hand mayden: for beholde frō hēce forth, shal all ages call [n] me blessed.

[n] This fauour that God hath shewed me, shal be spoken of for euer.

49 Because, he that is myghty, hath declared towards me wonderful thynges, and holy *is* his name.

50 And his [l] mercie is on them that feare him, throughout all ages.

51 *He hath shewed strength ỹ his arme: *he hath scattered thē that are proude in the [n] imagination of their harts.

[n] The wicked ley snares for other, wherin they them selues are takē.

52 He hath put downe the mighty from their seates *of honour*, and exalted them of lowe degre.

53 *He hath fylled the hungry with good thinges, and send away the riche empty.

54 *He hath vpholden Israel his seruant, ỹ he might be myndeful of his mercie.

55 (*Euen as he promised to our fathers, *to wit*, to Abraham & his [n] sede) for euer.

56 And Marie abode with her about thre monethes, & returned agayn to her owne house.

57 Now Elisabeths tyme was come ỹ she should be deliuered, and she broght forth a sonne.

58 And her neyghbours, and cosyns heard tel how the Lord had shewed great mercie vpō her, and they reioysed for her sake.

59 And it was so ỹ the eyght day, they came to circumcise the babe, and called his name Zacharie, after the name of his father.

k The soule, and the sprit signifie the vnderstanding and affectiō, which are the two principal partes of the soule.

l According to the promesse made to Abrahā that he wolde be his God, and the God of his seede.

Esa 51.*b.*
*psal.*33.*b.*
*Esai.*29.*e.*

*1.Kyn.*2.*a.*
*psal.*34.*b.*
Esai. 30.*d,* & 41.*b.* & 54 *b.*
*Iere.*31.*a.*
*Gen.*17.*e,* & 22.*c.*
*psal.*132.*b.*

[n] or, posteritie.

60 And his mother answered, and sayd, Not so, but he shalbe called Iohn.
61 And they said vnto her, There is none of thy kynne, that is named with this name.
62 And they made signes to his father, how he would haue him called.
63 Then he asked for wryting tables, and wrote, saying, His name is Iohn. and they merueyled all.
64 And his mouth was opened immediatly, and his tōgue also, and he [m] spake in praising God.
65 Then feare came on all thē that dwelt nye vnto them. and all these sayinges were noysed abrode throughout all the hyl countrey of Iurie.
66 And all they that heard them, layd *them* vp in their harts, saying, What maner childe shal this be? And the[n] hand of the Lord was wyth him.
67 And his father Zacharie was filled with the holy Gost, and prophecied saying,
68 * Blessed be the Lord God of Israel: for that he hath[n] visited and redemed his people.
69 *And hath raysed vp the [o] horn of saluation, vnto vs, in the house of his seruāt Dauid.
70 *Euen as he promised by the mouth of his holy Prophetes, which were synce the world began, *saying*,
71 That he would saue *vs* from our enemies, and from the hands of all that hate vs.
72 That he would shewe mercie towards our

m Not onely for his benefite in pardonīg his faut: but also to shewe that he was iustely ponished for his incredulitie.

n In declaring hī self myndeful of his people, & therfore is come from heauen to visitand redeme them.

o When the promesses of God seemed to haue failed, & the state of Israel to haue perished, thē sent he his Christe who by his inuincible strength, as with a stronge horn ouer threwe his ennemies.

[n] The mightie power of God.

G *Chap. 2. d. matth. 1. d. exo. 3. c.*

The song of Zacharie. *Gen. 50. d. psal. 132. c. iere 23. a. & 30. b. Amos 9.*

our fathers, and remembre his holy couenant.

Gen. 22. c. iere. 31. f. heb. 6. c.

73* *And* ye othe which he sware to our father Abraham:

74 *VVhich was*, that he would graunte vnto vs, yt we deliuered out of the hands of our ennemies, should serue hym wythout feare

1. Pet. 1. c.

75 All the dayes of our lyfe, in *holynes and righteousnes" before hym.

"To whome no hypocrisse can be acceptable.

76 And thou babe shalt be called ye Prophete of the hyest: for thou shalt go before the face of the Lord, to prepare his wayes:

77 *And* to geue knowledge of saluation vnto his people, by the remission of their synnes.

Mala. 4. a. zach. 3. b, & 4. c.

78 Through the tender mercie of our God, wherby *the" day spring from an hye hath visited vs.

"Or, branche of a tree, meaning the Messias.

79 To geue lyght to them that sit in darcknes, and in the shadowe of death, & to gyde our feete into the way of peace.

80 And ye chylde grewe & waxed strong in spirite, and was in p wildernes, tyl the day came, when he should shew hym self vnto Israel.

p He meaneth that part of Iurie which was lest inhabited, wher also the grosse & rude people dwelled.

THE II. CHAPTER.

The byrth and circumcision of Christe. he was receaued into the temple. Simeon and Anna prophecie of him. He was found among the doctours. His obedience to father and mother. And maries wisdome.

A

"So much as was subiect to the Romains.

ANd it chanced in those dayes, that there came a cōmandement from August the Emperour, that all the" world

shoulde be taxed.

2 (This fyrst taxyng was made when Cyrenius was "Lieutenant in Syria.) "Or, Gouernour,

3 Therfore euery mā went vnto his owne citie to be taxed.

a He sheweth by what occasion Iesu was born in Bethlehem, which signifieth the house of bread.

4 And [a] Ioseph also ascended from Galile, out of a citie called Nazaret, into Iurie, vnto the citie of *Dauid, which is called Bethlehem, because he was of the house and lignage of Dauid, *Iohn 7.f. Luk. 20.b

5 To be taxed wyth Marie that was promesed him to wyfe, which was with chylde.

6 And so it was, that whyle they were there, her tyme was come ỹ she should be deliuered.

7 *And she broght forth her fyrst begotten sonne, and wrapped him in swadlyng clothes, and layd him in a cretche, because there was no rowme for them with in ỹ ynne. *Matth. 1.d.

8 And there were in the same regiō shepheards, abyding in the field, & watching their flock by night.

9 And lo, the Angel of the Lord sodenly came vpon them, and the glorie of the Lord shone rounde about them, and they were sore afrayd. B

10 Then the Angel sayd vnto them, Be not afrayd: for beholde, I bring you tidinges of great ioye, that shal come to all the people.

b Because they should not be offended with Christes poore estate the Angel preuenteth this doute & sheweth in what sort they shulde fynde him.

11 *That is*, ỹ vnto you is borne this day in the citie of "Dauid, a Sauiour, which is Christe the Lord. "In Bethlehē.

12 And [b] *take* ye this for a signe: Ye shal fynde

fynde the chylde ſwadeled, and layd in a cretche.

13 And ſtrayghtway there was with the Angel a multitude of heauenly ſouldiers, laudyng God, and ſaying,

14 Glorie be to God in the hye *heauens*, and peace in earth, and towardes men [c]good wyl.

c The free mercie and good wil of God, which is the founteyn of our peace and felicitie.

15 And it fortuned, as ſone as the Angels were gone away from them into heauen, the ſhepherds ſayd one to another, Let vs go euen vnto Bethlehem, and ſee this thyng that is happened, which the Lord hath ſhewed vnto vs.

C 16 And they came with haſte, and found both Marie and Ioſeph, and the babe layd in the cretche.

17 And when they had ſeene it, they publiſſhed abrode the ſaying, which was tolde them of that ſame chylde,

18 And all that heard it, wondred at thoſe thinges which were tolde them of the ſhepherds.

19 But Marie kept all thoſe ſayings, and pondered *them* in her hart.

20 And the ſhepherds returned glorifying and prayſing God, for all that they had heard and ſeene, euen as it was tolde vnto them.

Gen.27.a. 21 * And when the eyght day was come, that the infant ſhulde be circumciſed, his name was called IESVS [c]which was named of the Angel, before he was conceaued in the wombe.

Leui.12.d. *Luk.2.c.* 22 * And when the tyme of Maries purification after the law of Moſes was come,

they brogh hym to Ieruſalem, to preſent hym to the Lord.

23 (As is written in the law of the Lord, * Euery mā chylde ″ that openeth the matrix, ſhal be called holy to the Lord:) *Exod.13.a. nom.8.c.*

24 And to offer *as it is commāded in the law of the Lord [d] a payre of turtle doues, or two yonge pigeons. *Leu.12.b.*

25 And beholde there was a man in Ieruſalem, whoſe name was Simeon: this man *was* iuſt, and feared God, and wayted for the conſolation of Iſrael: and the ″ holy Goſt was vpon him. D

26 And an anſwer was geuen hym of the holy Goſt, that he ſhulde not ſee death, before he had ſeene the Lordes ″ Chriſte.

27 And he came by inſpiration of the holy Goſt into the temple: and when the father and mother broght in the chylde Ieſus, to do for him * after the cuſtome of the law, *Leui.12.d.*

28 He toke hym vp in his armes, and praiſed God, ſaying,

29 Lord, [e] now letteſt thou thy ſeruant depart in peace, according to thy promeſſe.

30 For myne eyes haue ſeene thy ſaluation, E

31 Which thou haſt prepared before the face of all people:

32 *A lyght to lighten the Gentils, & the glorie of thy people Iſrael. *Eſa.9.a. 42.a, & 49.b. act.14.g. pſal.98.a.*

33 And his father and mother meruei-led at thoſe things, which were ſpoken touching him.

34 And Simeon bleſſed them, and ſayd vnto Marie his mother, Beholde this chylde

[d] Which offering was appointed to them which were ſo poore that they wer not able to offer a lambe.

[e] Simeon declareth him ſelfe to dye willingly ſince he hath ſeene the Meſſias which was promiſed.

″ Or, that is firſt borne.

″ Or, ſpirite of prophetie.

″ Or, Meſſias.

chylde is appoynted to be the [f] fall & ry-
ſyng agayne of many in Iſrael : and for a
ſigne which ſhalbe ſpoken agaynſt.

35 (Yea and a[n] ſword ſhal pearce through
thy ſoule) [t] y the [n] thoghtes of many hartes
may be opened.

36 And there was a Prophetiſſe, one An-
na the daughter of Phanuel, of [e] y tribe of
Aſer: which was of a great age, & had [g] ly-
ued with an huſband ſeuen yeres frō her
virginitie.

37 And *ſhe being* a wydowe of foure ſco-
re and foure yeres, went [n] not out of the
temple, but ſerued *God* wyth faſtynges, &
prayers, nyght and day.

38 She then coming ſodenly at the ſame
inſtant vpon them, prayſed lykewyſe the
Lord, and ſpake of hym to all that loked
for redemption in Ieruſalem.

39 And as ſone as they had perfourmed
all thynges according to the law of the
Lord, they turned into Galile to their
owne citie Nazaret.

40 And the chylde grewe, & waxed ſtrōg
in ſpirite, and was filled with wyſedome,
and the grace of God was with hym.

41 And his father and mother went to
Ieruſalem euery yere * at the feaſt of
Eaſter.

42 And whē he was twelue yere old, they
went vp to Ieruſalem after the cuſtome of
the feaſt.

43 And when [e] y feaſt was ended, as they
returned home, the childe Ieſus bode ſtyl
in Ieruſalem, vnknowing to Ioſeph and
his mother.

44 For they ſuppoſed he had bene in the

[f] To be the falle of the reprobat which periſhe through their owne defaut, & raiſing vp of the lecte to whom God gyueth faith.

[g] She was 7. yeres maryed.

[t] Sorrows ſhuld perce her hart as a ſworde.

[n] This chiefely appeareth whē the croſſe is layed vpon vs, wherby mens hartes are tryed.

[n] She was contynually in the temple.

Exod. 12. *c.*
leui. 23. *a.*
deut. 26. *a.*

company, and therfore went a dayes iorney, and ſoght him among theyr kynſefolke, and acquaintance.

45 And whē they foūd him not, they tourned back to Ieruſalem, and ſoght him. G

46 And it fortuned after thre dayes, that they found hym in the temple, ſytting in ye myddes of the "doctours, both hearing them, and poſyng them.

"or, learned men.

47 And all that heard him, merueyled at his vnderſtandyng, and anſwers.

48 And when they ſaw him, they were aſtonied: and his mother ſayd vnto hym, Sonne, why haſt thou thus dealt with vs? beholde thy father and I haue ſoght thee with heauy hartes.

49 Then ſayd he vnto thē, How is it that ye ſoght me?[h] Wyſt ye not that I muſt go about my fathers buſines?

h Our duetie to God is to be preferred, before father and mother.

50 But they[i] vnderſtode not the wordes that he ſpake to them.

i For his vocation was not yet manifeſtely knowen.

51 And he wēt wt thē, & came to Nazaret: and was obediēt to them: and his mother kept all theſe ſayinges in her hart.

52 And Ieſus increaſed in wyſedome and ſtature, and in fauoure with God & men.

THE III. CHAPTER.

The preachyng, baptiſme, and pryſonement of Iohn. The baptiſme of Chriſt. And a reherſal of the generation of the fathers.

IN the fyftenth yere of the raygne of Tiberius the Emperour, Pontius Pilate beyng "Lieutenant of Iurie, and Herode being "kyng of Galile, and his brother Philip kyng of Iturea, and of the region A

"Or, Gouuernour.

"Or, Tetrarche.

region of Trachonite, and Lysania the kyng of Abilene,

Act.4.a. 2 *(When Annas and Caiáphas were the hye [a]Prieſtes) the woorde of God came vnto Iohn the ſonne of Zacharie in the wyldernes.

Mat.3.a. *mar.1.a.* 3 *And he came into all the coaſtes about Iordan, preachyng [e]ỹ baptiſme of repentance for the remiſſion of ſinnes,

Eſa.40.a. *iohn.1.a.* 4 As it is written in the booke of the ſayings of Eſai the Prophet, [e]ẅ ſayeth, * The voyce of one crying in wyldernes *is*, prepare the way of the Lord, make his pathes ſtrayght.

5 Euery valley ſhalbe fylled, and euery mountayne and hyl ſhalbe broght lowe, & croked thynges ſhalbe made ſtrayght, and the rough wayes *ſhalbe made* ſmothe.

[o]Or, euery man. 6 And [o]all fleſhe ſhal ſee [e]ỹ [o]ſaluation of God.

[f]That is, the Meſſias. 7 Then ſayd he to the people that were B come to be baptized of hym, * [p]Ye ofſpringes of vipers, who hath taught you to flye from the wrath to come?

[p]Or, vipers broodes. *Mat.3.b.* 8 Bryng forth therfore due frutes of repentance, and begyn not to ſay with your ſelues, We haue Abraham to our father: for I ſay vnto you, that God is able of theſe ſtones to rayſe vp chyldren vnto Abraham.

9 Now alſo is the [b]axe layd vnto the roote of the trees: ſo that euery tree which bryngeth not forth good frute ſhalbe hewen downe, and caſt into the fyre.

10 And the people aſked hym ſaying, What ſhal we do then?

11 And he anſwered, & ſayd vnto them,

a There cold be by Gods law but one ſacrificer at ōce: but becauſe of the troubles that then raygned, the office was ſo mangled by reaſon of ambition and brybery, that both Caiaphas & Annas his father in lawe had it deuided betwixt them.

b The vengeance of God is at hand.

c He willeth that the riche help the poore according to their necessitie.

* He[c] that hathe two cotes, let hym parte with hym that hath none: & he that hath meat, let hym do lykewyse. *Iam.2.c. 1.iohn.3.c.*

C

12 Then came there ["] publicans also to be baptized, & sayd vnto him, Maister, what shal we do?

"whose office was to receaue the tribute and towles

13 And he sayd vnto them, Require no more then that [&] is appoynted vnto you.

14 The souldiers lykewyse demanded of hym, saying, And what shal we do? And he sayd vnto them, Do violence to no man, nether trouble any man wrongfully: and be content with your wages.

15 As the people were in a doute, and al men mused in their hartes of Iohn, whether he were very Christe,

16 Iohn answered, and sayd to them all, *Truth it is, that I [d] baptize you with water, but one stronger then I cõmeth, whose shoes latchet I am not worthy to vnlowse: he wyl baptize you with the holy Gost, and with fyre. *Mat.3.c. mar.1.a. iohn.1.d. act.1.a.8.a. 11.b.19.a.*

d The vertue and force of baptisme standeth in Iesus Christe, and Iohn was but the minister therof.

17 *Which hath his fanne in his hand, and wyl make cleane his flooer, and wyl gather the corne into his barne, but the chaff wil he burne with fyre that neuer shalbe quenched. *Mat.3.c.*

18 Thus then exhorting with many other thinges, he preached vnto the people.

D

19 *But when king Herode was rebuked of him for Herodias his brother Philippes wyfe, and for all the euyls which Herode had done, *Mat.14.a. mar.6.c.*

20 He added this aboue all, that he layd Iohn in pryson. *Mat.3.d.*

21 *Now it fortuned, as all the people receaued baptisme, and Iesus also was baptized *mar.1.a. iohn.1.c.*

baptized, and dyd pray, that the heauen was opened:
22 And the holy Goſt came downe in a bodely ſhape like a doue vpon him: and a voyce came from heauen, ſaying, Thou art my dere Sonne, in thee do I delyte.
23 And Ieſus him ſelfe began to be about thyrty yere of age, beyng as men ſuppoſed the ſonne of [e] Ioſeph, Which was *the ſonne* of Eli,
24 Which was *the ſonne* of Matthat, which was *the ſonne* of Leui, which was *the ſonne* of Melchi, which was *the ſonne* of Ianna, which was *the ſonne* of Ioſeph,
25 Which was *the ſonne* of Mattathias, which was *the ſonne* of Amos, which was *the ſonne* of Naum, which was *the ſonne* of Eſli; which was *the ſonne* of Nagge,
26 Which was *the ſonne* of Maath, which was *the ſonne* of Mattathias, which was *the ſonne* of Semei, which was *the ſonne* of Ioſeph, which was *the ſonne* of Iuda,
27 Which was *the ſonne* of Ioanna, which was *the ſonne* of Rheſa, & was *the ſonne* of
F Zorobábel, which was *the ſonne* of Salathiel, which was *the ſonne* of Neri,
28 Which was *the ſonne* of Melchi, which was *the ſonne* of Addi, which was *the ſonne* of Coſam, which was *the ſonne* of Elmodam, which was *the ſonne* of Er,
29 Which was *the ſonne* of Ioſe, which was *the ſonne* of Eliézer, which was *the ſonne* of Iorim, which was *the ſonne* of Matthat, which was *the ſonne* of Leui,
30 Which was *the ſonne* of Simeon, which was *the ſonne* of Iuda, which was *the ſonne* of Ioſeph, which was *the ſonne* of Ionan, which

e Luke aſcendeth from the laſt father to the firſt. and Matthew deſcendeth from the firſt to the laſt. Matthew extẽdeth not his reherſal further then Abraham: Luke referreth it euen to Adam. Mat. counteth by the legal deſcent; and luke by the natural: fynally bothe two ſpeaking of the ſame perſones applye vnto them diuers names.

which was *the sonne* of Eliacim,
31 Which was *the sonne* of Melea, which was *the sonne* of Mainan, which was *the sonne* of Mattatha, which was *the sonne* of Nathan, which was *the sonne* of Dauid.
32 Which was *the sonne* of Ieſſe, & was *the sonne* of Obed, & was *the sonne* of Booz, G
which was *the sonne* of Salmon, which was *the sonne* of Naaſſon.
33 Which was *the sonne* of Aminadab & was *the sonne* of Aram, which was *the sonne* of Eſrom, which was *the sonne* of Phares, which was *the sonne* of Iuda.
34 Which was *the sonne* of Iacob, which was *the sonne* of Iſaac, which was *the sonne* of Abraham, which was *the sonne* of Thara, which was *the sonne* of Nachor,
35 Which was *the sonne* of Saruch, which was *the sonne* of Ragau, which was *the sonne* of Phalec, which was *the sonne* of Eber which was *the sonne* of Sala.
36 Which was *the sonne* of * Arphaxad, & was *the sonne* of Sem, which was *the sonne* of Noe, which was *the sonne* of Lamech. *Gen.11.b.*
37 Which was *the sonne* of Mathuſála, & was *the sonne* of Enoch, which was *the sonne* of Iared, & was *the sonne* of Malaleel, which was *the sonne* of Cainan.
38 Which was *the sonne* of Enos, & was *the sonne* of Seth, which was *the sonne* of Adam, which was *the* f *sonne* of God.

f Not that Adam was the ſonne of God by generation, but by creation: in the which ſenſe God alſo calleth him ſelf father. Deu.32.a. 6.c.28,& 29.

THE IIII. CHAPTER.

Ieſus is led into the wildernes. Faſteth all the tyme of his tentation. Ouercommeth the deuyl. Goeth into Galile. Preacheth at Nazaret, & Capernaũ. The Ieweſ deſpiſe him. The deuyle

wyl knowledge him. He commeth into Peters house. Healeth his mother in lawe. And doth great miracles.

A IEsus then ful of the holy Goſt returned from Iordan, and was led of the *ſame* ſprite into wildernes.

Mat.4.a. mar.1.b.

2 *And was *there* fourty dayes tempted of the deuyl, and in thoſe dayes [a] he dyd eat nothing: and when they were ended, he afterward hongred.

3 Then the deuyl ſayd vnto hym, If thou be the Sonne of God, commande this ſtone that it be made bread.

4 And Ieſus anſwered him, ſaying, It is wrytten, *That man ſhal not lyue by bread onely, but by euery [c] woord of God.

Deut.8.a.

5 Then the deuyl toke him into an hye mountayne, & ſhewed him all the kyngdomes of the world, euen in [e] twincklyng of an eye.

6 And the deuyl ſayd vnto hym, All this power wyl I [b] geue thee, euery whit, and the glorie of thoſe *kyngdomes*: for that is deliuered to me, & to whomſoeuer I wil, I geue it.

B 7 If thou therfore wylt worſhyp me, they ſhalbe all thyne.

8 But Ieſus anſwered him, and ſayd, Hence from me Satan. For it is wrytten, *Thou ſhalt honour the Lord thy [d] God, and hym alone thou ſhalt ſerue.

Deut.6.c. 10.d.

9 Then he broght him to Ieruſalem, and ſet hym on a pinacle of the temple, and ſayd vnto hym, If thou be the Sonne of God, caſt thy ſelf doune from hence.

10 For it is writen, * He ſhal geue his An-

Pſal.91.c.

a This fact was miraculous, to confirme the Goſpel, and oght no more of men to be followed thē the other miracles that Chriſte dyd.

b Satan promeſeth that, which he can not gyue, to thintent he might deceaue the more craftely: for he is but prince of the world by permiſſion, and hath his power limited.

[c] That is, by the ordinance, and prouidēce of God.

[d] Chriſte wolde only worſhipe and ſerue God.

gels charge ouer thee to kepe thee.
11 And in their handes they ſhal beare,
thee leſt at any tyme thou daſhe thy fote C
agaynſt a ſtone.
12 And Ieſus anſwered and ſayd to hym,
It is ſayd, *Thou ſhalt not tempt the Lord *Deut.6.c.*
thy God.
13 And as ſone as the deuyl had ended
all his tentations, he departed from hym
[c] for a ſeaſon.
14 And Ieſus returned by the power of
the ſprite into Galile, and there went a
fame of him throughout al the region
round about.
15 For he taught in theyr Synagoges, &
was commended of all men. *Mat.13.b.*
16 *And he came to Nazaret where he *mar.6.a.*
was nourſed, and (as his cuſtome was) *iohn.4.f.*
went into ye Synagoge on ye Sabbath day,
and ſtode vp for to rede.
17 And there was deliuered vnto hym
the booke of the Prophet Eſai? When he
had opened the booke, he found ye place,
where it was wrytten.
18 *The ſprite of the Lord *is* vpon me, be- *Eſai.61.a.*
cauſe he hathe" annoynted me: that I ſhul-
de preach the Goſpel to ye poore he hath
ſent me, that I ſhulde heale the broken
harted, that I ſhulde preach *deliuerance *Eſai.42.b.*
to the captiue, and recouering of ſyght
to the blynde, that I ſhulde freely ſet at
libertie them that are bruſed,
19 That I ſhulde preach the acceptable
yere of the Lord.
20 And he cloſed the booke, and gaue it
agayn to the miniſter, and ſate downe: and
the eyes of all that were in the Synagoge
were

[c] It is not ynough twiſe or thriſe to reſiſt Satan, for he neuer ceaſeth to tẽpt, or if he relent a litle, it is to thend, that he may renewe his force and aſſaile vs more ſharpely.

"Or, endewed with graces.

were faſtened on him.
21 Then he began to ſay vnto them, This day is this Scripture fulfylled in your eares.
22 And all a bare him witnes, and wondered at the gratious wordes which proceded out of his mouth, and ſayd, Is not this Ioſephs ſonne?
23 Then he ſayd vnto them, Ye wil ſuerly vſe towards me this prouerbe, Phyſicion, d heale thy ſelf: Whatſoeuer we haue heard done in Capernaum, do the ſame here likewiſe in thyne owne countrey.
24 And he ſayd, verely I ſay vnto you, * No e Prophet is accepted in his owne countrey.
25 But I tel you of a truth, many wydowes were in Iſrael in the dayes of * Elias, when heauen was ſhut thre yeres and ſyx monethes, whē great famine was throughout all the lande,
26 But vnto none of them was Elias ſent, ſaue into Sarephtha, *a citie of* Sidon, vnto a f wydowe.
27 And many lepers were in Iſrael, in ȳ time of * Eliſeus the Prophet: but yet none of them was made cleane, ſauing Naaman the Syrian.
28 Thē as many as were in the Synagoge, when they heard that, were ſylled with wrath.
29 And roſe vp, and thruſt hym out of the citie, and led him euen vnto the edge of the hyl, wheron their citie was buylt, to caſt hym downe hedlyng.
30 But he went his way euen through the myddes of them:

a They approued and commended what ſo euer he ſayd.

d Beſtowe thy benefites vpon them which apperteyne more vnto thee.

e Their infidelitie ſtayed Chriſte from working miracles.

E

Iohn. 4. f.

1. Kyn. 17. b
Iam. 5. d.

f He ſheweth by exemples that God oft tymes preferreth the ſtrangers to them of the houſehold.

2. Kin. 5. d.

31 *And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes. *Mat.4.b.* *mar.1.c.*

32 *And they were astonied at his doctrine: for his preachyng was with autoritie. *Mat.7.d.* *mar.1.c.*

33 And in the Synagoge there was a man which had a "sprite of an vncleane deuyl, which cryed with a loud voyce, "That is the motion of the deuil.

34 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, *euen* the Holy one of God. F

35 And Iesus rebuked hym, saying, Holde thy peace, and come out of him. then the deuyl throwing him in the myddes of them, came out of him, and hurt him not.

36 And feare came on them all, and they spake among them selues, saying, What maner a thing is this? for with autoritie & power he commandeth the foule sprites, and they come out?

37 And the fame of hym spred abrode, through out all places of the countrey round about.

38 *And he rose vp, and came out of the Synagoge, and entred into Simons house. And Simons "mother in law was taken with a great feuer, and they made intercession to him for her. *Mat.8.b.* *mar.1.c.* "His wiues mother.

39 Then he stode ouer her, and rebuked the feuer, and it left her. and immediately she arose and ministred vnto them.

40 When the sunne was downe, all they that had sycke *folkes* taken with dyuers diseases, broght them vnto hym, and he layd his handes on eueryone of them, and healed them. G

41 *And

Mar.1.d. & 3.b.

41 *And deuyls also came out of many, crying and saying, [g] Thou art Christe the Sonne of God, but he rebuked them, and suffered them not to speake, for they knewe that he was Christ.

42 As sone as it was day, he departed and went away into a desert place, and the people soght him, and came to him, and kept hym that he should not depart from them.

43 But he sayd vnto them, Surely I must also preach ỹ kyngdome of God to other townes: for therfore am I sent.

44 And he preached in the Synagoges of Galile.

g The deuils are constrayned to cõfesse Christe to be the Sonne of God, and yet it doth no thing auayle them, because it cometh not of faithe.

THE V. CHAPTER.

Christ preacheth out of the ship. The disciples forsake all, and folowe him. He clenseth the leper. Healeth the man of the palsey. Calleth Matthew the customer. Eateth with open synners. And excuseth his, as touching fasting.

Mat.4.a mar.1.b.

A THen it came to passe as the people preased vpon him to heare the worde of God, that he stode by the lake of Gennesaret.

2 And sawe two shyppes stand by the lake syde, but the fysshermen were gon out of them, and were washyng theyr nettes.

3 And [a] he entred into one of the shyppes which perteined to Simon, and required hym that he would thrust out a lytle from the land: & he sate downe, & taught the people out of the shyp.

a To thintent that he might not be thronged of the prease, and also that he might the better be heard.

4 When he had left speakyng, he sayd vnto Simon, Lanche out into the depe, & let downe your nettes to make a draught.

5 Then Simon anſwered, & ſayd to hym, [a] Maſter, we haue wearyed our ſelues al nyght, and haue taken nothyng: neuertheles, at thy cõmandement I wyl let downe the net.

[a] The woorde ſignifieth him that is made ruler ouer any thinge.

6 And when they had ſo done, they incloſed a great multitude of fyſhes: ſo [b] y their net brake.

B

7 And they beckened to their felowes [c] w *were* in the other ſhip that they ſhould come and helpe them. who came then, and fylled bothe the ſhyppes, *that they* were ouer whelmed.

8 When Simon Peter ſawe *that*, he fel downe at Ieſus knees ſaying, Lord go frõ me, for I am a ſynful man.

9 For he [b] was vtterly aſtonied, and all that *were* with hym, at the draught of fyſhes which they toke.

b The feeling of Gods preſence maketh afrayed.

10 And ſo was alſo Iames and Iohn the ſonnes of Zebede, which were parteners with Simon. Then Ieſus ſayd vnto Simon, Feare not: from [c] henceforth thou ſhalt catch men.

c He appointeth him to the office of an Apoſtle.

11 And they broght the ſhyppes to land, and forſoke all, and folowed hym.

C

12* And it came to paſſe as he was in a certayn citie, beholde, *there was* a man ful of leproſie, and when he had ſpyed Ieſus, he fel on his face, and beſoght him, ſaying, Lord if thou wilt, thou canſt make me cleane.

Mat. 8. a. mar. 1. d.

13 And he ſtretched forth hys hand, and touched hym, ſaying, I wyl, Be thou cleane. And immediately, the leproſie departed from him.

14 And he warned him that he ſhould tel this

this to no man, but that he ſhould go, and
ſhewe hym ſelf to the [d] prieſt, & offer for
Leui.14.a. thy clenſyng *ſayd he*, accordyng as* Moſes
cõmandement was, for a wytnes vnto thẽ.
15 But *ſo much* the more went there a fame abrode of him, and much people came together to heare, & to be healed of hym of their infirmities.
16 But he kept him ſelfe aparte in the wyldernesſes, and prayed.
Mar.2.a. 17 *And it happened on a certayn day,
D that he taught, and there ſate the Phariſeis and doctours of the lawe, which were come out of all the villages of Galile, Iurie, and Ieruſalem, and the power of the Lord was *in him* to heale them.
Mat.9.a. 18 *Then beholde, men broght a man lying in his bed, which was taken with a palſey, and ſoght meanes to bryng him in, and to lay him before him.
19 And when they could not fynde by what way they might bryng him in, becauſe of the preaſe, they went vp on the top of ỹ houſe, & let hym downe through the tilyng, bed and all, in the myddes before Ieſus.
[e] Chriſte toucheth the principal cauſe of all our euilles. 20 And when he ſawe their fayth, he ſayd vnto him, Man, thy [f] ſinnes are forgeuen thee.
21 Then the Scribes and the Phariſeis began to think, ſaying, What felow is this ỹ
E ſpeaketh blaſphemies? Who can forgeue ſinnes, but God only?
22 But whẽ Ieſus perceaued their thoghtes, he anſwered, & ſayd vnto them, What think ye in your hartes?

d Hereby he ſhewed them that he would not trãſgreſſe the lawe.

e Forasmuch as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby tunderstand that he had power to forgyue synnes.

23 Whether is easyer to say, Thy [e] sinnes are forgeuen thee, or to say, Ryse and walke?

24 But that ye may know that the Sonne of man hath power to forgeue synnes in earth, (he sayd vnto the syck of the palsey) I say to thee, Arise, take vp thy bed, and go home to thy house.

25 And immediately he rose vp before them, and toke vp *his bed* where on he lay, and departed to his owne house praysing God.

26 And they were all amased, and lauded God: and were fylled with feare, saying, Douteles we haue sene " strange thynges to day.

" Or, vnloked fore.

27* And after that, he went forth and sawe a publican named Leui, sytting at the receyte of custome, and sayd vnto him, Folowe me.

F

Mat.9.a. mar.2.b.

28 And he left all, rose vp, and folowed hym.

29 And Leui made him a great feast at home in his owne house, where there was a great company of publicans, & of other, that sate at meat with them.

30 But they that were Scribes and Pharises amongs them, murmured agaynst his disciples, saying, Why eat ye and drinck ye with Publicans and sinners?

31 Iesus answered, and sayd vnto them, They that are whole, nede not the Physicion, but they that are syck.

32* I came not to call the ryghteous, but synners to repentance.

Mat.9.a. mar.2.b. 1.Tim.1.c.

33* Then they sayd vnto hym, Why do the

disciples

disciples of Iohn fast often, and pray, and the disciples of the Pharises also: & thyne eat, and drinck?

G 34 *And he sayd vnto them, Can ye make
Mat.9.b. the chyldren of the wedding fast, as long
mar.2.c. as the brydegrome is with them?

35 The dayes wyl come, when the bridegrome shalbe taken away from them, thē shal they fast in those dayes.

36 Then he spake also vnto thē a similitude, No man putteth a peece of a newe garment into an olde vesture: for if he do, then the *olde* breaketh the newe, and the peece ỹ was taken out of the new, agreeth not with the olde.

37 Also no man powreth newe wyne into olde vessels: for if he do, the new wine wil breake the vessels, and it wil runne out, and the vessels wil perishe.

38 But newe wyne must be powred into newe vessels, and bothe are preserued.

39 Also, no man ỹ f drincketh olde wyne, strayghtway can away with newe: for he sayeth, The olde is better.

f Thogh olde wyne be not so pleasant to the eye as newe is, yet is it more healthsome for the body: likewise the disciples albeit they had not such an owtward shewe as others had, yet were they no lesse to be estemed.

THE VI. CHAPTER.

He standeth in his disciples defence and his owne, as touching the breache of the Sabbath. After watching & prayer he electeth his Apostles. He healeth and teacheth the people. Wherin stādeth mās true felicitie. To loue our ennemies. Not to iudge rashely: and to auoyde hypocrisie.

A And it happened on the second a Sab-
Mat.12.a. bath, after the first, ỹ he wēt through
mar.2.d. the corne fieldes, & his disciples plucked the eares of corne, and dyd eate, & rubbe

V I.

a Those feastes which conteyned many days: as the Passeouer, and the feast of Tabernacles, had two Sabbaths; the first day of the feast, & the last.

them in their handes:
2 And certayne of the Phariſes ſayd vnto them, Why do ye that which is not lawful to do on the Sabbath dayes?
3 Then Ieſus anſwered them, and ſayd, *Haue ye not read ſomuch as this, what Dauid did when he him ſelfe was an hungred, and they which were with him, *1.Sam.21.d*
4 How he wēt into ỹ houſe of God, & toke, & ate ỹ ſhewe bread, and gaue alſo to thē which *were* with hym, ẅ was not lawfull to eate, but for the *Prieſtes onely? *Exod.19.e. Ieuit.8 f. 24.b.*
5 And he ſayd vnto them, The Sonne of man is [b] Lord alſo of the Sabbath day.
6 *It came to paſſe alſo on another Sabbath, ỹ he entred into the Synagoge and taught: & there was a man, whoſe ryght hand was dryed vp. B *Mat.12.a. mar.3.a.*
7 And ỹ Scribes and Phariſes watched hym, whether he would heale on the Sabbath day, that they myght fynde an accuſation *agaynſt* hym.
8 But he knewe theyr thoghtes: and ſayd to the man which had the wythered hād, Ryſe vp, and ſtand forth in the myddes: and he aroſe and ſtoode vp.
9 Then ſayd Ieſ⁹ vnto thē, I wyl aſke you aqueſtiō, Whether is it lawful on the Sabbath dayes to do good, or to do euyl? to ſaue lyfe, or to deſtroy it?
10 And he behelde them all in compaſſe, and ſayd vnto the man, Stretch forth thy hand: and he dyd ſo, and his hand was reſtored again, as whole as the other.
11 And they were fylled ful of madnes, C & cōmuned one with another, what they myght do to Ieſus.

[b] Hauing power to diſpēce with, & qualifie the keping of the Sabbath and other ceremonies.

12 And

12 And it came to passe in those dayes, ỹ he went into a mountayne for to pray, & watched all the night in prayer to God.

Chap.9.a. mat.10.a. mar.3.b. & 6.a.

13 *And as sone as it was day, he called his disciples, and of them he chose [c] twelue, which also he called [d] Apostles.

14 (Simon whome he named also Peter, & Andrew his brother, Iames and Iohn, Philip, and Barthelmew:

15 Matthew, and Thomas: Iames the sonne of Alpheus, and Simon called Zelotes,

16 And Iudas Iames *brother*, and Iudas Iscariot, which also was the traytour.)

17 Then he came downe with them, and stode in the champion countrie: and the cõpany of his disciples, and a great multitude of people out of all Iurie and Ierusalem, and from the sea *coast* of Tyre and Sidõ, *which* came to heare him, and to be healed of theyr diseases:

18 And they also that were vexed with foule spirites: and they were healed.

19 And all the people preased to touch him: for there went vertue out of him, and healed them all.

D 20 *And he lifted vp his eyes vpon [e] ỹ disciples, and sayd, Blessed be ye poore: for yours is the kyngdome of God.

Matth 5.a.

[a] They that are humble & submit thẽselues willingly to obey God.

21 Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shal laugh.

22 Blessed shal ye be when men hate you, and [e] separate you, and rayle, and put out your name as euyl, for the Sonne of mans sake.

[a] The woord signifieth to leape for ioye, or to shewe myrthe by outward gesture.

23 Reioyce ye in that day and be [a] glad: for behold, your rewarde *is* great in he-

c According to the similitude of the twelue Patriarkes, of whome the Churche of God is sprong.

d Ambassadors or messengers whome he had elected before, but now enioyneth thẽ their charge.

e He meaneth excommunicatiõ, which also he calleth putting out their names. S. Iohn calleth it casting out of the Synagoge, S. Paul, deliuering to Satan. which punishemẽt as it is moste terrible when it is iustely executed, so is it comfortable to the godly when they are cast out of wycked mẽs cõpany, as the Prophet declareth, Psal. 1.a.

auen: for after this maner their fathers entreated the Prophetes.

24 *But wo be to you that are riche: for ye haue receaued your consolation. *Amos.6.a. ecclesi.31.a.*

25 *Wo be to you that are ful: for ye shal hunger. Wo be to you that now "laugh: for ye shal wayle and wepe. *Esa.65.c. "Signifying them that lyue at ease & after the pleasures of the flesshe.

f He reproueth ambition & vaine glorie, when as mē go about by all meanes to get fauour & wordely pompe.

26 Wo be to you whē all fmen prayse you: for so dyd their fathers to the false prophetes.

27 *But I say vnto you ẽw heare, Loue your enemies: do good to them which hate you. *Mat.5.g.*

28 Blesse them that curse you: and pray for them which wrongfully trouble you.

29 And vnto him that "smyteth thee on ỹ one cheke, offer also the other: *and him that taketh away thy cloke, forbyd not to take thy coate also. "Rather endure more in iurie then to reuenge your selues.

30 Geue to euery man that asketh of thee: and of hym that taketh away thy *goodes*, aske them not agayne. 1.*Cor.6.b.* E

31 *And as ye would that men should do to you, so do ye to them lykewyse. *Mat.7.b. tob.4.c.*

32 And if ye loue them which loue you, what thank shal ye haue? for the *very* sinners loue their louers.

33 And if ye do good for them which do good for you, what thank are ye worthy of? for the very synners, do euen the same.

g Not onely not hoping for proffit but to lose the stocke & principal foramuche, as Christe byndeth him selfe to repay the whole with a moste liberal interest.

34 *And if ye lend to *them* of whome ye hope to receaue, what thank haue ye? for the very synners lend to synners, to receaue as much agayne. *Matth.5.g. deut.15.b.*

35 Wherfore, loue ye your ennemies, do good, and lend, glokyng for nothyng agayne

agayne: and your rewarde ſhalbe great,
F and ye ſhalbe the chyldten of the Hyeſt:
for he is kynde vnto the vnkynde, and to
the euyl.
36 Be ye therfore mercyful, as your fa-
ther alſo is mercyful.
Mat.7.a 37 *Iudge not, and ye ſhal not be iudged:
condemne not, and ye ſhal not be condem
ned: forgeue, and ye ſhalbe forgeuen.
38 Geue, and it ſhalbe geuen vnto you:
Mat.7.a. *good meaſure, preſſed doune, ſhaken to-
gether and runnyng ouer ſhal men geue
into your boſomes. For with what meaſu-
re ye meate, with the ſame ſhal *men* meate
to you agayne.
Mar.4.c. 39 * And he put forth a ſimilitude vnto
Mat.15.b. them: * Can the blynde lead the blyn-
de? Shal they not bothe then fal into the
dytche?
Mat.10.c. 40 *The diſciple is not aboue his maſter:
iohn 13.b, But whoſoeuer *wil be* a perfect *diſciple*
& 15.c. ſhalbe as his maſter is.
Mat.7.a. 41 *Why [k] ſeyſt thou a mote in thy bro-
thers eye, and conſidereſt not the beame
that is in thyne owne eye?
42 Ether how canneſt thou ſay to thy bro
ther, Brother let me pul out ye mote yt is in
thyne eye: whē thou perceaueſt not ye beame
that is in thyne owne eye? Hypocrite,
caſt out the beame out of thyne owne eye
firſt, and then ſhalt thou ſee perfectly, to
pul out the mote that is in thy brothers
eye.
43 For it is not a good tree that brin-
geth forth euyl frute: nether is that an
euyl tree, that bringeth forth good fru-
te.

[k] He reprouetha the hypocriſie of ſuch as winck at their owne horrible fautes, and yet are to curious to ſpye out the leſt faut in their brother.

44 *For euery tree is knowen by his owne frute. * For nether of thornes gather men fygges, nor of busshes gather they grapes. G Mat.12.c. Mat.7.c.

45 A[i] good man out of the good treasure of his heart, bryngeth forth that which is good: and an euyl man out of the euyl treasure of his hart, bringeth forth that which is euyl. For of the abondãce of the hart, hys mouth speaketh.

i The name and title are nothing woorth to proue that a man is sent of God, except in effect he shewe the same.

46 *Why call ye me [k]Master, Master, and do not as I byd you? Mat.7.c. rom.2.b. iam.1.d.

47 Whosoeuer cometh to me, and heareth my sayinges, & doth the same, I wil shewe you to whome he is lyke

48 He is like a man which buylt an house, and dygged depe, and layd the foundation on a rock. And when the waters arose, the floud bet vpon that house, & could not shake it downe: for it was grounded vpon a rock.

49 But he that heareth and doth not, is lyke a man that without foundation buylt an house vpon the earth, agaynst & the floud dyd beat, and it fel by and by. And the fal of that house was great.

k He speaketh not onely to the false prophetes, but to all false pastours, hirelinges & hypocrites.

THE VII. CHAPTER.

He healeth the Captaines seruant. Rayseth vp the wydowes sonne from death to life. Informeth the disciples whom Iohn Baptist sent vnto him. Commendeth Iohn. And reproueth the Iewes for their vnfaythfulnes. He eateth with the Pharise. The woman wasseth his fete with her teares, and he forgeueth her sinnes.

When

A WHen he had ended all his sayinges
Mat.8.a. in the audience of the people, he entred into Capernaum.

2 And a certayn [a] Centuriõs seruant was syck and ready to dye, whome he made much of.

3 And when he heard of Iesus, he sent vnto hym the Elders of the Iewes, besechyng hym that he would come and heale his seruant.

4 And they came to Iesus, and besoght hym instantly, saying, He is woorthy that thou shouldest bestowe this pleasure vpõ him.

5 For he loueth *sayd they*, our nation, and hath buylt vs a [b] Synagoge.

6 Then Iesus went with them. But when
B he was now not farre frõ the house, the Cẽturion sent friendes to him, [a] saying vnto him, Lord trouble not thy self: for I am not woorthy that thou shouldest enter vnder my roffe.

7 Wherfore I thoght not my self woorthy to come vnto thee, but [a] say the woord, and my seruant shalbe whole.

8 For I lykewyse am a mã vnder power, and haue vnder me souldiers, & I say vnto one, Go, and he goeth: and to another, Come, and he commeth: and to my seruãt, Do this, and he doeth it.

9 When Iesus heard this, he marueyled at hym, and turned hym about, and sayd to the people, that folowed him, I say vnto you, I haue not found so [c] great faith, no, not in Israel.

10 And they that were sent, turned back home agayne, and found the seruant that

a It might be, that this Capitain dyd lye with his garnison in Capernaum.

b In buildyng the a temple for their assembles, he shewed his zeale towardes the true seruice of God.

a The friends speake to Iesus in the Captains name.

a Or, commãde by a worde onely that it so be.

c He cõmendeth this heathen Captaine because he sureth him self vpon Christs woord alone.

was syck, whole.

11 And it fortuned the day after, that he went into a citie called Naim, and many of his disciples went with hym, and much people.

12 When he came nye to the gate of the citie, beholde there was a dead mā caryed out, *who was* the onely begotton sonne of his mother, which was a wydowe: & much people of the citie was with her.

13 And when the Lord sawe her, he had compassion on her, and sayd vnto her, Wepe not. C

14 And he went and touched the "coffyn (and they that bare hym stode styl) and he sayd, "dY onge mā, I say vnto thee, Arise. "or, biere. "or, boye.

d Christ calleth those thinges that are not as if they were, & gyueth life to them that be dead.

15 And he that was dead sate vp, and began to speake: & he deliuered him to his mother.

16 And there came a feare on them all: and they glorified God, saying, * A great Prophet hathe risen among vs, and God hath visited his people. 1. Kym. 3. d. 2. kym. 4.

17 And this rumor of hym went forth throughout all Iurie, and through out all the region round about.

18 And the disciples of Iohn shewed hym of all these thynges.

19 *And Iohn called vnto him two of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shal we loke for another? Mat. 12. a.

20 When the men were come vnto him, they sayd, Iohn Baptist sent vs vnto thee, saying, Art thou he that should come, or shal we wait for another?

21 And

21 And at that ſame tyme, he cured many of their infirmities, and plagues, and of euyl ſpirites: and vnto many that were blynde, he gaue ſyght.

D 22 And Ieſus anſwered, and ſayd vnto them, Go your wayes & ſhewe Iohn, what thynges ye haue ſene and heard: how that the blynde ſee, the halte go, the lepers are clenſed, the deafe heare, the dead ryſe agayne, to the [e] poore is the glad tidinges preached,

23 And happy is he, that ſhal not be [f] offended at me.

24 And when the meſſengers of Iohn were departed, he began to ſpeake vnto the people of Iohn, What went ye out into ỹ wylderneſſe for to ſee? a rede ſhakē with the wynde?

Chriſtes teſtimonie as touching Iohn.

25 But what went ye out for to ſee? A man clothed in ſoft rayment? Beholde, they which are gorgeouſly apparelled, and lyue delycately, are in kynges courtes.

26 But what went ye forth to ſee? A Prophet? yea I ſay to you, and greater then a Prophet.

Malac.3.a. mat.11.b. mar.1.a.

27 This is he of whome it is wrytten, *Beholde, I ſend my "meſſenger before thy face, which ſhal prepare thy way before thee.

"or, Angel.

28 For I ſay vnto you, there is no greater Prophet then Iohn, among them that are born of women: neuertheleſſe, he that is leſſe in the kyngdome of God, is greater then he.

[f] They praiſed hī as iuſt, faithful, good and merciful.

29 Then all the people that heard, and the publicans, [g] iuſtified God, beyng ba-

e Such as feele their owne miſerie & wretchednes.

f That ſhal perſeuere and not ſhrinck back for any thing that can happen.

ptized with the [g] baptisme of Iohn.
30 But the Pharises and Lawers despised E
the counsel of God [h] against them selues,
and *were* not baptized of him.
31 *And the Lord sayd, Wher vnto shal I
liken the men of this generation, & what *Mat.*11. *b.*
thyng are they like vnto?
32 They are like vnto chyldren sytting in
the market place, and criyng one to ano-
ther, and saying, We haue pipped vnto
you, and ye haue not danced: we haue
mourned to you, and ye haue not wept.
33 For Iohn Baptist came, nether eating
bread nor, drinckyng wyne: and ye say, He
hathe the deuyl.
34 The Sonne of man is come, and [l] eateth
and drincketh: and ye say, Beholde a man
which is a glotten, and a drincker of wy-
ne, a friende of publicans [i] and synners.
35 But wysedome is [i] iustified of all her F
chyldren.
36 *And one of the Pharises desired him *Mat.*11.*c.*
that he would eat with hym: and he went *mar.*15.*d.*
into the Pharises house, and sate downe *iohn* 20.*c*
to meat.
37 And beholde a woman in that citie
which was a synner, as sone as she knewe [k] y
Iesus sate at meat in the Pharises house,
she brought an alabaster boxe of ointmēt.
38 And she abode at his feete behynde
hym wepyng, and began to wasshe his fete
with teares, and dyd wype them with the
heares of her head, and kyssed his fete, &
anoynted them with the oyntment.
39 When the Pharise which bade him, sa-
we *that*, he spake within him selfe, saying,
If this man were a Prophet, he would su-
rely

[g] This woord cō prehēdeth the whole doctrine that Iohn taught.

[h] Meaning, to their owne condēnation or as some read with thē self. because they durst not openly speake against Iohns doctrine, for they feared the people. Matth. 21. c.

The songes of litle children are sufficient to condemne the Pharises and such like.

[l] Lyueth according to the fashion of other men.

[i] He sheweth that the wicked al thogh they tourne from God shal nothing hīder the elect to continewe in the faith of the Gospel.

rely haue knowen who, and what maner of woman this is ꝙ toucheth him, for ſhe is a ſynner.

40 And Ieſus anſwered, & ſayd vnto him, Simon I haue ſome what to ſay vnto thee. And he ſayd, Maſter ſay on.

41 There was a certayn lender which had two detters: the one oght fyue hundred pence, and the other fyfty.

42 Whē they had nothyng to pay, he forgaue them bothe. Which of them therfore (tel me,) wyl loue him moſte?

43 Simon anſwered, and ſayd, I ſuppoſe, that he, to whome he forgaue moſte. and he ſayd vnto him, Thou haſt truly iudged.

G 44 And he turned to the womā, and ſayd vnto Simon, Seiſt thou this woman? I entred into thy houſe, and thou gaueſt me no water to my fete: but ſhe hathe waſſhed my fete with teares, & wyped them with the heares of her head.

45 Thou gaueſt me no kyſſe: but ſhe ſynce the tyme I came in, hathe not ceaſed to kyſſe my fete.

46 Myne head ꝙ oyle thou dyddeſt not anoynt: but ſhe hath anointed my feete ꝙ oyntement.

47 Wherefore I ſay vnto thee, *that* many ſynnes are forgeuen her, for ſhe [k]loued much. To whome a litle is forgeuen, the ſame doeth loue a litle.

48 And he ſayd vnto her, Thy ſinnes are forgeuen thee.

49 And they that ſate at meat with him, began to ſay within them ſelues, Who is this which forgeueth ſynnes alſo?

k This great loue is a ſigne that ſhe felt her ſelfe much bound vnto Chriſt who had forgeuen her ſo many ſynnes.

50 And he sayd to the woman, Thy fayth hath saued thee: Go in peace.

'The peace of cõscience cõmeth onely of faith.

THE VIII. CHAPTER.

Christe with his Apostles go from towne to towne & preache. He sheweth the parable of the sede. Telleth who is his mother & his brother. Stilleth the raging of the sea. Deliuereth the possessed. And driueth the deuils into the herde of swine. Helpeth the syck woman, and Iairus daughter.

AND it came to passe afterward, that A
he him selfwent through euery citie and towne, preachyng, and shewyng the kyngdome of God, and the twelue with hym.

2 And also certayn women, which were healed of euyl spirites, and infirmities: *Marie & was called Magdalene,* out of whome went seuen deuyls.

Mar.16.b. Chap.24.d.

Women relie ue Christe.

3 And Iohane the wyfe of Chuza Herodes steward, & Susanna, & many other & a ministred vnto "him of their substance.

"or, to them.

a wher by they acknolladged the benefit which they had receaued of him, & also shewed their perseuerance which ,pued their knolledge to be of God.

4 *When much people were gathered together, and were come to him out of all cities, he spake by a similitude.

Mat.13.b. mar.4.a.

5 A sower went out to sowe his seed, & as he sowed, some fel by the way syde, & it was troden vnder fete, and the foules of the aire deuoured it vp.

6 And some fel on the stone, and as sone as it was sprong vp, it wythered away, because it lacked moistnes.

7 And some fel among thornes, and the thornes sprang vp with it, and choked it.

8 And some fel on good ground, and B
sprang vp, and bare frute, an hundred folde

folde. And as he sayd these thinges, he cryed, He that hathe eares to heare, let him heare.

9 And his disciples asked him, demãding, What similitude that was?

10 And he sayd, Vnto you it is geuen to knowe ye secretes of ye kyngdome of God, but to other in [b] similitudes: that when *they see, they shulde not see, & whẽ they heare, they should not vnderstand.

11 *The similitude is this, The sede, is the worde of God.

12 Those that are besyde the way, are they that heare: & afterward commeth the deuyl, and taketh away the woorde out of their heartes, lest they should beleue, and be saued

13 But they that are on the stones, *are they* which when they haue heard, receaue the worde with ioye: but these haue no rootes: which for a whyle [c] beleue, and in the tyme of tentation go away.

14 And that which fel among thornes, are they which haue heard & " after their departure are choked with cares & with ryches, and voluptuous liuing, and bryng forth no frute.

15 And that *which fel* in good ground, are they which with an honest & good hart, heare the worde, and kepe it, and bring forth frute with pacience.

16 *No [d] man when he lyghteth a candel, couereth it vnder a vessel, nether putteth it vnder the " table, but setteth it on a candelstick, that they that entre in, may see the lyght.

17 *For nothing is in secret, that shal

Esa.6.c.
iohn 12.f.
act.28.f.
rom.11.a.
Mat.13.b.
mar.4.b.

b Which here is taken for an obscure or darke saying.

c They acknollage and consent to the worde, and also reuerence it.

"whẽ they retourn home to their affaires.

C

Cha.12.e.
matth. 5.b.
mar.4.c.
"or, bed.
Chap.19.d.
mat.13.b.
25.c.
mar.4.c.

d Christe warneth his to do good with their light which they haue receaued, & to set it forthe before all mens faces.

not come abrode: neither any thing hid, that shal not be knowen, and come to light:

18 Take hede therfore how ye heare: For whosoeuer hathe, to him shalbe geuen: & whosoeuer hathe not, from him shalbe taken euen that same, which" it semeth that he hathe.

" Bothe to him selfe, and to others.

19 Then came to him his mother and his brethren, and could not speake with him for prease.

20 And it was tolde him, *by certeyne which* sayd, Thy mother and thy *brethern stand without, and would see thee. *Gen.13.b.*

21 But he answered, and sayd vnto them, My mother, and my brethren are [e] these which heare the worde of God, & do it.

[e] The spiritual cousinage is to be preferred to the carnal and natural: forasmuche as there by of many we are made one, confessing together one God, one faith & one Baptisme. Iouing God aboue all thing, and our neighbour as our selues.

22 *And it chanced on a certaine day, [y] he went into a shyp, and his disciples also, and he sayd vnto them, Let vs go ouer vnto the other syde of the lake. And they launched forth. *Mat.8.e. mar.4.d.*

23 And as they sayled, he fel a "slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in ieopardy.

" The worde signifieth a dieep or sounde slepe.

24 And they went to him, & awoke him, saying, Master, Master, we are lost. Then he arose, and rebuked the wynde, and the tempest of water: and they ceased, and it waxed calme.

D Iesus rebuketh the wynde.

25 And he sayd vnto them, Where is your faith? They feared, and wondred among them selues, saying, Who is this that commandeth bothe the wyndes and water, & they obey him?

26 *And they sayled vnto the regiō of the Gadarenites, *Mat.8.d. mar.5.a.*

Gadarenites, which is ouer agaynst Galile.

27 And as he went out to lande, there met him a certayn man out of the citie, which had a deuyl long tyme, and weare no clothes, nether abode in any house, but in graues.

28 When he sawe Iesus, he cried out, and fel downe before him, and [t]w a loud voyce sayd, What haue I to do with thee Iesus the Sonne of God most hyest? I beseche thee [f] torment me not.

29 For he commanded the foule spirite to come out of the man: for (" oft times he had caught him: therfore he was bound with chaines, & kept with fetters: but he brake the bandes, and was " caried of the fiende into wyldernesses.)

30 And Iesus asked him, saying, What is thy name? And he sayd, [g] Legion, because many deuils were entred into him.

31 And they besoght him, that he would not commande them to go out into the " [h] diepe.

32 And there was thereby an heard of many swyne, fedyng on an hyl, and the *deuils* besoght him, [t]y he would suffre them to entre into them: and he suffred them.

33 Then went the deuils out of the man, and entred into the swyne: and the hearde ran headlong from the hie brinck downe into the lake, and was choked.

34 When the heardmen sawe what had chanced, they fled, and tolde it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man

"Or, many a day agone.

E

"The woord signifieth to be inforced with violence as a horse when he his spurred.

"So to departe that they colde do no harme.

f Satan is tormented where Christe is present.

g A Legiō, as writeth Vegetius, cōteyned 6000 fote men, and 732 horsemen: but here it is taken for an vncertayn and infinite nomber.

h Which in the 16 chap. Luke calleth hel, where the deuils are chained in the obscuritie of darkenes, 2. Pe. 2. 2.

out of whome the deuils were departed, syttyng at the feete of Iesus, clothed, and in his ryght mynde: and they were afrayd.

36 They also which sawe it, tolde them by what meanes he that was possessed of the deuyl was healed.

37 Thē all the whole multitude of ỹ coun trie of ỹ Gadarenites, besoght hym, that he would depart from them, for they were taken with great feare: and he gate him into the shyp, and returned backe agayne.

38 Then the man out of whome the deuyls were departed, besoght hym that he myght be ẅ him: but Iesus sent him away saying, F

39 Go home againe into thine owne house, and shewe what great thynges God hath done to thee. And he went his way, and preached through out all the [i] citie, what great thinges Iesus had done vnto him.

[i] This was his owne citie called Gadaris, which was in the coūtrey of Decapolis, & therfore Luke dissenteth not frō Marke who writeth that he preached in Decapolis.

[a] Christ knewe that he would better serue him being absent then with him.

40 And it came vnto passe when Iesꝰ was come agayne, ỹ the people receaued him: for they all wayted for hym.

41* And beholde there came a man named Iairus, and he was one of the chiefest of the [b] Synagoge, who fel downe at Iesus fete and besoght hym that he would come into his house:

Mat.9.c. mar.5.b.

[b] Of the Congregation of the Iewes.

42 For he had but a daughter only, vpō a twelue yeres of age, & she laye a dying. (and as he wēt, the people thronged hym:

43 And a womā hauyng an issue of bloud, twelue yeres, which had spent all her substance vpon Physitions, nether coulde be holpen

holpen of any.

44 When ſhe came behynd him, ſhe touched the hem of his garment, and immediately her iſſue of bloud ſtanched.

45 Thē Ieſus ſayd, Who *is it* that touched me? Whē euery man denied, Peter & they that were with hym, ſayd, Maſter, the people thruſt thee, & treade on thee, & ſayeſt thou, Who touched me?

46 And Ieſus ſayd, Some body touched me: for I perceaue that vertue is gone out of me.

47 When the woman ſawe that ſhe was not hyd, ſhe came trimblyng, & fel *at his feete*, and tolde hym before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48 And he ſayd vnto her, Daughter, be of good comfort, thy [k] fayth hathe made thee whole, Go in peace.)

k Chriſte dothe not impute vnto vs the weakenes of our faithe, but dothe accept it, as thogh it were perfect.

G 49 Whyle he yet ſpake, there came one from the ruler of the Synagoges houſe, which ſayd to hym, Thy daughter is dead, diſeaſe not the maſter.

50 When Ieſus heard *that*, he anſwered [e] ruler of the Synagoge, ſaying, Feare not, beleue only, and ſhe ſhalbe made whole.

51 And when he went in to the houſe, he ſuffred no mā to go in with hym, ſaue Peter, Iames, and Iohn, and the father & mother of the maiden.

52 And euery body wept, & ſorowed for her: but he ſayd, Wepe not: for ſhe is not [l] dead, but ſlepeth.

l Althogh ſhe was verely dead: yet to Chriſte it was more eaſier to reſtore her to lyfe, then it is for one man to wake an other out of his ſlepe.

[i] He meaneth thoſe which he founde in the houſe.

53 And they laught hym to ſcorne, for they knewe that ſhe was dead.

53 And he [m] thruſt them all out, and toke

her by the hand, and cried, saying, Mayde, arise.
55 And her spirite came agayne, and she rose strayghtway: and he commanded to geue her meate.
56 And her father and mother, were astonied: but he warned thē that they should tel no man what was done.

THE IX. CHAPTER.

He sendeth out the twelue Apostles to preache. Herode heareth tel of him. He feedeth fyue thousand men with fyue loaues, and two fishes. Diuerse opinions of Christe. He transfigureth him self vpon the mount, deliuereth the possessed, & teacheth hys disciples to be lowly. They desire vengeance, but he reproueth them.

THen called he the twelue disciples to gether, and gaue them power and autoritie ouer all deuils, & that they myght heale diseases. A
2 *And he sent them to preache the kyngdome of God, and to cure the syck. *Mat. 10.a. mar.3.b. & 6.a.*
3 And he sayd to them, [a] Take nothing to your iourney, nether "staues, nor scryp, nether bread, nether mony, nether haue two coates. "or, rodder.
4 And what soeuer house ye entre into, there abyde, and "thence departe. "He willeth them not to tary lōge, but to preach frō towne to towne.
5 And whosoeuer wyl not receaue you, when ye go out of that citie, shake of the very [b] dust from your fete, for a testimonie against them.
6 And they went out, and went through the townes about preachyng the Gospel, and healing euery where.
7 *And Herode the kyng heard of all [t] y *Mat.14.a. mar.6.b.*

[a] To thēde they myght do their charge with greater diligence when they had nothing to let them.

[b] which was a sygne of detestatiō, and of the vengeāce which was prepared for such cōtemners of Gods benefites.

[t] was

was done by hym: and douted, becauſe ꝯ it was ſayd of ſome, that Iohn was ryſen agayne from death:

8 And of ſome, that Elias had appeared: and of ſome, that one of ꝯ olde Prophetes was ryſen agayne.

9 Then Herode ſayd, Iohn haue I beheaded: who then is this of whome I heare ſuch thynges? and he deſired to ſee him.

B 10 And the Apoſtles returned, and tolde hym what great thynges they had done. Then he toke them, and went aſyde into a ſolitarie place, nie to the citie called Bethſaida.

11 But when the people knewe *of it*, they folowed him: and he receaued them, and ſpake vnto them of ꝯ kyngdome of God, and healed them that had nede to be healed.

Mat.14.b. mar.6.d. Iohn 6.a. 12 * And when the day began to weare away, then came the twelue, and ſayd vnto hym, Send the people away, that they may go into the townes and vyllages round about, and lodge, & get meat: for we are here in place of wyldernes.

13 But he ſayd vnto them, [c] Geue ye them to eat. And they ſayd, We haue no mo but fyue loues & two fyſhes, except we ſhulde go and bye meat for all this people.

c Chriſte forſaketh not thē that followe him, but ſendeth them ſufficient reliefe.

14 For they were about fyue thouſand mē. And he ſayd to his diſciples, Cauſe them to ſyt downe by fyfties in a compagnie.

15 Therfore they dyd ſo, and dyd all ſyt downe.

16 And he toke the fyue loues, and the two fiſhes, and loked vp to heauen, [*] bleſſed them, brake, and gaue to the diſci-

* Iohn ſayeth he gaue thankes, Ioh. 6. b.

ples, to set before the people.
17 And they all dyd eat, and were satisfied: and there was taken vp of that remained to them, twelue baskettes ful of broken meat.
18 *And it came to passe as he was alone praying, his disciples were with hym, and he asked them, saying, Whome say the people that I am? C *Mat.16.b. mar.8.c.*
19 They answered, & sayd, Iohn Baptist: some say Elias: and some say, that one of the olde Prophetes is rysen agayne.
20 And he sayd vnto them, But whome say ye that I am? Peter answered, & sayd, Thou art the Christe of God.
21 And he warned, and commanded them, that they shoulde tel [d] no man that thyng.
22 Saying, *That the Sonne of man must suffre many thynges, and be reproued of the Elders, and of the hye Priestes and Scribes, and be slayne, and the thyrd day ryse agayne. *Mat. 17.d. mar.8.c.*
23 *And he sayd to them all, If any man wyl come after me, let hym deny hym self, and take vp his crosse [e] dayly, and folowe me. *Chap. 14.f. mat.10.d. 16.d. mar.8.d.*
24 For whosoeuer wyl saue his lyfe, shal lose it: and whosoeuer shal lose his lyfe for my sake, the same shal saue it.
25 For what auantageth it a man, if he wyn the whole worlde, and lose hym self, and runne in domage *of hym self*?
26 *For whosoeuer shalbe ashamed of me, and of my sayinges: of him shal the Sō ne of man be ashamed, when he shal come in his *Chap. 12.b, & 17.g. 2.tim.2.b.*

d For he knewe best his conueniēt tyme which was appoynted for him to be manifested in.

e For as one day foloweth an other, so doth one crosse folowe in the necke of an other.

in his glorie,& in the glorie of his Father, and of the holy Angels.

Mat 16.a. *mar.9.a.* 27 *And I tel you of a ſuretie, there be ſome ſtandyng here, which ſhal not taſte of death, tyl they ſee the [e] kyngdome of God.

[e] Eſtabliſhed & enlarged by the preaching of the Goſpel.

Mat.17.a. *mar.9.a.* 28 *And it, chanced about an eight dayes *after* thoſe ſayinges, that he toke Peter, Iames,& Iohn, and went vp into a mountayne to pray.

29 And as he prayed, the facion of hys countenance was changed,and his garmēt was whyte and ſhone.

30 And beholde two mē talked with hym, and they were Moſes and Elias.

D 31 Which appeared in glorie, and ſpake of his departyng, which he ſhould ende at Ieruſalem.

32 But Peter & they that were with hym, were heauy wyth ſlepe, and when they woke, they ſawe his glorie, and the two men ſtandyng with hym.

33 And it chanced as they departed from hym, Peter ſayd vnto Ieſus, Maſter, it is good beyng here for vs: Let vs therfore make thre tabernacles,one for thee, and one for Moſes,and one for Elias: and wiſt not what he ſayd.

34 Whyle he thus ſpake, there came a cloud and [f]ouerſhadowed them,and they feared when they were entring into the cloud.

f For other wayes they had not bene able to comprehend his great maieſtie.

Mat.3.d. *mar.1.b.* 35* And there came a voyce out of the cloud, ſaying, This is my deare beloued

E Sonne, heare him.

36 And as ſone as the voyce was paſt, Ieſus was found alone: and they kept it

close, & tolde no man in " those dayes any of those thynges which they had sene.

" They concealed it til Christs resurrection, as Marke writeth.

37 And it chanced on the next day, as they came downe from the mountayne, much people met hym.

38 *And beholde, a man of the compagnie cryed out, saying, Maister, I beseche thee beholde my sonne, for he is all that I haue.

Mat.17.b. mar.9.c.

39 And see, a spirite taketh hym, and sodenly he cryeth, and he teareth hym, that he fometh agayne, and with much payne departeth from him, when he hath brused him.

40 And I besoght thy disciples to cast him out, but they could not.

F

g Vnder the coulour that his disciples could not heale the sick man, he reproueth them which would haue diminished his autoritie.

41 Iesus answered, and sayd, [g] O generation without fayth, and croked, how long shal I be with you, and suffre you? Bryng thy sonne hither.

42 As he yet was a comming, the fiende rent him, and tare hym: and Iesus rebuked the vncleane sprite, and healed the chylde: and deliuered him to his father.

43 And they were all amased at [e]y myghty power of God. Whyle they wondred euery one at all thinges which he dyd, he sayd vnto his disciples,

44 *Let these sayinges synck downe into your eares: for the tyme wyl come, when the Sonne of man shalbe deliuered into the handes of men

Mat.17.d. mar.9.c.

h They were so blynded with this opinion that Christe shulde haue a temporal kyngdome, that they would not vnderstand when he spake of his death.

45 But they [h] wist not what that worde ment, and it was hyd from them, that they vnderstode it not: and they feared to aske hym of that saying.

Mat.18.a. mar.9.c.

46 *Then there arose a disputation among them,

luk.22.f.

them, which of them ſhould be the greateſt.

G 47 When Ieſus ſawe the thoghtes of their hartes, he toke a lytle chylde, and ſet him hard by him.

48 And ſayd vnto them, Whoſoeuer receaueth this litle chylde in my name, receaueth me: and whoſoeuer ſhal receaue me, receaueth hym that ſent me: for he that is leaſt among you all, the ſame ſhal be great.

Mar.9.f. 49 *And Iohn anſwered, and ſayd, Maſter we ſawe one caſting out deuyls in thy name, and we forbade hym, becauſe he foloweth *thee* not with vs.

50 Then Ieſus ſayd vnto hym, Forbyd ye *him* not: for he that is not agaynſt vs, [i] is with vs.

[i] Foraſmuch as he letteth vs not, and God is glorified by his occaſion.

[n] Of his death wherby he was exalted. 51 And it fortuned, when the [n] tyme was come that he ſhould be receaued vp, he bent him ſelf 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*.

[o] Or, apparell for they knew he was a Iewe, and as touching the Samaritans opinion of the Temple, read Iohn. 4. c. 53 But they would not receaue hym, [k] becauſe his [o] behauiour was, as thogh he would go to Ieruſalem.

[k] For they hated the Iewes, becauſe they differred from them in religion.

2.kyn.8.b. 54 When his diſciples, Iames and Iohn ſawe *that*, they ſayd, Lord, wylt thou that we cõmande, that fyre come downe from heauen, and conſume them, euen as* Elias did?

55 But Ieſus turned about, and rebuked them ſaying, Ye wot not what maner [l] ſpirite ye are of.

[l] He reproueth their raſhe and carnal affection, which were not led with Elias ſprite.

Mat.8.c. 56 *For the Sonne of man is not come to deſtroy mens liues, but to ſaue them. Then they

they went to another towne.

57 And it chanced as they went in the way, a certayn man sayd vnto him, I wyl folow thee Lord, whithersoeuer thou goest.

58 And Iesus sayd vnto hym, Foxes haue holes, and byrdes of the ayre haue nestes, but the Sonne of man hath not where on to lay is head.

59 And he sayd vnto another, Folowe me. And the same sayd, Lord suffre me fyrst to go, and bury my father.

60 Iesus sayd vnto hym, "Let ye dead bury theyr dead: but go thou and preach the kyngdome of God.

" We may not folowe what semeth best to vs, but only Gods calling.

61 Then another sayd, I wyl folowe thee Lord: but let me fyrst go byd them farewel, which are at home at my house.

62 Iesus sayd vnto hym, No man that putteth his hand to the plough, and [m] loketh backe, is apte to the kyngdome of God.

[m] To be hyndered, or entangled with respect of any worldely commoditie.

THE X. CHAPTER.

He sendeth the seuenty before hym to preache, & geueth thē a charge how to be haue them selues. He threateneth the obstinate. Prayseth hys heauēly Father. Answereth the Scribe that tempted hym. And by the example of the Samaritane sheweth who is a mās neyghbour. Martha receaueth the Lord into her house. Marie Magdalene is feruent in hearing hys worde.

A The sending forthe of the 70.

AFter these thinges, the Lord appointed other seuenty also, and sent them two and two before him into euery citie and place, whither he him selfe would come.

2 Therfore he sayd vnto them, *The harueſt *Mat. 9. d.*

ueſt is great, but the laborers are fewe: Praye therfore the Lord of the harueſt, to ſend forth laborers into his harueſt.

Mat.10.b. 3 *Go your wayes: beholde, I ſend you forth as lambes among wolues.

4 Beare no wallet, nether ſcryp, nor *2.Kyn.4.e.* ſhoes, * and [a] ſalute no man by the way. *Mat.10.b.*

5 *Into whatſoeuer houſe ye enter, fyrſt *mar.6.b.* ſay, [b] Peace be to this houſe.

6 And if the "ſonne of peace be there, your peace ſhal reſt vpon hym: if not, it ſhal turne to you agayne.

" which loueth the doctrine of peace and the Goſpel.

7 And in the ſame houſe tary ſtyl, eatyng and drynckyng ſuch as they *ſhal ſet before you*: * for the laborer is worthy of his reward. Go not from [c] houſe to houſe. B *Deut.24.c.* *mat.10.b.* *1.tim.5.c.*

8 But into whatſoeuer citie ye ſhal enter, if they receaue you, [d] eat ſuch thynges as are ſet before you.

9 And heale the ſyck that are there, and ſay vnto them, The kyngdome of God is come nye to you.

10 But into whatſoeuer citie ye ſhal enter, if they wil not receaue you, go your wayes out into the ſtretes of the ſame, and ſay, *Chap.9.a.* *mat.10.a.* *act.13.g.* *&.18.b.*

11 Euen the very duſt, which cleaueth on vs of your citie, we wype of agaynſt you: Notwythſtandyng, marke this, that the kyngdome of God was come nye vpon you.

12 I ſay to you, that it ſhalbe eaſyer in that day for Sodome, then for that citie.

Mat.11.c. 13 *Wo be to thee Chorazin: wo be to thee C Beth-ſaida, for if the miracles had bene done in Tyrus & Sidon, which haue bene

a He willeth that they ſhulde diſpatch this iorney with diligence not occupying them ſelues about other dueties.

b It was their maner of ſalutation, wherby they wiſſhed helthe and felicitie.

c He would not that they ſhulde tary long in one towne, neither yet to be careful to change their lodging.

d Doute not to receaue nouriſhement of them for whome you traueil.

done in you, they had a great whyle agone repented, syttyng "in sack cloth and asshes.

"which were the signes of repentance.

e The more benefites that God bestoweth vpon any people, the more dothe he ponishe their ingratitude.

14 Therfore it shalbe easier for Tyrus [e] & Sidon, at the iudgement, then for you.

15 And thou Capernaum which art exalted to heauen, shalt be thrust downe to hel.

16 *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

Mat. 10. d. iohn. 13. e.

17 And the seuentie turned agayne with ioye, saying, Lord, euen the very deuyls are subdued to vs through thy name.

f The power of Satan is beaten downe by the preaching of the gospel.

18 And he sayd vnto them, I saw [f] Satan, as it had bene lightenyng, falle downe from heauen.

19 Beholde, I geue vnto you power to treade on serpentes, and scorpions, and ouer all maner power of the enemie, and nothyng shal hurt you.

20 Neuertheless, in this reioyce not, that the sprites are vnder your power: but rather reioyse, because your names are wryten in heauen.

21 That same houre reioysed Iesus in "the sprite, & sayd, I confesse vnto thee Father, Lord of heauen and earth, that thou hast hyd these thynges from the [g] wise and learned, and hast opened them to babes: Euen so Father, because it so pleased thee.

"Or, in his mynde.

D *Mat. 11. d.*

g He attributeth it to the free election of God that the wise knowe not the gospel, and yet the poore basse people vnderstand it.

22 All thynges are "geuen me of my Father: and [h] no man knoweth who the Sonne is, but the Father: nether who the Father is, saue the "Sonne, and he to whome the Sonne wyl shewe him.

"Christe is our only meane to receaue Gods mercies by.

"In whome we see God as in his lyuely image.

h Therfore we most esteme him as the fathers voice hathe taught vs, and not according to mans iudgemēt.

23 And

23 And he turned to his disciples, and
sayd secretely, *Happy are the eyes, which
Mat.13.b. see that ye see.
24 For I tel you that many Prophetes &
kynges, haue desired to see those thinges
which ye see, & haue not seene them: and
to heare those thinges which ye heare, &
haue not heard them.
E 25 *Then beholde a certayne expounder
Mat.22.d. mar.12.e. of the lawe stode vp, and tempted him,
saying, Maister, what shal I do, to inherite
eternal life?
26 He sayd vnto hym, What is wrytten in
the law? how readest thou?
Deut.6.b. 27 And he answered, & sayd, *Thou shalt
loue thy Lord God, with all thy heart, and
w all thy soule, & with all thy strength,
Leui.19.d. and with all thy thoght: *and thy neigh-
bour as thy self.
28 Then he sayd vnto hym, Thou hast an-
swered ryght, this do, & thou shalte lyue.
*Or, to approue him self as iust. 29 But he willyng to * iustifie hym self,
sayd vnto Iesus, Who i is then my neygh-
bour?
30 Iesus taking his woord *sayd*, A certayn
F mā descended from Ieruſalem to Iericho,
and fel into the handes of theues, which
robbed hym of his rayment, & wounded
hym, and departed, leauing hym halfe
dead.
31 And by chance ther came downe a cer-
tayn k Priest that same way, and when he
saw hym, he passed by on the other syd.
32 And lykewyse a Leuite, when he was
come nie to the place, went and loked on
him, and passed by on the other syde.
33 Then a certaine l Samaritan, as he

i For they counted no man their neighbour but their friende.

k He prieuely noteth the great crueltie which was among this people, and chiefely, the gouuernours.

l This nation was odious to the Iewes.

iourneyed, came nye vnto hym, and when he sawe hym, he had compassion on hym.
34 And went to, and bound vp his woundes, and powred in oyle and wyne, & put him on his owne beast, and broght hym to an ynne, and made prouision for him.
35 And on ỹ morowe when he departed, he toke out [m] two pence, and gaue them to the hoste, and sayd vnto hym, Take cure of hym, & whatsoeuer thou spendest more, when I come agayne, I wyl recompence thee.
36 Which now of these thre thynkest thou, was neyghbour vnto hym that fel into the theues handes?
37 And he sayd, he that shewed mercy on him. Then sayd Iesus vnto hym, Go [n] and do thou lykewyse.
38 It fortuned as they went, that he entred into a certayn towne: and a certayn woman named Martha, receaued hym into her house.
39 And this woman had a syster called Marie, which also sate at Iesus fete, and heard his preachyng.
40 And Martha was cõbred about much seruyng and stode and sayd, Master, doest thou not care that my syster hathe left me to minister alone? bid her therfore, that she helpe me.
41 And Iesus answered, & sayd vnto her, Martha, Martha, thou carest, and art [o] troubled about many thynges:
42 But one thing is nedeful, Marie hathe chosen the good parte, [o] which shal not be taken away from her.

G

m Which was about ix pence of sterling monye.

n Helpe him that hathe nede of thee althogh thow knowe him not.

Martha and Marie.

o It was not mete that she shulde haue bene draden from so profitable a thing wher vnto she could not alwayes haue opportunitie.

o For she forgate the principal, which was to heare Gods woord.

THE. XI. CHAPTER.

He teacheth his disciples to pray. Driueth out a deuel. And rebuketh the blasphemous Phariseis. He preferreth the spiritual cousinage. They require signes and tokens. He eateth with the Phariseī, and reproueth the hypocrisie of the Phariseis, Scribes, and hypocrites.

A AND so it was ỹ as he was praying in a certayne place, when he ceased, one of his disciples sayd vnto hym, Master, teache vs to pray, as Iohn also taught his disciples.

Mat.6.b. 2 *And he sayd vnto them, when ye pray, say, Our Father which art in heauē, Halowed be thy name, Thy kyngdome come, Let thy wyl be fulfylled *euen* in earth, as it is in heauen.

"Or, asmuche as is sufficiēt for this day. 3 Our dayly bread geue vs "for ỹ day.

"Or, pardone 4 And "forgeue vs our synnes: for euen we forgeue euery man that is indebted to vs. And lead vs not into temptation: but deliuer vs from the Euyl.

5 Moreouer he sayd vnto them, [a] Yf any of you should haue a friend, & should go to hym at mydnyght, and say vnto hym, Friend lend me thre loaues.

a By this similitude he teacheth vs that we ought not to be discouraged if we obteine not incontinently that which we demande.

"Or, in passing by the way. 6 For a friend of myne is come "out of ỹ way to me, and I haue nothyng to set before hym.

B 7 And he within should answer, and say, Trouble me not, the dore is now shut, and my chyldren are with me in bed, I can not ryse and geue them to thee.

8 I say vnto you, thogh he would not aryse and geue hym, because he is his friend: yet doubteles because of his impor-

tunitie, he would ryse, and geue him as many as he neded.

9 *And I say vnto you, Aske, and it shalbe geuen you: Seke, and ye shal synde: knocke, and it shalbe opened vnto you. *Mat.7.a.* 21.c. *mar.11.c.*

10 For euery one that asketh, receaueth: and he that seketh, syndeth: and to hym that knocketh, it shalbe opened. *iohn.14.b.* 16.c. *iam.1.a.*

11 *And if a sonne shal aske bread of any of you that is a father, wyl he geue hym a stone? Or if he aske fyshe, wyl he for a fyshe geue hym a serpent? *Mat.7.d.* 12.b. *mar.3.c.*

12 Or if he aske an egge, wyl he offer him a scorpion?

13 If ye then which are euyl, can geue good giftes vnto your chyldren, how muche more shal your heauenly father geue b the holy Gost to them, that desire hym?

b The chiefest thing that we can desire of God, is his holy Spirit.

14 Then he cast out a deuyl, & was domme. and when the deuyl was gone out, the domme spake, and the people wondred.

15 But some of them sayd, He casteth out deuyls, through Beelzebul the chiefe of the deuyls.

16 And others tempted him, sekyng of hym a signe from heauen.

17 But he knewe their thoghtes, and sayd vnto them, * Euery kyngdome deuided agaynst it self is desolate. and a house deuided against it self falleth. C *Mat.12.b. mar.3.c.*

18 So if Satan be deuided against him self: how shal his kyngdome endure? Because ye say that I cast out deuyls through Beelzebul.

19 If I through Beelzebul cast out deuyls: by whom do your c chyldren cast them out? Therefore shal they be your iudges.

c That is to say, your Coniurers.

iudges.

20 But if I by the [d] finger of God caſt out deuils, no doute the kingdome of God is come vnto you.

21 When a ſtronge man armed, kepeth his [f] palaice, [c] ỹ thinges that he poſſeſſeth, are in peace.

22 But when a ſtronger then he commeth vpon hym at vnwares, and ouercommeth him: he taketh from him all hys harnes wherin he truſted: and deuideth his ſpoiles.

23 He that is not [e] with me, is agaynſt me: and he that gathereth not with me, ſcattereth.

D 24 When the vncleane ſprite is gone out of a man, he walketh through drie places, ſekyng [f] reſt: and when he fyndeth none, he ſayeth, I wyl returne agayne vnto my houſe whence I came out.

25 And when he commeth, he fyndeth it ſwept and garnyſhed.

26 Then [g] goeth he, and taketh to hym, ſeuen other ſprites worſe then him ſelf: and they entre in, and dwel there, * and the laſt ſtate of that man, is worſe then the firſt.

27 And it came to paſſe as he ſpake theſe thynges, a certayne woman of the compagnie, lyfted vp her voyce, and ſayd vnto hym, Happy is the wombe that bare thee, and the pappes which thou haſte ſucked.

28 But he ſayd, [h] Yea rather, happy are they [c] ỹ heare the worde of God, & kepe it.

29 *When the people were gathered thicke together, he began to ſay, This is a wicked generation: they ſeke a ſigne, and

d The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Goſt, for ſo Mat. doth interpret thus place.

e How much more is he againſt me that maketh open warre againſt me, as Satan dothe?

f To thintent that he might worke according to his malicious nature.

g He meaneth an infinitie nomber.

h Chriſte gaue her a priuie taunt, for that ſhe omitted the chiefe praiſe which was due vnto him. that was, that they are happie in deed to whome he communicateth him ſelf by his worde.

[f] The worde ſignifieth, an entrie or porche before a houſe.

[g] Yf by infidelitie we tourne backe from God, Satan hath greater power ouer vs then he had before. *Heb.6.a 1.pet.2.d.*

Mat.12.c.

there shal no signe be geuen them, but the signe of *Ionas the Prophet. *Ion.2.d.*

30 For as Ionas was a signe to the Niniuites, so shal also the Sonne of man be to this nation.

31 *The Quene of ỹ south shal rise in iudgement, with the men of this generation, and condemne them: for she came from the end of the world, to heare the wysedome of Solomon: and beholde, a greater then Solomon *is* here. *1.Kyn.10.a 2.chro.9.a. The Quene of the South.

32 The men of Niniue shal rise in iudgement wyth this generation, and shal condemne them: for they * returned to God, at the preachyng of Ionas: and beholde a greater then Ionas *is* here. Niniue. *Iohn.3.b.* E

33 *No man lyghteth a candel, and putteh it in a preuy place, nether vnder a bushel: but on a candlestick, that they which come in, may see the lyght. *Chap.8.b. mat.5.b. mar.4.a.

34 *The lyght of the body is ỹ [i] eye. Therfore when thyne eye is [k] syngle, then is all thy body ful of light: but yf thyne eye be euil, then thy body is ful of darcknes. *Mat.6.c.*

35 Take hede therfore, whether the light whych is in thee be darcknes.

36 Yf therfore all thy body *shalbe* light, hauing no part darcke: then shal al be ful of light, euen as when a candel doeth lyght thee with the brightnes.

37 And as he spake, a certayn Pharisey be soght him to dyne with hym: and he went in, & sate downe to meat.

38 And when the Pharisei sawe *that*, he marueyled that he had not fyrst wasshed before dyner. F

i Because it should guyde and lead the body.

k without spot or vice.

39 And

Mat.23.c. *mar.7.a.* 39 *And the Lord sayd to him, In deed ye Pharises make clene ꝯ out syde of ꝯ cup, and of the platter: but the inwarde part is ful of *your* rauenyng, and wyckednes.

40 Ye fooles, dyd not he that made that ꝯ is without, make that which is within also?

[a] Charitie is the perfectiō of the lawe.

41 Therfore, [l] geue almose of those thinges which are within, and beholde, all is clene to you.

l Christe here requireth two things first that we come truely by our meat & drincke, and next that we distribute part to the poore.

42 But wo be to you Pharises, for ye tithe the mynt and the rewe, and all maner herbes, and passe ouer [b] iudgement and ꝯ loue of God. These ought ye to haue done, & [m] yet not to haue left ꝯ other vndone.

[b] or that which is iust and right.

m He wolde not breake the very least cōmandemēt before all thinges were accōplished: but taught thē to sticke to the chiefest, & not preferre the inferior ceremonies which moste quickly be abolished.

Chap.20.g. *Mat.23.a.* *mar.12.d.* 43 * Wo be to you Pharises: for ye loue the vppermost seates in the Synagoges, and gretings in the markets.

44 Wo be to you Scribes & Pharises, hypocrites: for ye are as graues which [n] appere not, and the men that walke ouer thē are not ware of them.

n Whose stincke and infection appeare not sodenly.

Act.15.b. 45 * Then answered one of ꝯ expounders of the law, & sayd vnto him, Master, thus saying, thou putteste vs to rebuke also.

46 Thē he sayd, Wo be to you also ye interpreters of the law: for ye lade men ẅ burthens greuous to be borne, and ye your selues touche not the burthens, with one of your fyngers.

47 Wo be to you: ye buylde ꝯ sepulchres of ꝯ Prophetes, & your fathers killed thē.

G [c] They were more curious to buylde their graues thē to followe their doctrine.

48 [o] Truly ye beare witnes, and alow the dedes of your fathers: for they killed thē, and ye buylde their sepulchres.

o You shewe you selues as great hypocrites as were your fathers, makīg men beleue ye honour God whē you dishonour him.

49 Therfore sayd the wysdome of God, I wyl send them Prophetes and Apostles,

and of them they shal sley and "persecute.
50 That the blode of all Prophetes, shed from the beginning of the world, may be required of this generation.
51 Frō the bloud of *Abel, vnto ȳ bloud of Zacharie, which perisshed betwene the aulter and the temple: verely I say vnto you, it shalbe required of P this nation.
52 Wo be to you interpreters of the law: for ye haue "taken away the keye of knowledge, ye entred not in your selues, and them that came in, ye forbade.
53 When he thus spake vnto them, the Scribes and Pharises began to wexe busy *about hym*, and to prouoke him ẅ diuers questions to talke.
54 Laying wayt for him, & sekyng to catche some thyng of his mouth, wherby they myght accuse hym.

" or, cruelly expel them.

Gen. 4. f. 2. chr. 24. b.

p Because they were culpable of the same faute that their Ancestors were.

" They hid & toke away the pure doctrine & true vnderstanding of the Scriptures.

THE XII. CHAPTER.

Christe commandeth to auoide hypocrisie. To confesse his name. Not to passe theyr vocation. Nor gyue them selues to couetous care of this lyfe. But to rightuousnes, almose, watching, patience, wisdome, and concord.

VVhiles these thinges were in handeling, there gathered together an innumerable multitude of people, *insomuche* ȳ they trode one another, & he began to say vnto his disciples, Fyrst of all beware of the leuen of the Pharises, which is hypocrisie.
2 *For there is nothyng couered, ȳ must not be reueiled: nether hyd, that must not be knowen.
3 Wherfore whatsoeuer ye haue spoken in

A
Mat. 16. a. mar. 8. b.

Mat. 10. c. mar. 4.

in darcknes, that ſame ſhalbe heard in ȳ lyght: and that whych ye haue ſpoken in the eare, euen in ſecret places, ſhalbe preached on the top of the houſes.

Mat.10.c. 4 *And I ſay vnto you my friendes, Be not afrayd of them that kyl the body, and after haue no more that they can do.

B 5 But I wil ſhewe you before, whome ye ſhal feare. Feare hym which after he hath kylled, hath power to caſt into hel: Yea, I ſay vnto you, hym feare.

6 Are not fyue ſparowes boght for a peny, and yet not one of them is forgotten of God?

7 Alſo euen the very heres of your heade are nombred. Feare not therfore: ye are more of value then many ſparowes.

Chap.9.d. *mat.10.d.* *mar.8.d.* *2.tim.2.b.* 8 *I ſay vnto you, Whoſoeuer ſhal confeſſe me before men, euen him ſhal ȳ Sōne of man cōfeſſe alſo before the Angels of God.

9 And he that ſhal denye me before mē, ſhalbe denied before the Angels of God.

10 And whoſoeuer ſhal ſpeake a worde againſt the Sonne of man, it ſhalbe forgeuen him: but vnto him that [a] ſhal blaſpheme the holy Goſt, it ſhal not be forgéuen.

[a] He that ſhal reſiſte againſt the worde of God pourpoſly, & againſt his conſcience.

Mat.10.e. *mar.13.b.* 11 *When they ſhal bryng you vnto the Synagoges, and vnto the rulers and officers, take no thoght how, or what thing ye ſhal anſwer, or what ye ſhal ſpeake:

12 For the holy Goſt ſhal teache you in ȳ ſame "houre, what ye ogght to ſay.

"or, moment.

13 One of the compagnie ſayd vnto him, Maſter, byd my brother deuide the inheritance with me.

14 And he ſayd vnto him, Man, who made me a″iudge, or a deuider ouer you?
15 Wherfore he ſayd vnto thē, Take hede and beware of couetouſenes:[b] for thogh a man abunde in riches, yet his life ſtādeth not in his riches.
16 And he put forth a ſimilitude vnto them, ſaying, *The ″ grounde of a certayn ryche man broght forth frutes plēteouſly.
17 Therfore he thoght with hym ſelf, ſaying, What ſhal I do, becauſe I haue no roume, where to beſtowe my frutes?
18 And he ſayd, This wil I do, I wyl deſtroye my barnes, and buyld greater: and therin wyl I gather all my frutes, and my goodes.
19 And I wyl ſay to my ſoule, Soule, thou haſt muche goodes layd vp in ſtore for many yeres: lyue at eaſe, eat, drincke, take thy paſſe tyme.
20 But God ſayd vnto hym, Thou foole, this night wyl they fetche away thy ſoule from thee: then whoſe ſhal thoſe thinges be which thou haſt prouided?
21 So is it *with hym* that gathereth riches to him ſelf and is not riche in *God.
22 And he ſpake vnto his diſciples, Therfore I ſay vnto you, * Take no thoght for your lyfe, what ye ſhal eat: nether for your body, what ye ſhal put on.
23 The lyfe is more then meat: and the body is more then the rayment.
24 [c] Conſidre y[t] the rauens, nether ſowe nor repe: w[c] nether haue ſtore houſe nor barne, & *yet* God fedeth them: how muche more are ye better then fowles?
25 Which of you with takyng thoght cā D adde

b Chriſt condemneth tharrogantie of the riche worlde līges, who as thogh they had God locked vp in their coffres and barnes ſet their whole felicitie in their goods, not conſidering that God gaue them lif and alſo can take it away when he wil.

c He exhorteth vs to caſt our care on God, & to ſubmit our ſelues to his prouidence,

″Chriſte chiefely came to be iuged & not to iudge, not withſtanding he willeth the Chriſtiās to be iuges & decide cōtrouerſies betwixt ther brethern, 1.Cor. 6.a.

″or coūtrey.

C *Iſa.5.b. eccle.11.c.*

1.Tim.6.d. pſal.16.a. rom.19.d. Mat.6.c. 2.pet.5.b. pſal.55.d.

adde to his ſtature one cubit?
26 If ye then be not able to do that thing which is leaſt, why take ye thoght for the remnant?
Mat.6.a. 27 *d Cõſidre the lilies how the grow: they are not wearyd with labour, nether ſpyn they: and yet I ſay vnto you, that Solomon him ſelf in all his royaltie, was not clothed lyke one of theſe.
28 If God ſo clothe the graſſe (e) wich is to day in the field, and to morow is caſt into the ouen: how much more *wyl he clothe* you, ò ye of lytle faith?
29 Therfore aſke not what ye ſhal eat, or what ye ſhal drynke, nether let your mynds wander about theſe ſpeculations,
30 For all ſuch thynges (e) ỹ heathen people of (e) ỹ worlde ſeke for: & your Father knoweth that ye haue nede of theſe thinges.
1.Pet.5.b. 31 *But rather ſeke ye after the kyngdome of God, and (f) all theſe thinges ſhalbe miniſtred vnto you.
32 Feare not lytle flocke: for it is your Fathers pleaſure, to geue you a kyngdome.
33 Sel that ye haue, and geue almes: and make you bagges, which wexe not olde, *a treaſure that can neuer faile in heauen, where no theſe commeth, nether moeth corrupteth.
34 For where your treaſure is, there wyl your hartes be alſo.
E 35 *Let your loynes be (e) gyrde about, and
1.Pet.1.c. your lyghtes burnyng.
36 And ye your ſelues lyke vnto men that wayt for their maſter, when he wyl returne from a weddyng: that aſſone as he commeth and knocketh, they may open vnto

d The liberalitie of God which ſhyneth in the herbes and floures ſurmõteth all that man cã do by his riches or force.

e Be in a readynes to execute the chardge which is cõmitted vnto you.

(f) *which are but acceſſories, & are cõmon as wel to the wycked men as to the godly.*

hym immediately. Happy are thoſe ſeruantes, which the Lord when he commeth ſhal fynde wakyng: verely I ſay vnto you, He wyl[a] gyrde him ſelf about, & make thē to ſyt downe to meat, & wil come forthe, and miniſter vnto them.

38 And if he come in the ſeconde watche, and likewyſe in the thyrde watche, and ſhal fynde them ſo: happy are thoſe ſeruantes.

39 * This vnderſtande, that if the good man of the houſe had knowen at what houre the thefe would haue come, he would ſurely haue watched, and would not haue ſuffered his houſe to be broken vp.

40 Be ye prepared therfore, for the Sōne of mā wyl come at an houre when ye thinke not.

41 Thē Peter ſayd vnto hym, Maſter, telleſt thou this ſimilitude vnto vs, or to all men?

42 And the Lord ſayd, Who is a faythful ſteward, and wyſe, whome the maſter ſhal make ruler ouer his houſhould, to geue them their[b] duetie of meat at due ſeaſon?

43 Happy is that ſeruant, whome his maſter when he cōmeth, ſhal finde ſo doyng.

44 Of a truth I ſay vnto you, that he wyl make hym ruler ouer all that he hath.

45 But if that ſeruant ſay in his hart, My maſter ſloweth his commyng, and ſo ſhal begyn to ſmyte the ſeruantes, and maydens, and to eat, and dryncke, and to be droncken:

46 The maſter of that ſeruāt wyl come in a day

[a] Becauſe they dyd vſe long garments, the maner was to gyrde or trouſſe thē vp whē they wēt about any buſynes.

Mat.24.d. mar.13.a. reue.16.c.

[b] The portion of ſeruants euery moneth was 4. pecks of corne, as Donat. writh in Phormi.

a day when he thinketh not, & at an houre whē he is not ware, and wyl ſeparate hym, and geue hym his rewarde with the vnbeleuers.

47 That ſeruant that knewe his maſters wyl, & prepared not hym ſelf, nether dyd accordyng to his wyl, ſhalbe beaten with many ſtrypes.

48 But he that knewe not, and yet dyd cō myt thinges "worthy of ſtrypes, ſhalbe beaten with fewe *ſtrypes*. For vnto whome "muche is geuen, of him ſhalbe muche required: and to whome men muche commit, the more of hym wyl they aſke.

"Therfore ignorāce is in excuſable.
"To whome God hath gyuē many gracēs.

49 I am come to put [f] fyre on the earth: & what is my deſire, if it be al [g] ready kyndled?

f The Goſpel is as a burning fyre moſte vehement which maketh a change of thinges through all the worlde.

50 Notwitſtandyng I muſt be "baptized [f] w a baptiſme, and how am I grieued tyl it be ended?

"He cōpareth his death to baptiſme.

51 *Suppoſe ye that I am come to geue peace on earth? I tel you nay, but rather debate.

Mat.10.d.

g Yf there be great troubles & alterations vpō the earth.

G 52 For from hence forth ther ſhalbe fyue in one houſe deuided, thre agaynſt two, and two agaynſt thre,

53 The father ſhalbe deuided againſt the ſonne, and the ſonne againſt the father: the mother agaynſt the daughter, and [g] y daughter agaynſt the mother: the mother in lawe agaynſt the daughter in lawe, & the daughter in lawe, agaynſt the mother in lawe.

54 *Then ſayd he to the people, When ye ſee a cloude ryſe out of the weſt, ſtrayght way ye ſay, A ſhower commeth and ſo it is.

Mat.16.a.

55 And whē ye ſee the South wynde blow, ye ſay, We ſhal haue heat: and it commeth to paſſe.

56 Hypocrites, ye can ſkyl of the faſſhyō of the earth, and of the ſkye: but what is the cauſe that ye can not ſkyl of this tyme?

57 Yea, and why iudge ye not of your ſelues what is right?

58 *Whyle thou goeſt with thy conterpartie to ȳ ruler, as thou art in the way, geue diligence ȳ thou mayſt be deliuered from him: leaſt he bring thee to the iudge, and the iudge deliuer thee to the iayler, and he caſt thee into priſon. *Mat.5.d.

59 I tel thee, thou ſhalt not departe thēce, tyl thou haſt made good the vtmoſt myte.

THE XIII. CHAPTER.

We ought not to condemne all to be wycked men which ſouffre. Chriſte exhorteth to repentāce. He healeth the croked woman. Anſwereth to the maſter of the Synagoge. And by diuers ſimilitudees declareth what the kyngdome of God is. Alſo that the nomber of them which ſhal be ſaued is ſmale. Finally he ſheweth that no worldely policie or force cā let the worke and conſel of God.

THere were certayn men preſent at the A ſame ſeaſon that ſhewed hym of ȳ Galileans, whoſe bloud Pilate [a] mengled with their owne ſacrifice.

2 And Ieſus anſwered, and ſayd vnto them, Suppoſe ye that theſe Galileans were [b] greater ſynners then all the other Galileans

a He murthered them as they were ſacrificing: and ſo their bloode was mingled with the blode of the beſtes which were ſacrificed.

b For the Iewes toke occaſion hereby to condemne them as moſte wicked men.

Galileans, becauſe they ſuffred ſuche thinges?

3 I tel you nay: but except [c] ye amende your lyues, ye ſhal all likewiſe periſhe.

c He warneth them rather to cõſider their owne eſtate thẽ to repreue other mens.

4 Or thinke you [y] thoſe eightene vpon whome the towre in "Siloam fel, and ſlewe them, were "ſynners aboue all men [y] dwel in Ieruſalem?

"which towre ſtode faſt by the ryuer Siloa or fiſhepolle in Ieruſalem.

5 I tel you nay: but except ye amẽde your lyues, ye all ſhal lykewiſe periſhe

"or, detters.

6 He put forth alſo this ſimilitude, A certayn man had a fygge tree planted in his vineyard: and he came and ſoght frute theron, and found none.

7 Then ſayd he to the dreſſer of his vineyarde, Beholde, [d] this thre yeres haue I come and ſoght frute of this fygge tree, and fynde none: "cut it downe: why kepeth it the ground baren?

d By this ſimilitude is declared the great patiẽce that God vſeth towarde ſynners in loking for their amendemẽt: but this delay auayleth them nothing when they ſtil remain in their corruption.

"We ſe our ſtate if we bring not forth fruite.

8 And he anſwered, and ſayd vnto him, Lord let it alone this yere alſo, tyl I dygge round about it, and donge it

9 And if it beare frute, *wel*: if not, thẽafter thou ſhalt cut it downe.

10 And he taught in one of their Synagoges on the Sabbath day.

11 And beholde there was a woman [w] had a "ſprite of infirmitie eigthtene yeres, & was [e] bowed together, & could not lyfte vp *her ſelf* in any wyſe.

"Whome Satã had ſtroken with a diſeaſe as the ſprit of couetouſenes is that ſprit that maketh a man couetous

e As they are whoſe ſynewes are ſhronke.

12 When Ieſus ſawe her, he called her to hym, & ſayd to her, Woman thou art "louſed from thy diſeaſe.

"or, ſet at libertie out of Satãs bandes.

13 And he laid hys handes on her, & immediately ſhe was ſtrayght, and glorified God.

14 And the ruler of the Synagogue an-

swered with indignation because that Ie-
sus had healed on the Sabbath day: & sayd
vnto the people, There are syx dayes in &w
men ought to worke: in them therfore co-
me and be healed, and not on the Sabbath
day.

15 Then answered hym the Lord, and
sayd, Hypocrite, doth not eiche one of
you on the Sabbath day, louse his oxe or
his asse from the stall, and lead him to the
water?

16 And ought not this daughter of Abra-
hā, whome Satan had bound, lo, eightene
yeres, be loused from this bonde on the
Sabbath day?

17 And when he thus sayd, all his aduer
saries were ashamed: but the people reio-
ysed at all the excellent thinges, that we-
re done by hym.

f By these simili tudes he sheweth thincrease wherby God augmenteth his kyngdome, cōtrarie to all mens opinions.

18 *Then sayd he, What is the f kyngdo- D
me of God lyke? or wherto shal I compa- *Mat.13.d.*
re it? *mar.4.c.*

19 It is like a graine of mustarde seed, &w
a man toke and sowed in his garden: and
it grewe, and waxed a great tree, and the
fowles of the ayre made nestes in the brā-
ches of it.

20 And agayne he sayd, Wher vnto shal
I liken the kyngdome of God?

21 It is lyke leuen, which a woman toke,
and hyd in thre busshels of floure, tyl all
was through leuened.

22 * And he went through all cities and *Mat.9.d.*
townes, teachyng, and iourneying towar- *mar.6.a.*
des Ierusalem.

23 Then sayd one vnto hym, Lord *are there*
fewe

fewe that shalbe saued? And he sayd vnto them,

E 24 *g Stryue to entre in at the strayte gate: *Matth.7.b.* for many I say vnto you, wyl seke to enter in, and shal not be able.

g We must endeuour & cut of all impedimẽts which may let vs.

25 When the good man of the house is rysen vp, and hath shut to the dore, and ye begyn to stand without, and to knock at ỹ dore, saying, Lord, Lord, open to vs: and he shal answer and say vnto you, I knowe not whence ye are,

26 h Thẽ shal ye begyn to say, We haue eaten and droncke with thee, and thou hast taught in our stretes.

h He warneth the Iewes that they depriue not themselues by their owne negligence of that saluatiõ which was offred vnto them.

F 27 *And he shal say, I tel you, I know not *Matth.7.c. 25.d. psal.6.c.* whence ye are: departe frõ me, all ye workers of iniquitie.

28 There shalbe wepyng and gnasshyng of teeth, when ye shal se Abraham & Isaac, and Iacob, and all the Prophetes in ỹ kyngdome of God, & your selues thrust out at dores.

29 Then shal come *many* from the "East, & from the West, and from the North, and from the South, and shal syt downe in the kyngdome of God.

"The people which then were strãgers.

i Christe cutteth of the vayne cõfidẽce of the Iewes who glorified in that, that God had chosen them for his people.

30 *And beholde, i there are last, which *Mat.19.d 20.b. mar.10.c.* shalbe fyrst: & there are fyrst, which shalbe last.

G 31 The same day there came certain of ỹ Pharises, and sayd vnto him, Get the out of the way, and departe hence: for Herode wyl kyl thee.

k Nether the enuie of the Pharises who wolde haue put him in feare of Herode, nor yet any policie of mã colde stay him frõ that office which God had enioyned him.

"Meaning a litle while.

32 Then he sayd vnto them, Go ye and tel that foxe, Beholde I k cast out deuils, and heale the people "to day, & to morowe, and the thyrd day "I shalbe perfited.

[4 By Christs death we are made perfit for euer.

33 Neuertheleſſe I muſt walke to daye,& to morow,& the day folowing: for it chãceth not,that a Prophete periſhe out of Ieruſalem.

34 *O Ieruſalem, Ieruſalem, which kylleſt the Prophetes, and ſtoneſt them that are ſent to thee, how often would I haue gathered thy chyldren together,as the henne gathered her broode vnder her wynges,and ye would not. *Mat.23.d.*

I Chriſte forwarneth them of the deſtruction of the temple & of their whole policie.

25 [1] Beholde your habitation is left vnto you deſolate .Andverely I tel you,ye ſhal not ſe me vntyl *the tyme* come that ye ſhal ſay,*Bleſſed is he that commeth in the name of the Lord. *Chap.19.f. pſal.118.d. Mat,23.d.*

THE XIIII. CHAPTER.

Ieſus eateth with the Phariſe. Healeth the dropſie vpon the Sabbath. Teacheth to be lowly & to byd the poore to thy table. He telleth of the great ſupper, and warneth them that wyl folowe him to lay their accountes before, what it wil coſt them. The ſalt of the earth.

AND it thus came to paſſe that when he was entred in to the houſe of one of the chief Phariſes on the Sabbath day, to take his refection,they watched hym. A

2 And beholde, there was a certain man before hym,which had the dropſie.

3 Then Ieſus anſwering, ſpake vnto the expounders of ỹ lawe,& 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 ſhal haue an aſſe,or an oxe fallen into a pyt, & wyl not ſtrayghtway pul him out on the

on the Sabbath day?
6 And they could not answer him agayn to those thinges.
B 7 He put forth also a similitude to ỹ geastes, whē he marked how they preased to ỹ hyest rowmes, and sayd vnto them.
8 [a]When thou shalt be bydden to a weddyng of any man, syt not downe in ỹ hyest rowme, lest a more honorable man then thou be bydden of him.
9 And he that bade both hym and thee, come and say to thee, Geue this man rowme. & thou then begyn with shame to take the lowest rowme.
Pro.25.a. 10 *But rather when thou art bydden, go and syt in the lowest rowme, that when he that bade thee commeth, he may say vnto thee, Frīēd syt vp hyer: then shalt thou haue worshyp in the presence of them that syt at meat with thee.
C 11 *For whosoeuer exalteth hym selfe, shalbe broght lowe: and he that humbleth hym self, shalbe exalted.
Chap. 18.c. mat.23.a.
12 Thē [b]sayd he also to hym ỹ had desired him to dyner, *When thou makest a diner or a supper, call not thy fryendes, nor thy brethrē, nether thy kynsemē, or yet ryche neyghbours: lest they also byd thee agayn, and a recompence be made thee.
Tob.4.b. pro.3 b.
13 But when thou makest a feast, call the poore, the maymed, ỹ lame, & the blynd.
14 And thou shalt be happy, for they cā not recompence thee. But thou shalt be recompensed at the resurrection of the iust men.
Matt.22.a. reue.19.b. 15 *When one of them that sate at meate also heard that, he sayd vnto hym, Happy

a He reproueth their ambition which desire to sit in the hyest places.

b Christ reprehendeth the blynde affectiō of mā which regardeth nothing but a worldely recompence.

is he that eateth bread in the kyngdome of God.

16 Then ſayd he to him, [c] A certain man ordeyned a great ſupper, and bade many.

17 And ſent his ſeruant at ſupper tyme, to ſay to them that were byddē, Come, for all thinges are now ready. D

18 But they all withone mynde began to make excuſe, The fyrſt ſayd vnto him, I haue boght a ferme, and I muſte nedes go and ſe it: I pray thee haue me excuſed.

19 And another ſayd, I haue boght fyue yoke of oxen, and I go to proue them: I pray thee haue me excuſed.

20 And another ſayd, I haue maryed a wyfe, and therfore I can not come.

21 So the ſeruant returned, and broght his Maſter worde therof. Then was the good man of the houſe diſpleaſed, & ſayd to his ſeruant, [d] Go out quickly into [e] y pla ces and ſtretes of the citie, and bryng in hyther the poore, and the maymed, and [e] y halt, and the blynde. E

22 And the ſeruant ſayd, Lord it is done as thou haſt comanded, and yet there is rowme.

23 Then the maſter ſayd to the ſeruant, Go out into the [d] hye wayes and hedges, and cōpel them to come in, that my houſe may be filled.

24 For I ſay vnto you, that none of thoſe men which were bydden, ſhal taſt of my ſupper.

25 There went a great compagnye [t] w him: and he turned and ſayd vnto them.

26 If a man come to me, and [e] hate not his father

c He caſteth the ewes in the teeth with their ingratitude, which wolde not eat of thoſe holy meates of Gods worde which was preſēted vnto thē, & wher vnto they were byd a longe tyme before.

d Here is ſignified the calling of the Gentils.

God wil rather receaue all the rayal people of the worlde to his banket, thē them which are vnthankful.

That is, he that ſteth not of all affections & deſires which drawe vs from Chriſte.

father, and mother, and wyfe, and chyldren, and brethren, and syſters, yea, and his own lyfe alſo, he can not be my diſciple.

F 27* And whoſoeuer beareth not his croſſe, & cometh after me, cā not be my diſciple.

Chap. 9. c. mat. 10. d. 16. d. mar. 8. d.

28 Which of you diſpoſed to buylde a towre, ſytteth not downe before, & [f] counteth the coſt, whether he haue ſufficient to perfourme it?

29 Leaſt after he hath layd the foundation, and is not able to perfourme it, all [t] ỹ beholde it, begin to mocke him.

30 Saying, This man began to buylde, and was not able to make an end.

31 Or what kyng goyng to make battayle agaynſt another kyng, ſytteth not down fyrſt, & taketh conſel, whether he be able, with ten thouſand, to mete hym that commeth agaynſt him with twentie thouſand?

G 32 Or els whyle he is yet a great way of, he ſendeth ambaſſadours, and deſireth peace.

33 So lykewyſe, whoſoeuer he be of you, that [g] forſaketh not all that he hath, he cā not be my diſciple.

34 * Salt is good, [h] but if ſalt haue loſte hys ſauor, wherwith ſhal it be ſeaſoned?

Matth. 5. b. mar. 9. g.

35 It is nether mete for the land, nor yet for the donge hyl, but men caſt it out at the dores. He that hath eares to heare, let him heare.

f He that wil profeſſe the Goſpel muſte diligētly cōſider what his profeſſiō requireth, & not raſhely to take in hād ſo great an entrepriſe.

g He that is not perſuaded to leaue all at euery hour to beſtowe himſelf frankely in Gods ſeruice.

h If they that ſhulde ſeaſon others haue loſt it them ſelues, whe ſhulde a mā recouer it?

THE XV. CHAPTER.

The louing mercie of God, is openly ſet for the in the parable of the hundreth ſhepe, and of

the sonne that was lost. By whose examples we are admonished to amende our lyues.

A The synners heare Christ.

THen resorted vnto him all the publicans, and synners, for to heare him.
2 And the Pharises and Scribes murmured, saying, He receaueth synners, and eateth with them.
3 Then put he forth this similitude to them, saying,
4 * What mā of you hauing an hundred shepe, if he loose one of them, doth not leaue ninety and nyne in the wylderneſſe, and go after that which is lost, vntyl he fynde it?
5 And when he hath founde it, he putteth it on his shoulders with ioye.
6 And assone as he cōmeth home, he calleth together his friendes & neyghbours, B saying vnto them, Reioyse with me, for I haue found my shepe, which was lost.
7 I say vnto you, That likewyse ioye shal be in heauen ouer one sinner that conuerteth, *more* then ouer nynety and nyne [a] iust persons, which nede no amēdemēt of lyfe.
8 Ether what woman hauyng ten pieces of syluer, if she loose one, doth not light a candel, and swepe the house, and seke diligently tyl she fynd it?
9 And whē she hath found it, she calleth her friendes, and neyghbours, saying, Reioyce with me, for I haue found the [b] piece which I had lost.
10 Likewyse I say vnto you, ioye is made in the presence of ỹ Angels of God, ouer one synner that conuerteth.
11 And

Mat.18.b.

a Which iustifie hem selues, and knowe not their own fautes.

b The worde is drachma, which is some what more in value then fyue pence of olde sterling monye & was equal with a Romain peny.

11 And he sayd, A certain man had two sonnes.

C 12 And the yonger of them sayd to his father, Father geue me the portion of the goodes that falleth to me. And he deuided vnto them his substance.

13 So not longe after, when the yonger sonne had gathered all that he had together, he toke his iorney into a farre countrey, and there he wasted his goodes with [c] ryotous liuyng.

14 Now when he had spent all [ỹ] he had, arose a great dearth throughout all that same land, and he began to lacke.

15 And he went and claue to a citesin of that same countrey: and he sent him to his farme, to feede swyne.

16 And he would faine haue fylled his belly with the huskes that the swyne ate: [d] and no man gaue to him.

17 Then he came to him self, and sayd, D How many hyred seruantes at my fathers haue bread ynough, and I dye for hunger?

18 I wil arise & go to my father & I wil say vnto him, Father, I haue sinned against [e] heauen, and before thee.

19 And am no more worthy to be called thy sonne, make me as one of thy hired seruantes.

20 Thē he arose and came to his father. & whē he was yet a [d] great way of, his father sawe him, and had compassion, and ran & fel on his necke, and kissed him.

21 And the sonne sayd vnto him, [e] Father, I haue sinned against heauen, and in thy syght, & am no more worthy to be called thy sonne.

c Ryotous liuyng. The Greke worde signifieth so to waste all that a mā reserueth nothing to him self.

d For no man had pitie vpō him.

e That is, gainst God.

Amendement of lyfe.

d God preuēteth vs & heareth our gronings before we crie to him.

e He was touched with the feeling of his synne & therfore was ashamed therof & heauy in hart.

22 But the father ſayd to his ſeruantes, E
Bryng forth that beſt garment, and put it
on hym, and put a ryng on his hand, and
ſhoes on hys feete.
23 And bryng hyther that fat calf, & kyl
hym, and let vs eat, and be mery:
24 For this my ſonne was dead, & is alyue
agayne: he was loſt, & is found. And they
began to be mery.
25 The [f] elder brother was in the field, &
when he came and drewe nye to the hou-
ſe, he heard minſtrelſy, and dancyng.
26 And called one of the ſeruantes, and
aſked what thoſe thinges meant.
27 And he ſayd vnto hym, Thy brother is F
come: and thy father hath kylled the fat-
ted calfe, becauſe he hath receaued him ſa
fe and ſound.
28 Then he was angry, and would not go
in: then came his father out and entrea-
ted hym,
29 But he anſwered & ſayd to his father,
Lo theſe many yeres haue I done thee ſer-
uice, nether brake I at any tyme thy com-
mandement, and yet gaueſt thou me ne-
uer *ſo muche as* a kid to make mery [t] w my
friendes.
30 But aſſone as this thy ſonne was come,
which hath deuoured thy goodes [t] w har-
lottes, thou haſt for his pleaſure kylled
the fat calfe.
31 And he ſayd vnto him, [g] Sonne, thou
art euer [t] w me, & all that I haue is thyne.
It was mete that we ſhould make mery,
and be glad: for this thy brother was de-
ad, & is alyue agayne: & was loſt & is foũd.

f God reproueth the enuie of ſuche as grudge when God receaueth ſynners to mercie.

g Thy part, which art a Iewe, is nothing diminiſhed by that that Chriſte was alſo killed for the Gẽtils. for he accepteth not the perſone, but feedeth indifferently all thẽ that believe in hĩ, with his body and bloode to lyfe euerlaſting.

THE

THE XVI. CHAPTER.

Christe exhorteth his to wisdome and liberalitie. He reproueth the couetousnes and hypocrisie of the Pharises. Of thend and force of the law. Of the holy state of mariadge, and how we oght to be liberal to the needy.

A AND he sayd also vnto his disciples, [a] There was a certain riche man, & had a stewarde, and he was accused vnto him, that he wasted his goodes.

2 And he called hym, and said vnto him, How is it, that I heare this of thee? Geue acountes of thy stewardeshyp: for thou mayst be no longer stewarde.

3 The stewarde sayd within him self, What shal I do, for my master wyl take away frō me the stewardeshyp? I can not dygge, & to begge I am ashamed.

4 I wot what to do, that when I am put out of the stewardshyp they may receaue

B me into their houses.

5 Then called he all his masters detters, and sayd vnto the fyrst, How muche owest thow vnto my master?

6 And he sayd, An hūdred mesures of oyle. and he sayd to him, Take thy obligatiō, and syt downe quickly, and wryte fyfty.

7 Then sayd he to another, How muche owest thou? and he sayd, An hundred mesures of wheat. then he sayd to him, Take thyne obligation and wryte foure score.

8 And the Lord commended [b] the vniust stewarde, because he had done wysely. Wherfore the chyldrē of this worlde are in their kynde wyser then the chyldren of light.

a Christe teacheth hereby, that likewise as he which is in autoritie & riches if he get friendes in his prosperitie, may be relieued in his aduersitie: so our liberalitie towardes our neighboure shal stande vs in suche steade at the day of iudgement that God wil accept it as done vnto him.

b God, who doth here represent the master of the house, doth rather cōmēde the prodigal waste of his goodes, and the liberal gyuing of the same to the poore, then the strait keping & horeding of them.

9 And I say vnto you, Make you friendes [c] with ỹ riches of iniquitie, that when ye shal departe, they may receaue you into euerlasting habitations.

c Hereby we be warned to suspect riches which for the moste part are an occasion to their possessors of great wickednes.

10 *He that is faithful in the leaste, [e] ỹ same is faithful in muche: & he that is vnfaithful in the leaste, is vnfaithful also in muche.

C *Mat.25.b.*

d They which cā not wel bestowe wordely goodes wil bestowe euel spiritual treasures.

11 So then, yf ye haue not bene faithful in [d] the wicked riches, who wil trust you in the true *treasure*?

12 And if ye haue not bene faithful in [f] another mans busines, who shal geue you that which is your [g] owne?

f As are riches, and suche like thinges.

g Christe calleth the giftes which he geueth vnto vs, ours.

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, and despise the other, Ye can not serue God & riches.

Mat.6.d.

14 All these thinges heard the Pharises also which were couetous, and they [h] mocked him.

D

h Because they iudged no mā happy but those that were riche.

15 Then he sayd vnto them, Ye are they which [e] iustifie your selues before mē: but God knoweth your heartes: for that [c] w is highly estemed amōg men, is abominable in the syght of God.

e Which loue outwarde apperance, and vaine glorie.

16 *The lawe and the Prophetes raigned vntil Iohn: and synce that tyme the kyngdome of God is preached, and euery man stryueth to go in.

Mat.11.b.

17 *Easier it is for heauen & earth to passe away, then one title of the lawe to fall.

Mat.5.c. 19.b. esai.11.a. 1.Cor.7.b.

18 *Whosoeuer forsaketh his wife, & marieth another, committeth aduoutry: and whosoeuer marieth her that is diuorced frō her housbād, cōmitteth aduoutry also.

19 There

19 There was a [f] certayne ryche man, [c] w was clothed in purple and fyne lynnen, & fared*deliciously euery day.

Ezech.16 f.

20 Also there was a certayn begger named Lazarus, which lay at his gate ful of sores.

21 And desired to be refreshed with the crommes which fel from the ryche mans borde. yea, the dogges came and lycked his sores.

F 22 And it was so that the begger dyed, & was caried by the Angelles into [g] Abrahams"bosome. The riche man also dyed & was buryed.

Whereby is signified that moste blessed life which they that dye in the fayth that Abraham dyd shal enioye after this worlde.

23 And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome.

24 And he cried, and sayd, Father Abraham, haue mercie on me, & send Lazarus that he may dyp the typ of his fynger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, [h] Sonne, remember that thou in thy lyfe tyme, receauedst thy pleasure, and contrarywyse Lazarus payne: now therfore is he comforted, & thou art punished.

G 26 Besydes all this, betwene you and vs there is a great" gulfe set, so that they which would go from hence to you, can not, nether may come from thence, to vs.

"Or, swallowing pit.

27 Then he sayd, I [i] pray thee therfore father, send hym to my fathers house.

28 For I haue fyue brethren, that he may warne them, least they also come into

f By this storie is declared what punishement they shal haue, which lyue deliciously & neglect the poore.

g As the fathers in tholde lawe were sayd to be gathered into the bosome of Abraham, because they receaued the fruit of the same faith with him: so in the newe Testament we say that the members of Christe are ioyned to their head, or gathered vnto him.

h In calling him sonne, he taunteth his vayne boasting who in his life vanted him selfe to be the sonne of Abraham. Warning vs also hereby how litle glorious titles auayle.

i Christe describeth spiritual thinges by suche maner of speache as is moste propre to our vnderstanding, for our soules haue nether fingers nor eyes, nether are they thirsty or speake: but the Lord, as it were in a table, painteth forth the state of the lyfe to come, as our capacitie is able to comprehende it.

this place of torment.
29 Abraham sayd vnto hym, They haue Moses and the Prophetes, let them heare them.
30 And he sayd "Nay Father Abraham: but if one came vnto them from the dead, they wil conuert to God.
31 Then he sayd vnto him, If they heare not Moses and the Prophetes, nether wyl they beleue, thogh one ryse from death agayne.

" As faith cō meth by Gods worde, so is it maynteyned by the same. So that neither we ought to looke for Angels from heauen or the dead to confirme vs therin, but one by the woord of God is sufficient to life euerlasting.

THE XVII. CHAPTER.

Christe teacheth hys disciples to auoyde occasions of offence. One to forgeue an other. He magnifieth the vertue of faith. And sheweth the vnhabilitie of man. Healeth ten lepers. Speaketh of the latter dayes, and of the end of the worlde.

THen sayd he to his disciples, * It can not be auoyded but that offences wyl come, but wo be to hym through whome they come.
2 It were better for him ỹ a great mylstone were hanged about his necke, and that he were cast into the sea, then that he should [a] offende one of these litle ones.
3 Take hede to your selues: If thy brother trespace agaynst thee, rebuke hym: and if he be sory and amende, forgeue hym.
4 *And thogh he synne agaynst thee [b] seuen tymes in a day, and seuen tymes in a day tourne agayne to thee, saying, It repenteth me, thou shalt forgeue him.
5 And the Apostles sayd vnto the Lord, Increase our fayth.

A
Mat.18.a.
mar.9.f.

a That is to tourne him backe from the knollage of God, and his saluation.

b That is, many tymes. for by a certeyn nomber he meaneth an vncertayn.

Mat.18.e.
leui 19.c.
eccle.9.b.

6 And

[a] That is, yf they had neuer so litle of pure and perfect faith.

6 And the Lord sayd, If ye had fayth[a] as muche as *is* a grayne of mustard seede, & shulde say vnto this mulbery tre, [c] plucke thy selfe vp by the rootes, and plante
B thy self in the sea, it should obey you.

7 Who is it of you that hauing a seruant plowyng or feding cattel, would say vnto hym by and by when he were come from the field, Go, and syt downe to meat?

8 And would not rather say to hym, [d] dresse wherwith I may suppe, and gyrde vp thy self, and serue me, tyl I haue eaten and droncken, and afterward eat thou, & drincke thou?

9 Doth he thanke that seruant, because he hyd that which was commanded vnto him? I trowe not.

10 So likewise ye, when ye haue done all those thinges which are commanded you,
C say, We are [e] vnproffitable seruantes: We haue done that which was our duety to do.

11 And so it was when he went to Ierusalem, that he passed through the myddes of Samaria and Galile.

12 And as he entred into a certayne towne, there met him ten men that were lepers, which stode a farre of.

13 And put forth theyr voyces and sayd, Iesus Master, haue mercie on vs.

14 And when he sawe *them*, he sayd vnto them, * Go shewe your selues vnto the [f] Priestes. And it chãsed that as they went,
D they were clensed.

15 Then one of them, when he saw that he was clensed turned backe agayne, and with a loude voyce praysed God.

[c] Meaning, they should do wonderful and incredible thinges.

[d] Hereby is declared that it is not ynough to do a piece of our duety for a tyme: but also we must contynewe to thend.

[e] For God receaueth nothing of vs, wherby he should stande bounde vnto vs.

[f] To whome it dyd apperteyn to iudge of the Leprosie. Leu. 14. a. And hereby also the Priestes shulde haue no occasion to grudge or murmure.

* Leui. 14. a.

16 And fel downe on hys face at his fete, and gaue him thankes, and the same was a Samaritane.

17 And Iesus answered and sayd, Are there not ten clensed? but where are those [g] nyne?

g He noteth here by their ingratitude, & that the greatest part neglect the benefites of God.

18 There are not found [y] returned agayne, to geue God prayse, saue only this stranger.

19 And he sayd vnto him', Arise, go thy way, thy fayth hath made thee whole.

20 When he was demanded of the Pharisees, when the kingdome of God should come, he answered them, and sayd, The kingdome of God commeth not [h] with obseruation. E

h It can not be decerned by any outwarde shewe or maiestie, wherby it might the rather be knowen.

21 Nether shal men say, Lo here, lo there. For behold the kingdome of God is "[i] within you.

"Or, among you.

i Ether by reason of the worde of God which is receaued by faith, or that the Messias whome they soght as absent is now present, euē within their own dores, and yet they knowe him not. Iohn. 1.b.

22 And he said vnto the disciples, The dayes wil come, when ye shal desire to se "one of the dayes of the Sonne of man, & ye shal not se it.

"He speaketh of his first comming into the worlde. *Mat.* 24.b. *mar.* 13.c.

23 *And they shal say to you, Se here, or Se there. Go not thither, nether folow them.

24 For as the lightening that appeareth out of the one part that is vnder heauen, and shineth vnto the other part which is vnder heauen: So shal the Sonne of man be in his "day.

"Meaning his seconde comming, wherin he shal appeare in glorie. F

25 But fyrst must he suffre many thynges, and be reproued of this nation.

26 *And as it happened in the dayes of [k] Noe, so shal it be in the dayes of the Sonne of man.

k Men contemned the indgement of God wherwith they were beforeu menaced.

Gen. 7.b. *mat.* 24.d. 1.*pet.* 3.d.

27 They ate, they dranck e, they maried wyues,

wyues, and gaue in mariage, euen vnto that same day that Noe went into ȳ Arke: and the floud came, and destroied them all.

Gen.19.e. 28 *Lykewyse also, as it chansed in the dayes of Lot. They ate, they drancke, they boght, they solde, they planted, they buylt.

29 And euen the same day that Lot went out of Sodom, it rayned fyre and brymstone from heauen, & destroyed them all.

30 After these ensamples, shal it be in the day when the Sonne of man shal appeare.

G 31 At that day he that is on the [l] house top, and his stuffe in the house, let him not come doune to take it out: and he that is in the field, likewise let him not turne backe to that he lefte behynde.

l We must forget that which we haue left behynde vs to thend that we may the better folowe our heauēly vocation.

Gen.19.e. 32 *Remember Lottes wyfe.

Chap.9.c. 16.d. Mat.10.d. Mar.8.d. Ioh.12.d. 33 *Whosoeuer wyl go about to saue his soule, shal lose it: and whosoeuer shal lose it, shal restore it to life.

This corporal death shal engendre life euerlasting.

34 *I tel you, in that nyght, there shalbe two in one bed, the one shalbe receaued, and the other shalbe forsaken.

Mat.24.d. 1.thess.4.d 35 Two women shalbe [m] grindyng together: the one shalbe taken, and the other left.

m He meaneth that no bande or coniunction be so strayt that shulde stay vs.

36 And they answered, and sayd to hym, Where Lorde? And he sayd vnto them, * [n] Mat.24.c. Whersoeuer the body shalbe, thither wyl also the Egles resorte.

n Nothing can hynder the faithful to be ioyned to their head Iesus Christe. For they shal gather vnto him as the rauening foyrdes about a carian.

THE XVIII. CHAPTER.

By the example of the wydowe, and the Publican, Christe teacheth how to pray. Of the

ſaluation of yonge chyldren. Of the way to be ſaued, and what thinges let. The reward promeſſed to his. And of the Croſſe.

A

AN d he put forth a ſimilitude alſo vnto them, *to this end* that they oght alwayes to pray, and not to [a] wax feinte. *Rom.12.b. 1.theſſ.5.c.*

[a] The greke woord ſignifieth not to ſhrinke backe as cowards do in warre, or to gyue place in afflictions or dangers. Chap.3.c.

2 Saying, There was a Iudge in a certain citie, which feared not God, nether reuerenced man.

3 And there was a certain widow in the ſame citie, which came vnto him, ſaying, "Do me iuſtice againſt myne "aduerſarie.

" Or, Auenge me.

4 And he would not for a *longe* tyme: but afterwarde he ſayd with hym ſelf, Thogh I feare not God, nor reuerence man,

' who playdeth againſt me.

5 Yet becauſe thys widowe troubleth me, I wil do her right, leſt at the laſt ſhe come and make me weary *with her importunitie.*

6 And the Lord ſayd, Heare what the vnryghteous Iudge ſayeth.

B

7 And ſhal not God auenge his electe, whych * cry day and night vnto him, yea thogh he "deferre them? *Reuel.6.c.*

"And ſeme ſlowe in reuenging their wronges.

8 *I tel you he wil auenge them, and that quickly. Neuertheleſſe, when the Sonne of man cometh, ſuppoſe ye that he ſhal fynde fayth on the earth? *Rom.9.e. 1.pet.3.b.*

9 And he put forth this ſimilitude vnto certayn whych truſted in them ſelues that they were perfect, and deſpiſed other.

10 Two men went vp into the temple to pray: the one a Phariſei, and the other a Publican.

11 The

Men which truſt in their owne righteouſnes.

11 The Phariſei [b] ſtode and praied thus with him ſelf, God, I thanke thee that I am not as other men are, extorſioners, vniuſt, aduouterers, or as this Publi-
C can.
12 I faſt twyſe in the weke: I geue tythe of all that I poſſeſſe.

Humilitie.

13 And the Publican was a farre of, and wolde not lyft vp ſo muche as his [c] eyes to heauen, but ſmote his breſt, ſaying, God be mercyful to me a ſynner.
14 I tel you, this man departed home to hys houſe iuſtified, rather then the other:
Chap.14.c. *mat.23.a.* * for euery man that exalteth hym ſelf, ſhalbe broght low: and he that humbleth him ſelf, ſhalbe exalted.
Mat.19.b. *mar.10.b.* 15 *They broght vnto him alſo [d] babes, ỹ he ſhulde touche them. When his diſciples ſaw *that*, they rebuked them.
[e] He meaneth the nources or them that bare the babes, whom thapoſtles rebuked.
16 But Ieſus called the [e] children vnto him, and ſayd, Suffre babes to come vnto me, and forbid them not, for of [e] ſuche is the kyngdome of God.
17 Verely I ſay vnto you, whoſoeuer re-
D ceaueth not the kyngdome of God as [f] a babe, he ſhal not enter therin.
Mat.19.b. *mar.10.b.* 18 *Then a certayn ruler aſked hym, ſaying, Good maiſter, what oght I to do, to obtayn eternal lyfe?
19 Ieſus ſayd vnto him, Why calleſt thou me [g] good? None is good, ſaue one *to wyt* God.
Exod.20.c. 20 Thou knoweſt the commandementes, *commit not aduoutry, kil not, ſtealenot, beare not falſe witnes, honour thy father and thy mother.
21 And he ſayd, All theſe haue I kept

b Whereby he declared his proude hart and diſdaynful.

c Theſe were ſignes of an humble and lowly hart

d The woorde ſignifieth yonge ſuckyng babes which they caryed in their armes.

e He comprehendeth as wel them that are infants of age, as them alſo which are like vnto infants in ſimplicitie and playnes.

f Signifiing that they oght to lay a ſyde all malice and pryd.

g Becauſe commonly they abuſed this worde, Ieſus ſheweth him that he could not confeſſe him to be good except alſo he acknollaged that he was of God

from my youth.
22 When Iesus heard that, he sayd vnto him, Yet lackest thou one thing: Sel all that thou hast, & distribute vnto the poore, and thou shalt haue treasure in heauē, and come, folowe me.
23 Whē he heard that, he was very heuy: E for he was maruelous ryche.
24 When Iesus sawe him morne, he sayd, With what difficultie shal they that haue ryches, entre into the kyngdome of God?
25 It is easyer for a camel to go through a nedles eye: then for a ryche man to entre into the kyngdome of God.
26 Then sayd they that heard *that*, And who then can be saued.
Our saluatiō only cōmeth of God.
27 And he said, Thynges which are vnpossible with men, are possible with God.
28 * Then Peter sayd, Lo, we haue left all, and haue folowed thee. *Mat.19.d. Mar.10.c.*
29 And he sayd vnto them, Verely I say vnto you, ther is no man that leaueth house, other father & mother, other brethrē, or wyfe, or chyldren for the kyngdome of Gods sake, F
30 Which shal not receaue [h] muche more in thys worlde, and in the worlde to come lyfe euerlastyng.
h The litle that a mā hath with the grace of God is an hundred folde better then all thabūdance that one can haue without him. but the chief recōpence is in heauē.
31* Then Iesus toke vnto hym the twelue, and sayd vnto them, Beholde, we goup to Ierusalem, and all thinges shalbe fulfylled to the Sonne of man, that are wrytten by the Prophetes. *Mat.20.b. Mar.10.c.*
32 For he shalbe deliuered vnto the Gentils, and shalbe mocked, and shalbe spitefully

ſpyte fully entreated, and ſhall be ſpitted on.

Chriſte forewarneth them of his death.

33 And when they haue ſcourged him, they wyl put him to deathe: but the thyrd day, he ſhal ryſe agayne.

34 But they vnderſtode none of theſe thinges: and this ſaying was hid from thē, nether perceaued they the thinges which were ſpoken.

G *Mat.20.d.* *Mar.10.g.*

35* And it came to paſſe, that as he was come nye vnto Iericho, a certain blynde mā ſate by the way ſyde beggyng.

36 Then when he heard the people paſſe by, he aſked what it meant.

37 And they ſayd vnto hym, that Ieſus of Nazaret paſſed by.

38 Then he cryed ſaying, Ieſus the Sonne of Dauid, haue thou mercie on me.

39 And they which went before, rebuked hym, that he ſhould holde hys peace: But he cryed ſo muche the more, Thou Sonne of Dauid, haue mercie on me.

40 And Ieſus ſtode ſtyll, and cōmanded hym to be broght vnto hym: and when he was come neare, he aſked hym,

41 Saying, What wylt thou that I do vnto thee? And he ſaid, Lord that I may receaue my ſyght.

A blynde mā receaueth ſight.

42 And Ieſus ſayd vnto hym, Receaue thy ſyght: thy fayth hath ſaued thee.

43 Then immediately he receaued his ſyght, and folowed him, [i] prayſing God. & all the people, when they ſawe *this*, gaue praiſe to God.

i He was myndeful of the benefit receaued and alſo the people were moued therby to glorifie God.

THE XIX. CHAPTER.

Of Zaccheus. The ten talentes. Chriſt rideth

to Ierusalem, and wepeth ouer it. He chaceth out the marchants. And his ennemys seke to destroy him.

VVhen Iesus entred & passed through Ierycho:

2 Beholde there was a man named Zaccheus, which was the chief receauer of the tribute, and he was riche.

3 This man made meanes to se Iesus, who he should be, and could not for the preasse, because he was of a lowe stature.

4 Wherfore he ran before, and clymed vp into a wilde fygge tre, to se hym: for he shulde come that way.

5 And when Iesus came to the place, he loked vp, & sawe hym, & sayd vnto him, Zacche, come downe at once, for to day I must abide at thy house.

6 Then he came downe hastely, and receaued him ioyfully.

7 And when all they sawe y, they grudged, saying, that he was gone in to lodge with a "synner.

8 And Zacche stode forthe & sayd vnto the Lord, Beholde Lord, the halfe of my goodes I *geue to the poore, and if I haue taken from any man by forged cauillation, I restore hym foure folde.

9 And Iesus sayd to hym, This day is saluation come vnto this "house, forasmuche as thou also art become the [a] sonne of Abraham.

10 *For the Sonne of man is come to seke, and to saue that which was lost.

11 As they heard these thynges, he contynewed and proposed a similitude, because he was nie to Ierusalem, and because also

"Or, a man of a wicked life.

B *Exod. 22. d.*

"Not withstanding this promes, God reserueth to him self free libertie ether to chuse or forsake, as in Abrahams house. *Mat. 18. d.*

a To be the sonne of Abraham, is to be chosen freely. Rom. 9. b. to walke in the steppes of the faith of Abraham. Rom. 4. b. to do the woorkes of Abraham. Iohn. 8. e. by the which thinges we are moste assured of life euerlasting Rom. 8. f.

se also they thoght that the kyngdome of God shulde shortely appeare.

Mat.25.b. 12 He sayd therfore, * A [b] certayn noble man went into a farre countrey, to receaue hym a kyngdome, and then to come agayne.

b This was to declare to them that he must yet take great paynes before his kyngdome should be established.

13 And he called his ten seruantes, and deliuered them ten [c] pieces of monye, saying vnto them, " By and sel tyl I come.

c The whole some monteth about the value of .17. pound. esteming euery piece, about fyue nobles & .7. a pence.

* God wil not that his graces remayne idle with vs.

14 But his citezins hated hym, and sent a message after hym, saying, We wyl not haue this man to raigne ouer vs.

C 15 And it came to passe, when he was come [d] agayn, and had receaued his kyngdome, he commanded ỹ seruantes to be called to hym, to whome he gaue his money, to wyt what euery man had auantaged.

d Wherby we learne that the seconde comming of our sauiour Christe shalbe more glorious and excellent, then it doth now appeare.

16 Then came the fyrst, saying, Lord, thy piece hath encreased ten pieces.

17 And he sayd vnto hym, Wel good seruant: becausse thou wast faythful in a very lytel thyng, take thou autoritie ouer ten cities.

18 And the other came, saying, Lord thy piece hath encreased fyue pieces.

19 And to the same he sayd, Be thou also ruler ouer fyue cities.

20 And the thyrd came and said, Lord, beholde here thy piece, whych I haue kept in a napkyn.

21 For I feared thee, becausse thou art a strayt man: thou takest vp, that thou laydest not downe, and repest that thou dyddest not sowe.

22 Thē he sayd vnto him, Of thyne owne [e] mouth, wil I iudge thee, thou euyl seruant: Thou knewest that I am a strayt man

e They that suppresse the giftes of God, and lyue in ydlenes are without all excuse.

takyng vp that I layd not downe, and repynge that I dyd not sowe.
23 Wherfore then gaueſt not thou my money into the banke, that at my commyng, I myght haue required myne owne with vantage?
24 And he ſayd to them that ſtode by, Take from hym that piece, and geue it him that hath ten pieces.
25 And they ſayd vnto him, Lord he hath ten pieces.
26* Not with ſtanding I ſay vnto you, that vnto all them that haue, it ſhalbe [f] geuen: and from hym that hath not, euen that he hath, ſhalbe taken from hym.
27 Moreouer thoſe myne enemies, which would not that I ſhould raygne ouer thē, bryng hyther: and ſley them before me.
28 And when he had thus ſpoken, he proceded forth [g] before, aſcendyng vp to Ieruſalem.
29* And it came to paſſe, whē he was come nye to Bethphage, and Bethanie, beſydes the mount which is called the hil of Oliues, he ſent two of his diſciples,
30 Saying, Go ye to the village which is before *you*, in the which, aſſone as ye are come, ye ſhal fynde a colte tyed, wheron yet neuer man ſate: louſe hym, and bryng him *hyther*.
31 [h] And if any man aſke you, why ye louſe *hym*, thus ſhal ye ſay vnto hym, Becauſe the Lord hath nede of hym.
32 Thē they [i] y were ſent, went their way, and founde euen as he had ſayd vnto thē.
33 And as they were louſyng the colte, the owners therof ſayd vnto them, Why louſe

D

Chap.8.c.
Mat.13.b.
& 25.b.
Mar.4.c.

E

A horrible vengeance againſt the rebelles.

Mat.21.a.
Mar.11.a.

f He that faithfully beſtoweth the graces of God ſhal haue thē increaſed: & finally they ſhal be taken a way frō him that is vnprofitable.

g Hereby we perceaue the excellent conſtācie of Chriſte, who not withſtāding he dyd now fight againſt the terrour of death & Gods iudgement: yet wēt before his feareful diſciples, and led the way to death.

h Chriſte preuēteth ſuche difficulties as might haue chanced to his diſciples.

louſe ye the colte?

34 And they ſayd, The Lord hath nede of
F hym.

Mat.21.a. 35 *So they broght him to Ieſus: and they
Iohn 12.b. caſt their rayment on the colte, and ſet Ieſus theron.

36 And as he wēt, thei ſpred their clothes in the way.

37 And when he was now come nye to the goyng downe of the hil of Oliues, the whole multitude of the diſciples began to reioice, and to laude God with a loude voice, for all the miracles that they had ſene,

Chap.13.g. 38 Saying, *Bleſſed be the kyng that cōmeth in the name of the Lord: [i] peace in heauen, and glorie in the hyeſt *places*.

i They wiſhe that God may be appaiſed, & reconciled with men: ſo that by this meanes he may beglorified.

39 Then ſome of the Phariſes of the cōpagnie ſayd vnto hym, Maſter, rebuke thy diſciples.

40 He anſwered, and ſaid vnto them, I tel you, if theſe ſhould holde their peace, the ſtones would crye ſhortely.

Chap.21.a. 41 * And when he was come nere, he be-
mat.24.a. helde the citie, and wept on it,
mar.13.a. 42 Saying, [k] O if thou haddeſt euē knowē at the leaſt in this thy day thoſe thinges which *belong* vnto thy [l] peace: but now are they hyd from thyne eyes.

k Chriſte partely pitieth the Citie which was ſo nere her deſtruction, & partely vpbraideth their malice which wold not embrace Chriſte their Sauiour. & therfore pronōceth greater ponishement to Ieruſalē thē to other Cities, which had not receaued like graces.

[l] Who was Chriſte without whome there is no ſaluation.

43 * For the dayes ſhal come vpon thee, that thy enemies ſhal caſt rampars about thee, and compaſſe thee round, and kepe thee in on euery ſyde,

* Through thine own malice.

G 44 And make thee euen wyth [ȳ] grounde, and thy chyldren which are in thee: and they ſhal not leaue in thee one ſtone vpon another, becauſe thou kneweſt not the

time of thy visitation.
45 *And he went into the temple, and began to cast out them that solde therin, and them that bogh̄t,
46 Saying vnto them, It is written, *My house, is the house of prayer: but ye haue made it a denne of theues.
47 And he taught " daily in the temple. And the hye Priestes and the Scribes, and the chief of the people went about to destroy him:
48 But could not finde what they might do to him: for all the people hanged vpon him when they heard him.

*And receauedest not the redemer which was sent thee.
*Mat.21.b. mar.11.b. Esa 56.c. iere.7.b.
"or, in the day tyme.

THE XX. CHAPTER.

Christe stoppeth his aduersaries mouthes by an other questiō. Sheweth their destruction. The autoritie of Princes. The resurrection, and his diuine power. Finaly he reproueth thambition of the Scribes.

AND on one of those dayes, as he taught the people in the temple, & preached the Gospel, the hie Priestes & the Scribes came vpon him sodenly with the Elders,
2 And spake vnto him, saying, Tel vs by what autoritie thou doest these thinges, ether who is he, that gaue thee this autoritie?
3 He answered and sayd vnto them, I also wyl aske you one thing: answer me therfore:
4 The[a] baptisme of Iohn was it from heauen, or of men?
5 And they reasoned with in them selues, saying, If we shal say, from heauen, he wyl

A *Mat.21.c. mar.11.d.*

[a] By Baptisme, he cōprehēdeth all Iohns ministerie, who bare witenes of Christe.

Iohns Batpisme.

wyl say, Why then beleued ye him not?
6 But and if we shal say, Of men: all the people wil stone vs: for they be perswaded that Iohn is a Prophet.
7 Therfore they answered, ỹ they could not tel whence it *was*.
8 Then Iesus sayd vnto them, [b] Nether tel I you, by what autoritie I do these thinges.

b By this meanes he made thē ashamed & astonished.

B 9 *Thē began he to put forth to ỹ people this similitude, *A certain man planted a [c] vineyard, and [d] let it forth to housbandmen: and went him self into a strāge counterey, for a great season.

Mat.21.d.
mar.12.a.
Esa.5.a.
iere.2.d.

c The Iewes were as Gods plantes & his own grafting.
d God cōmitted his people to the Gouernors and Prieftes.

10 And when the tyme was come, he sent a [e] seruant to the housbandmen, that they should geue him of ỹ frute of the vineyard: whome the housbandmen dyd beat, and sent away empty.

e He raised vp Prophetes.

11 And agayne he sent yet another seruant: and they dyd beat him, & foule entreated him, and sent hym away empty.
12 Morouer, he sent the thyrd to, and him they wounded, and cast out.
C 13 Then sayd the lord of the vineyarde, What shal I do? I wil send my deare sonne: him peraduenture they wyl reuerence, when they se him.
14 But when the housbādmen sawe him, they reasoned with them selues, saying, This is the heyre: Come let vs kyl him, ỹ the enheritance may be ours.

Christe the heyre is kylled.

15 And they cast him out of the vineyard, and kylled him. What shal the Lord of the vineyard therfore do vnto them?
16 He wil come and destroy these housbandmen, and wil let out his vineyard to

others. When they heard *that*, they sayd, God forbyd.

17 And he behelde them, and sayd, What meaneth this then that is wrytten, * The stone that the buylders refused, the same is made the head [f] corner stone?

Psal.117.e. esa.28.a. act.4.b. rom.9.g. 1.pet.2.a.

f For by it the building is ioyned together & made stronge.

18 [g] Whosoeuer shal fall vpon that stone, shalbe broken: and on whosoeuer it shal fall, it wyl grinde hym to powder.

g They that stōble and fall on Christe, thinking to oppresse him, shalbe overthrowē them selues.

19 And the hye Priestes & the Scribes [e] ỹ same houre went about to lay handes on hym: but they feared the people: for they perceaued that he had spoken this similitude against them.

20 * And they watched *hym*, & sent forth spies, which shulde fayne them selues iuste men, to take hym in his wordes, and to deliuer him vnto the power and auctoritie of the Deputie,

D

Mat.22.b. mar.12.b.

Spies sent to trip Christe.

21 And they asked hym, saying, Master, we knowe that thou sayest, and teachest ryght, nether considerest thou any mans degree, but teachest the way of God truely.

22 Is it [h] lawful for vs to geue Cæsar tribute, or no?

h They thoght it vnlawful to pay to a prince being an infidel, that which they were wont to pay to God in his tēple.

23 He perceaued their craftines, and sayd vnto them, Why tempt ye me?

24 Shewe me a peny: Whose image & superscription hath it? They answered and sayd, Cæsars.

25 Then he sayd vnto them, * [i] Geue then vnto Cæsar, that which *belongeth* to Cæsar: and to God, that which pertayneth to God.

Rom.13.b.

i The deutie which we ogbe to princes letteth nothing that which is due vnto God.

26 And they could not reproue his saying before the people: but they marueyled at

E

his

his answer, and helde their peace.

Mat.22.e. *mar.12.b.* 27 *Then came to him certain of the Sadduces (which deny that there is any resurrection) and they asked him,

Deut. 25.a. 28 Saying, Master, *Moses wrote vnto vs, If any mans brother dye, hauinge a wyfe, and the same dye without issue: that then his brother should take his wyfe, & rayse vp seede vnto his brother.

29 There were seuen brethren, and the fyrst toke a wyfe, & he dyed without chil dren.

30 And the secõde toke the wyfe, and he dyed chyldlesse.

31 And the thyrd toke her, and in lykewise the residue of the seuen, and left no chyldren behynde them, and dyed.

32 Last of all, the woman died also.

33 Now therfore at the resurrection, whose wyfe of them shal she be? for seuen had her to wyfe.

F 34 Thẽ Iesꝰ answered, & sayd vnto them, The [k]chyldren of this worlde mary wyues, and are maried.

35 But they which shalbe coũted worthy to enioye that worlde, and the resurrectiõ from death, nether mary wyues, nether are maried.

[l]For although the wicked rise agayne, yet that lif is but death and an eternal destruction.

36 [l] For they cã dye no more: [m]forasmuche as they are equal vnto the Angels: and are the sonnes of God, [m]since they are the chyldren of the resurrection.

Exo.3.b. 37 And [ỹ] the dead shal ryse agayne, euen *Moses shewed it besydes the bushe, whẽ he sayd, The Lord God of Abraham, and the God of Isaac, and the God of Iacob.

k In this place he calleth all thẽ chyldren of this worlde which remaine in the same. or els matrimonie shulde not seme to apparteyn to the children of God, as that wicked mõstre pope Cyricius taught against the manifest Scriptures.

l Since mariage is ordeined to maintein & increase mã kynde, whe we shal be immortal it shal not be in any vse.

m Of thē which are not, but of thē which are.

38 For he is not the God of the [m] dead, but of them which lyue: 'for all liue vnto him.

'The immortalitie of the soule can not be separat frō the resurrection of the body wher of here Christe properly speaketh.

39 Then certain of the Phariſes anſwered and ſayd, Maſter thou haſt wel ſayd.

40 And after ỹ, durſt they not aſke him any queſtion at all.

41 *Thē ſayd he vnto them, How ſay they that Chriſte is Dauids ſonne?

G

Mat.22.d. mar.12.d.

42 And Dauid him ſelf ſayth in the boke of the Pſalmes, *The Lord ſayd vnto my Lord, ſit at my right hand,

Pſal.110.a.

43 Tyll I ſhal make thyne enemies thy foteſtole.

44 Seing Dauid calleth him Lord, how is he then his [n] ſonne?

n For the ſonne is not Lord of his father: & therfore it foloweth that Chriſte is God.

45 Then in the audiēce of all the people, he ſayd vnto his diſciples,

46 *Beware of the Scribes, which deſire to go in long clothing, and loue gretinges in the markets, and the hieſt ſeates in aſſembles, & the chief rowmes at feaſtes.

Chap.11.f. mat.23.a. mar.12.d.

47 Which deuoure wydowes houſes and that vnder a colour of long praying: thei ſhal receaue greater damnation.

THE XXI. CHAPTER

Chriſte commendeth the poore wyddowe. Telleth of the deſtruction of Ieruſalem. Of falſe teachers. Of the tokēs and troubles for to come. Of the end of the world. And of his dayly exercyſe.

AS he behelde, he ſaw the riche men, which caſt their offeringes into the treaſurie.

A

Mar.12.d.

2 And he ſawe alſo a certaine poore wydow, which caſt in thyther two mites.

3 And

3 And he sayd, Of a truth I say vnto you, This poore widow hath put in more then they all.

4 [a] For they all haue of their superfluitie added vnto the offering of God: but she of her penurie hath cast in all the substance that she had.

a God esteemeth not the gift or almes by the quantrie or value, but by the hart & affection.

Chap. 19.g. mat. 24.a. mar. 13.a. 5 * As some spake of the temple, how it was garnisshed with goodly stones and iewels, he sayd,

6 The dayes wil come, whē of these thinges which ye se, shal not be left stone vpō stone, that shal not be throwen downe.

B 7 And they asked him saying, Master, when shal these thinges be? and what sygne wil there be when suche thynges shal come to passe?

Ephes. 5.b. 1.thes. 1.a. 8 * And he sayd, [b] Take hede, that ye be not deceaued: for many wil come in my name, saying, I am *Christe*, & the tyme draweth nere: folow ye not them therfore.

b Christe thē maketh answer of that, which was more necessarie for them, & not to the question they demanded.

9 And when ye heare of warres and seditiōs, be not afrayde: for these thyngs must fyrst come, but the end foloweth not by and by.

10 Then sayd he vnto them, Nation shal rise agaynst nation, & kyngdome against kyngdome,

C 11 And great earthquakes shalbe in all quarters, and hunger, and pestilence, and feareful thinges, & great signes shal there be from heauen.

Mat. 24.a. mar. 13.b. 12 * But before all these, they shal lay hādes on you, and persecute you, deliuering you vp to the Synagoges & into prisonnes, and bryng you before Kynges, and rulers for my names sake.

13 And

13 And this shal turne to you, for a [c] testimonial.

14 Let it sticke therfore fast in your hartes, not once to studie before, what ye shal answer:

15 For I wil geue you a mouth, and wysedome, where against, all your aduersaries shal not be able to speake, nor [d] resiste.

16 Yea, ye shalbe betrayed of your fathers, and mothers, and of your brethren, & kynsemen, and frendes, and some of you shal they put to death:

17 And hated shal ye be of all mē for my names sake.

18 * Yet there shal not one heere of your heades perishe.

19 By your pacience [f] possesse your soules.

20 * And when ye see Ieruſalem besieged with soldiers, then vnderstand that the ouerthrowe of the same is nye.

21 Then let them which are in Iewrie flye to the mountaines: & let them which are in the myddes of it, departe out: and let not them that are in the countrey, enter therin.

22 For these be the dayes of vengeance, to fulfyl all thinges that are writen.

23 But woo be to them that be with childe, and to them that geue sucke in those dayes: for there shalbe great trouble in this land, and [e] wrath ouer all this people.

24 And they shal fall on the edge of the swearde, and shalbe led captiue into all nations: and Ieruſalem shalbe troden vnder

c This their suffrāce shal bothebe a greater cōfirmatiō to the Gospel: & also by their cō stancie the tyrānie of their ennemys shal at leng h be manifest before God and man.

d For thogh they were so impudent to resist: yet trueth euer gayneth the victorie.

e Gods wrath against this people shal appeare by the calamities & plagues wherwith he wil punishe them.

D

Mat.10.e.

[f] That is, lyue ioyfully and blessedely, eue vnder the crosse.

Mat.24.b. mar.13.b. dan.9.g.

E

der fote of the Gentils, vntyl the [f] tyme of the Gentils be fulfylled.

[f] He meaneth their iniquitie. to receaue likewise their punishement afterwards.

[e] That is after the tymes appointed for the saluation of the Gētils & punishemēt of the Iewes.

25 (*) Then there shalbe signes in the sunne, and in the moone, and in the starres: and in the earth [e] ỹ people shalbe in suche perplexitie, that they shal not tel which way to turne them selues: the sea and the waters shal roare:

Esa.13.b.
Ioel 3.c.
ezec.32.c.
mat.24.c.
mar.13.c.

26 And mens hartes shal fayle them for feare, and for lokyng after those thinges [&] w shal come on the earth: for the powers of heauen shal be moued.

27 And then shal they se the Sonne of mā come in a cloude, with power and great glorie.

28 When these thynges begyn to come to passe: then loke vp, & lyft vp your heades, * for your [g] redemption draweth nye.

Rom 8.d.

[g] The effect of that redemption which Iesu Christe hath pourchaced shal then fully appeare.

F 29 And he shewed them a similitude, Beholde the fygge tree, and all trees,

30 When they shute forth *their leaues*, ye seing them, know of your owne selues, [t] ỹ sommer is then nie at hand.

31 So lykewyse ye, when ye se these thinges come to passe, vnderstand [r] ỹ the kyngdome of God is nye.

32 Verely I say vnto you, This age shal not [h] passe, tyl all *this* be fulfilled.

[h] For all these thinges came with in 50 yeres after.

33 Heauen and earth shal passe, but my wordes shal not passe.

34 Take hede to your selues, least at any tyme your hartes be ouercome with surfetyng and dronckennes, and cares of this worlde: and lest that daye come on you vnwares.

Surfet.
Dronckenes.
Cares.

35 For as a [i] snare shal it come on all thē

[i] To catch & intangle them whersoeuer they be in the world.

that dwel on the face of the whole earth.
36 Watche therfore and pray cõtinualy, that ye may "obtayne grace to flye all this that shal come, and that ye may stand before the Sonne of man.
37 In the day tyme he taught in the temple: & at night he went out, & had his abyding in the mount that is called the hil of Oliues.
38 *And all the people came in the morning to him, for to heare him in the temple.

"or, that ye may be made worthye.

Iohn 8.a.

THE XXII. CHAPTER.

Conspiracie against Christe. They eat the Easter lambe. The institution of the Sacrament. They striue who shalbe greateste, he reproueth thē. He prayeth vpō the mount. They take him, & bring him to the hye Priestes house. Peter denieth him thryse, and yet repenteth. Christ is broght before the Councel, where he maketh ample confession.

THe [a] feast of vnleuened bread drewe nye, which is called Easter?
2 And [c]y hye Prieſtes & Scribes ſoght how to kyl him: for they feared the people.
3 Thē entred Satan into Iudas, whoſe ſurname was Iſcariot, which was of the nombre of the twelue.
4 And he went his way, and communed with the hye Prieſtes, and "officiers, how he might betray hym to them.
5 And they were [b] glad: and promiſed to geue hym money.
6 And he conſented: & ſoght opportunitie to betray him vnto them, whē the people were away.

A *Mat.26.a. mar.14.a.*

a The feaſt was ſo called becauſe they coulde eat no leauened bread for the ſpace of ſeuen dayes, for ſo longe the feaſt continewed.

"Suche as were appointed to kepe the temple.

b For they were in dout what way to take before this occaſiō was offred.

6 Ten

Mat.26.b. *mar.14 a.* 7 *Then came the day of vnleuened bre-
ad, when the Passeouer" must be kylled.
8 And he sent Peter and Iohn, saying,
Go, and prepare vs ye Easter lambe, that
we may eat.

*According to Gods commandement.

B 9 And they sayd to him, Where wilt
thou, that we prepare it?
10 And he sayd vnto them, Beholde whē
ye be entred into the citie, there shal a mā
mete you, bearing a pitcher of water: fo-
low him into the same house that he en-
treth in.
11 And say vnto the good man of ye hou-
se, The master sayth vnto thee, Where is y^e
gest chamber where I shal eat myne Easter
lambe with my disciples?
12 Thē he shal shewe you a great hie chā-
ber trimmed, there make it redy.
13 And they went and found as he had
sayd vnto them, and made redy the Ea-
ster lambe.

Mat.26.b. *mar.14.b.* 14* And when the [c] houre was come, he sa
te downe, and the twelue Apostles w^t him.
15 And he sayd vnto thē, I haue earnest-
ly desired to eat this Easter lambe w^t you
before that I suffre.

c Which was in the Eueningabout the twye light, which tyme was appointed to eat the Passeouer.

16 For I say vnto you, "Henceforth I wyl
not eat of it any more, vntil it be fulfil-
led in the kyngdome of God.
17 And he toke the cup, and gaue than-
kes, & said, Take this, and deuide it among
you.
18 For I say vnto you, I wil not drincke
of the fruite of the vine, vntil the kyng-
dome of God be come.

*He meaneth that this is the last tyme that he would be cōuer'ant with them as he was before, or so eat with them.

Mat.26.c. *mar.14.c.* *1.cor.11.e.* 19 *And he toke bread, and when he had
geuen thankes, he brake it, and gaue to

them, saying, [d] This is my body which is geuen for you: this do in the remembrance of me.

20 Likewise also after supper, he toke ye cup, saying, This cup *is* ye * new [e] Testamẽt in my bloud, which is shed for you. *Iere.31.f.*

21 *Yet beholde, the hand of him that betrayeth me, is with me at the table. *Iohn 13.b.*

22 And truly the Sonne of man goeth as it is * appointed: but wo be to that man, by whome he is betrayed. *Psal.40.c. act.4.c.*

23 Then they began to enquire among C them selues which of them it should be, ye should do that.

24 * And there arose also a stryfe among them, which of them should seme to be ye greatest. *Mat.20.d. mar.10.f.*

25 And he sayd vnto them, The kynges of the Gẽtiles raygne ouer them, and they ye beare rule ouer them, are called "gracious Lordes. "or, liberal princes.

26 But ye shal not be so: but he ye is greatest among you, shalbe as the least: and he that is chiefe, shalbe as he that serueth.

27 For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sytteth at meat? And I am amõg you, as he that ministreth.

28 Ye are they which haue bydden with me in my tentations.

29 And I "appoynt vnto you a kyngdome, as my Father hath appointed to me. "or, leaue by bequest.

30 That ye may [f] eat, and drincke at my table in my kyngdome, and syt on seates, and iudge the twelue tribes of Israel.

31 And the Lord sayd, Simon, Simon beholde,

[d] The bread is a true signe, & an assured testimonie that the body of Iesus Christe is gyuẽ for the nourriture of our soules. likewise the wyne signifieth that his blood is our drincke to refreshe & quicken vs euerlastingly.

[e] The signe of the newe couenant which is established & ratified by Christes blood.

[f] By these similitudes he declareth that they shalbe partakers of his glorie. for, in heauen is nether eating nor dricking.

1.Pet.5.c. holde, *Satan hath desired you, g to wynowe you, as it were wheat.

32 But I haue prayed for thee, ỹ thy faith "fayle not: therfore when thou art conuerted, strengthen thy brethren.

"It was wel shakē, but yet not ouerthrowen.

33 *And he sayd vnto him, Lord I am ready to go with thee into pryson, and to death.

Mat.26.c. mar.14.c. iohn 13.d.

34 But he sayd, I tel thee Peter, the cocke shal not crowe this day, tyl thou hast thrise denied that thou knewest me.

D

Mat.10.a.

35 And he sayd vnto thē, *Whē I sent you without purse, & scrip, and shoes, lacked ye any thing? And they sayd, No.

36 Then he sayd to them, But now he that hath a purse let him take it: and lykewise his scrip: and he that hath non, let him sel his coate, and h bye a sworde.

37 For I say vnto you, That yet, the same which is wrytten, must be perfourmed in me, *Euen with the wicked was he nombred. For doutles those thinges which are wrytten of me, haue an ende.

Esa.53.d.

38 And they sayd, Lord, beholde here are i two swordes: and he sayd 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 folowed hym.

Mat.26.f. mar.13.e. iohn 18.a.

40 And when he came to ỹ place, he sayd to them, Pray, lest ye fall into tentation.

41 And he gate hym selfe from them, about a stones cast, and kneled downe, &

"Meaning, his death & passion.

prayed,

42 Saying, Father, if thou wilt, withdrawe this "cup from me: Neuertheles, not my

g Satā seketh by all meanes to disquiet the Churche of Christe, to disparse it, & to shake it from the true faith.

h By this he sheweth thē that they must susteine great troubles and afflictions.

i They were yet so rude that they thoght to haue resisted with materiall weapons, wheras Christe warneth them of a spirituall fight wherin as wel their lif as faith sholde be in danger.

wil, but thyne be fulfylled.
43 And there appeared an Angel vnto E
him from heauen, confortyng him.
44 But being in an [k] agonie, he prayed more earneſtly: and his ſweate was like droppes of bloud, tricklyng downe to the grounde.
45 And he roſe vp from prayer, and came to his diſciples, and founde them ſleping for ſorowe.
46 And he ſayd vnto them, Why ſlepe ye? ryſe and pray, leſt ye fall into tentation.
47 *Whyle he yet ſpake, beholde, there came a compagnie, and he that was called Iudas one of ỹ twelue, went before them, and preaſed nye vnto Ieſus to kyſſe him. *Mat.26.e. mar.14.g. iohn.18.c.
48 And Ieſus ſayd vnto him, Iudas betrayeſt thou the Sõne of mã with a kyſſe?
49 Whẽ they which were about him ſawe F
what wolde folow, they ſayd vnto him, Lord, ſhal we ſmyte wyth ſworde?
50 And one of them ſmote a ſeruant of the hye Prieſt, & ſtrake of his ryght eare.
51 Then Ieſus anſwered, and ſayd, Suffre them thus farre: and he touched his eare, and healed him.
52 Then Ieſus ſayd vnto the hye Prieſtes, and rulers of the temple, and the Elders which were come to hym, Be ye come out as vnto a thefe with ſwordes and ſtaues?
53 When I was dayly with you in the tẽple, ye ſtretched not forth handes againſt me: but this is euen your very houre, and the [l] power of darkenes.
54 Then toke they him, and led him, and broght him to the hye Prieſtes houſe. And Peter

k The worde ſignifieth that horror that Chriſte had conceaued not onely for feare of death, but of his fathers iudgemẽt & wrath againſt ſynne.

l For now God gaue libertie to Satã whoſe miniſters they were, to execute his rage againſt him. which thing we ſe is gouerned by the prouidence of God.

Peter folowed a farre of.

Mat.26.g. *mar.14.g.* *iohn 18.c.* 55 *When they had kyndled a fyre in the myddes of the hall, and were set downe together, Peter also sat downe among them.

56 And one of the wenches behelde him as he sat by the fyre, and hauing wel loked on hym, sayd, This fellowe was also with him.

57 But he denied him, saying, Woman I know him not.

58 And after a lytle whyle, another man saw him, and sayd, Thou art also of them. and Peter sayd, Man I am not.

59 And about the space of an houre after a certeine other man affirmed, saying, Verely euen this felowe was with him, for he is of Galile.

60 And Peter sayd, Man, I wot not what thou sayest. And immediately whyle he yet spake, the cocke crewe.

61 Then the Lord turned backe, and loked vp on Peter: and Peter remembred ye wordes of ye Lord, how he sayd vnto him, Before the cocke crowe, thou shalt deny me thryse.

G 62 And Peter went out, and wept bytterly.

Christe is mocked & beaten.

63 And the men that helde Iesus, mocked him, and stroke him.

64 And when they had blindfolded him, they smote his face: and asked him, saying, [m] Arede who it is that smote thee?

Mat.27.a. *mar.15.a.* *iohn 18.c.* 65 And many other things despitefully sayd they against him.

66 *And assone as it was day, the Elders

m Or, prophecie. they skoffed at hi because the people thoght he was a Prophet.

of the people, and the hie Prieſtes & Scribes, came together, and led him into their Counſel,

67 Saying, [n] Art thou very Chriſte? tel vs: and he ſayd vnto them, If I tel you, ye wil not beleue.

68 And if alſo I aſke you, ye wil not anſwer me, or let me go:

69 "Hereafter ſhal the Sonne of man ſyt at the [o] ryght hand of the power of God.

70 Then ſayd they all, Art thou then the Sonne of God? He ſayd to then, Ye ſay that I am.

71 Then ſayd they, What nede we any further wytnes? for we our ſelues haue heard of his owne mouth.

n They aſked not to thende that the trueth might be knowē, for the thing was to manifeſt: but for malice they bare towards Chriſte.

o As in the secōde place of honor and dignitie.

" At his secōde cominge.

THE XXIII. CHAPTER.

Ieſus is brought before Pilate and Herode. Of Barabbas. Of Simō the Cyrian. The womē make lamētatiō. Chriſte crucified. He prayeth for his ennemies. Cōuerteth the theefe and many others at his death, and is buried.

THen [e] ỹ whole multitude of thē aroſe, and led him vnto [a] Pilate. A

2 And they began to accuſe hym, ſaying, [e] We haue found this felowe peruerting ỹ people, & forbydding to * pay tribute to Cæſar, ſaying, That he is Chriſte a kyng.

3 * And Pilate appoſed him, ſaying, Art thou the kyng of the Iewes? He anſwerd hym and ſayd, Thou ſayeſt it.

4 Then ſayd Pilate to the hie Prieſtes, and to the people, I fynde no faute in this man.

5 But they were the more fearce, ſaying, He

a Who was the chief Gouernour, and had the examination of matters of life and death.

Mat.22.c. mar.12.b. Mat.27.a. mar.15.a. iohn 19.e.

He moueth ȳ people, teachyng through out all Iewrie, and began at Galile, euen to this place.

6 When Pilate heard mention of Galile, he asked whether the man were of Galile.

B 7 And assone as he knew that he was of Herodes Iurisdiction, he [b] sent him to Herode, which was also at Ieruſalem "in thoſe dayes.

"or, at thatty me.

b To ryd his hȳdes, and to gratifie Herode.

8 And when Herode sawe Ieſus, he was exceadingly glad: for he was [a] desirous to se him of a longe seaſon: becauſe he had heard many thynges of him: & truſted to haue sene some miracle done by him.

a Of a certaine curiositie.

9 Then queſtioned he with him of many thynges: but he answered hym [c] not one worde.

c For Christe came not to defende him self, neither yet wolde please the vaine curiositie of this tyrant.

10 The hye Prieſtes and Scribes, stode forth and accuſed him straytly.

11 And Herode with his "men of warre, deſpiſed him, & mocked hym, and arayed him in [d] "white, and sent hym agayne to Pilate.

"or, barde, or train.
"or, in bright coulor.

d Cōmonly this was a robe of honour or excellencie: but it was geuen to Christe in mockage.

12 And the same day Pilate and Herode were made friendes together: for before they were at variance.

13 And Pilate called together ȳ hye Prieſtes, and the Rulers, and the people:

C 14 *And sayd vnto them, Ye haue broght this man vnto me, as one that peruerted the people: and beholde I haue examined hym before you, and haue found no faute in this man, of thoſe thinges where of ye accuſe hym.

Mat. 27. b. mar. 15. b. Iohn 18 g, & 19. a.

15 No, nor yet Herode: for "I sent you to hym: and lo, nothyng worthy of death

is done to him.
16 I wil therefore chaſten him, and let him lowſe.
e For the Romains had gyuen ſuch franches and liberties to the Iewes.
17 For of e neceſſitie, he muſt haue let one lowſe vnto them at the feaſt.
18 And all the people cried at once, ſaying, Away with him, and deliuer to vs Barabbas:
19 Which for a certayne inſurrectiõ made in the citie, and murther, was caſt in priſon.
20 Thẽ Pilate ſpake agayne to them, willyng to let Ieſus lowſe.
21 But they cryed, ſaying, Crucifie, crucifie him.
22 He ſayd vnto thẽ ỹ thyrd tyme, What euyl hath he done? I fynde no f cauſe of death in him: I wyl therfore chaſten him, & let him lowſe.
Pilate cleareth Chriſte.
f The iudge geueth ſentence with Chriſte before he condemneth him, wherby plainely appeareth Ieſus innocencie.
23 But they cried with loude voyces, and required that he might be crucified: and the voices of them & of the hye Prieſtes preuayled.
24 And Pilate gaue ſentence, t ỹ it ſhould be as they required. D
25 And let lowſe vnto them hym that for inſurrection & murther was caſt into priſon, whom they deſired: and deliuered Ieſus to do with him what they would.
26 And as they led hym away, they caught one Simon of Cyrene, commyng out of ỹ fielde, and on him laid they the croſſe, to beare it after Ieſus.
27 And there folowed him a great compagnie of people, and of women: which women bewayled and lamented him.
28 But

28 But Iesus turned backe vnto them, & ſayd, "Daughters of Ieruſalem, wepe not for me, but wepe for your ſelues, and for your chyldren:

*or women of Ieruſalem.

29 For beholde, the dayes wyl come, whē men ſhal ſay, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue ſucke.

30 Then ſhal they begyn to ſay to ye moū taynes; *Fall on vs: and to the hylles, Couer vs.

Eſa.2.d. oſee 10.b. reuel.6.d. & 19.a. 1.Pet.4.d. Mat.27.d. mar.15.b. ſohn.19.c.

31 *For if they do this to a [g] grene tre, what ſhalbe done to the drye?

32 *And there were two others wc were euel doers led with him to be ſlayne.

33 And when they were come to the place wc is called Caluerie, there they crucified him, and the euil doers: one on the right hand, and the other on the lyft.

E

34 Then ſayd Ieſus, Father forgeue them, for they wot not what they do: and they parted his rayment, and caſt lottes.

35 And ye people ſtode, and behelde: and ye rulers mocked hym wt them, ſaying, He holpe other men, let him helpe him ſelfe, yf he be Chriſte the [h] choſen of God.

36 The ſouldiers alſo mocked him, and came and offerd him [i] vineger.

37 And ſayd, If thou be that Kyng of the Iewes, ſaue thy ſelfe.

38 And a ſuperſcription was wrytten ouer him, in "Greke, in Latin, & Hebrewe, THIS IS THE KYNG OF IEWES.

39 And one of ye euyl doers which were hanged, rayled on him, ſaying, If thou be the Chriſte, ſaue thy ſelfe and vs.

F

40 But the other anſwered, and rebuked

g If the innocēt be this handeled what ſhal the wicked man be?

h Whome God hath before all others appoynted to be the Meſſias, other wiſe the Scripture calleth thē thelect of God, whome he hath choſen before all begynning to life euerlaſting.

i Mixt with myrrhe and gall to haſten his death.

* That the thing might be knowen to all nations.

him, saying, [k] Feareſt thou not God, ſeing thou art in the ſame condemnation.

[k] The condemnatiō which thou now ſuffreſt, cauſeth it thee not to feare God?

41 We are ryghteouſly puniſhed: for we receaue according to our dedes: but this man hath done nothing amiſſe.

42 And he ſayd vnto Ieſus, Lord, remembre me, when thou comeſt into thy kyngdome.

43 And Ieſ⁹ ſayd vnto him, Verely I ſay vnto thee, to day ſhalt thou be with me in Paradiſe.

44 And it was about the "ſyxt houre: and there came a darknes ouer all the land, vntyl the nynth houre.

"Which was myd day.

45 And the ſunne was darkened, and the vayle of ȳ tēple dyd rente, euen through the myddes.

46 And Ieſus cried with a great voyce, & ſayd, *Father, into thy handes I commend my ſprite. And when he thus had ſayd, he gaue vp the goſt.

*Pſal. 30. a.

47 When the "[l] Cēturion ſawe what had happened, he glorified God, ſaying, Of a ſurety, this man was iuſte.

[l] The Romain Capitain who had charge ouer an hūdreth men.

"or, Capitaine.

48 And all ȳ people that came together to that ſyght, beholdyng the thynges ẅ were done, ſmote their breſtes, and returned home.

49 And all his acquaintāce, & the womē that folowed him, frō Galile, ſtode a farre of, beholdyng theſe thynges.

50 *And beholde there was a man named Ioſeph a counceler, and was a good mā, & a iuſt.

*Mat. 27. g. mar. 15. d. iohn 19. g.

51 And dyd not conſent to the counſel and dede of them, which was of Aramathea, a citie of the Iewes: which *man* alſo wayted

[n] Or had embraced.

[n] wayted for the kyngdome of God.
52 He went vnto Pilate, and asked the body of Iesus.
53 And toke it downe, and wrapped it in a linnen cloth, and layed it in an hewen toumbe, wherein was neuer man before layed.
54 And that day was the Preparyng of the Sabbath, and the Sabbath drewe on.
55 The women that folowed after, which came with hym from Galile, behelde the sepulchre, and how his body was layed.
56 And they returned & prepared odoures, and oyntmentes: & rested the Sabbath day, according to the commandement.

The women come to the graue.

THE XXIIII. CHAPTER.

The women come to the graue. Christe appeareth vnto the two disciples that go towarde Emaus: standeth in the myddes of his disciples, openeth their vnderstanding in the Scriptures, geueth them a charge, and ascendeth vp to heauen. His disciples worship him. And of their daily exercise.

A

Mat.28.a. Mar.16.a. Iohn.20.a.

ON the morowe [a] after [e] y Sabbath, early in the mornyng, they came vnto [e] y toumbe, and broght the odoures which they had prepared, and other women with them.
2 And they founde the stone rowled away from the sepulchre.
3 And went in, but founde not the body of the Lord Iesus.
4 And it happened, as they were amased therat, beholde, [b] two men sodenly stode by them in shynyng vestures.

[a] which was the first day of the weke.

The Angels speake to the women.

[b] Two Angel in forme of men.

5 And as they were afrayd, and bowed downe theyr faces to the earth, they sayd to thē, Why seke ye him that liueth, amōg the dead?

6 He is not here, but is ryſen. Remember *how he ſpake vnto you, when he was yet in Galile.

7 Saying, that the ſonne of man muſt be deliuered into the " handes of ſynful mē, and be crucified, and the thyrd day ryſe agayne.

8 And they remembred his wordes.

9 And returned from the ſepulchre, and tolde all theſe thynges, vnto the Eleuen, and to all the remnant.

10 It was Marie Magdalene and Ioanna, and Marie the *mother* of Iames, and other *that were* with them, & tolde theſe thynges vnto the Apoſtles.

11 But their wordes ſemed vnto them fayned thinges, nether beleued thei them.

12 *Then aroſe Peter, and ran vnto the ſepulchre, and loked in, and ſawe the lynnen clothes layd by them ſelues: & departed wondryng in him ſelfe at that which had happened.

13 * And beholde, two of them went that ſame day to a towne which was from Ieruſalem about [c] thre ſcore forlonges, called Emaus.

14 And they [d] talked together of all theſe thynges that had happened.

15 And it chanſed, as they communed together, and reaſoned, that Ieſus him ſelfe drue neare, and went with them.

16 But their eyes were holden, that they could not know hym.

17 And

Chap.9.e. mat.17.d. mar.1.e.

B

The women declare Chriſtes reſurrection.

Ioh.20.k.

Mar.16.e.

C

c Which is about ſeuen miles and an halfe.

d Hereby appeareth they had faith although it was weake.

17 And he ſayd vnto them, What maner of communications are theſe that ye haue one to another as ye walke, and are ſad?

18 And the one of thē (named Cleopas) anſwered and ſayd vnto him, Art thou only a "ſtranger in Ieruſalem, and haſt not knowen the thynges which haue chanſed therin in theſe dayes?

"For the thing was ſo notorious that all mē might haue knowen it.

19 And he ſayd vnto them, What thynges? And they ſayd vnto hym, Of Ieſus of Nazaret whych was a Prophet, myghty in dede and worde before God, and all the people.

20 And how the hie Prieſtes, and our rulers deliuered hym to be condemned to death, and haue crucified hym.

D 21 But we [e] truſted that it had bene he [t] ſhould haue deliuered Iſrael: and as touchyng all theſe thynges, to day is euen the thyrd day, that they were done.

e They vnderſtode not yet what was the deliuerāce that Ieſus Chriſte purchaſed for vs.

22 Yea, and certayne women alſo of our compagnie made vs aſtonied, whych came early vnto the ſepulchre:

23 Who founde not hys body, but came, ſaying, that they had ſene a viſion of Angels, whych ſayd that he was alyue.

24 And certayne of them which were with vs, went to the ſepulchre, and founde it euen ſo as the women had ſayd, but hym they ſawe not.

25 Then he ſayd vnto them, O foles and ſlowe of harte to beleue all that the Prophetes haue ſpoken.

Infidelitie is reproued.

E 26 Oght not Chriſte to haue ſuffred theſe thynges, & to enter into his glorie? And he began at Moſes, and at all the Prophetes, and interpreted vnto them in all

Chriſte interpreteth the Scriptures.

the Scriptures the thinges which were [f] *written* of hym.

28 And they drewe nye vnto the "towne which they went to, & he [g] made as thogh he would haue gone further.

29 But they constrayned him, saying, Abyde with vs: for it draweth towardes nyght, and the day is farre passed. And he went in, to tary with them.

30 And it came to passe as he sate at meat with them, he toke the bread "[h] blessed it, brake, and gaue to them.

31 And their eyes were opened, & they knewe hī: but he was taken out of their syght.

32 And they sayd betwene them selues, Dyd not our hartes burne within vs, why le 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 agayne to Ieruſalem, & founde the Eleuen gathered together, and them that were with them.

34 Which sayd, The Lord is rysen in dede, and hath appeared to Simon.

25 Then they tolde what thyngs *were* done in the way: and how they knew hym "in breaking of bread.

36* As they thus spake, Ieſus hym self stode in the myddes of them, and sayd vnto them, Peace be with you.

37 And they were abashed and afrayd, supposing that they had sene a sprite.

38 Then he sayd vnto them, Why are ye troubled, & why do doutes arise in your hartes?

39 Beholde my handes & my fete: for it is euen I my self: hādle me, & se: for a sprite hath

f For Ieſus Christe is thende of the lawe and the Prophetes.

g Becauſe Christe dyd bothe shut their eyes and opē them: he wolde kepe them in suspens til his tyme came to manifeſt him self vnto them.

h According to the custome of that nation. The which maner of praying before meales they vse to this day.

" Or, village.

" Or, gaue thākes.

F

" So sone as he begā to breake bread. *Mar.16.c. Iohn.20.c.*

The Apoſtles do not beleue that Christe is risen agayne.

hath not fleshe & bones, as ye se me haue.
40 And whē he had thus spoken, he shewed them his handes and his fete.
41 And whyle they yet beleued not for ioye, and wōdred, he sayd vnto them, Haue ye here any meat?
42 And they gaue him a piece of a broyled fyshe, and of an hony combe.
43 And he toke it, & dyd eat before thē.
The Scriptures are accōplished in Christe.
44 And he sayd vnto them, These are the wordes which I spake vnto you whyle I was yet †with you: That all must be fulfylled which are writtē of me in the lawe of Moses, and in the Prophetes, and in the Psalmes.
G
45 Thē opened he their wyttes, that they myght vnderstande the Scriptures.
Psal.19.b. 46* And sayd vnto them, Thus is it writtē and thus it behoued Christ to suffre, & to ryse agayne from death the third day:
Repentāce, & remission of synnes. 47 And that repentance, & remission of synnes should be preached in his name among al nations, begynning at Ierusalem.
48 And ye are wytnesses of these thinges.
Act.1.a. *Ioh.15.d.* 49 And beholde, I wil sende the *promis of my Father vpon you: But tary ye in the citie of Ierusalē, vntyl ye be endued with ‡power from an hye.
‡ which was til wytsonetyde when the holy Gost was sent from heauen.
50 And he led them out into Bethanie, and lyft vp hys handes, and blessed them.
51 And it came to passe, as he blessed thē *he departed from them, and was caryed vp into heauen.
Act.1.b. *Mar.16.d.* Christe ascendeth into heauen.
52 And they worshipped him, and returned to Ierusalem with great ioye.
53 And were continually in the temple, praysing, and laudyng God. Amen.

THE HOLY GOSPEL OF IESVS CHRISTE, VVRIT by sainct Iohn.

* * *

THE FYRST CHAPTER.

The diuinitie, humanitie, and office of Iesus Christe. The testimonie of Iohn. The callyng of Andrewe, Peter, &c.

IN THE beginnyng was the word, & [e]y worde" was with God, & [a]that worde was God.

2 The same was" in the begynnyng [t]w God.

3 * Althinges were made by it, &" without it was made nothing that was made.

4 In it was" lyfe, and the lyfe was the [b]light of men.

5 And the light shineth in" darkenes, & the darknes comprehended it not.

6 * There

a The Sonne is of the same substāce with the Father.

b The life of mā is more excellent then of any other creature: because it is ioyned with light & vnderstanding.

A

" Or, before the begynning.

'Christ is God

'Before all ty me.

Col.1.b.

' No creature was made without Christ.

' Wherby all thinges are quickened & preserued.

" Mans mynde is ful of darkenes, because of the corruptiō therof.

Rom.1.c.

Mat.3.a. *mar.1.a.* *luk.3.a.*
6 *There was a man sent from God, whose name was Iohn.
7 The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleue.
8 He was not that light, but *was sent* to beare wytnes of the light.

cha.8.b.9.a
9 *That was that true lyght, & lyghteth all men that "come into the worlde.

" Or, are borne.

10 He was in the worlde, and the worlde was made by hym: and the worlde "knewe him not.

"Because they dyd not worship him as their God.

c To the Israelites who were his peculier people.

Rom.1.c. Act. 14.c.
11 He came among [c] his owne, & his owne receaued him not.

B
12 But as many as receaued hym, to them he gaue "power to be the sonnes of God, euen to them that beleue in his name.

"Priuilege, or dignitie.

13 Which are borne, not of bloud, nor of ye lust of the flesshe, nor of the lust of man, but of God.

Mat.1.d. luke 2.b.
14 *And the worde was made "flesshe, and dwelt among vs, (and we sawe the glorie of it, as the glorie of the only begotten Sonne of the Father) *ful of grace and veritie.

" Or, man.

2.Pet.1.d.

15 Iohn bare witnes of him, & cried saying, This was he of whom I spake, He that cõmeth after me, is preferred before me: because he is more excellent then I.

Col.1.c.2.b.
16 And of his *fulnes haue all we receaued, euen [d] grace for grace.

d More abundãt grace thẽ by Moses.

17 For the lawe was geuen by Moses, but
C
grace and trueth came by Iesus Christe.

Exod.23.b. 1.iohn.4.b. 1.tim.6.d.
18 *No man hath sene God at any time: the onely begotten Sonne, which is in the [e] bosome of the Father, he hath declared him.

e Meaning he is moste dearest, and straictly ioyned to his Father, not onely in loue, but also in nature & vnion.

19 * Then this is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Ierusalem, to aske him, Who art thou? *Iohn.5.d*

20 And he confessed and denied not: & sayd playnly, I * am not the Christe. *Act.13.d.*

21 And they asked him, What then? Art thou Elias? And he sayd, I am not. Art thou that *f Prophete? And he answered, No. *Mat.11.d.*

22 Thē sayd they vnto him, Who art thou that we may geue an answer to them that sent vs: What sayest thou of thy selfe? *deut.18.b.*

23 He sayd, I * am the voyce of one crying in the wyldernesse, Make strayght the way of the Lord, as sayd the Prophete Esaias. *Esai.40.a. mat.3.a. mar.1.a. luke 3.e.*

24 And they which were sent, were of the Phariseis.

25 And they asked him, & sayd vnto him, Why baptizest thou then, if thou be not Christe, nor Elias, nether that Prophet? D

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye knowe not.

27 *He it is that commeth after me, which "was before me, whose shoe latchet I am not worthy to vnlose. *Act.1.a.11. c.19.a.*

28 These thinges were done in *Bethabara beyōde Iordā, where Iohn dyd baptize. *Iud.7.g.*

29 The next day Iohn seeth Iesus cōming vnto him, and sayeth, Beholde that lambe of God, which taketh away the "synne of the worlde.

30 This is he of whom I sayd, After me cometh a mā, which is preferred before me, for he is more excellent then I.

31 And I knewe him not: but y[t] he should be

f Whome they loked fore to be suche one as Moses was. Deut.18.c.

"Or, is preferred before me

"Signifiīg the riginal synne, which is the fountein of all synnes.

[t] By sight.

be declared to Israel: therfore am I come, baptizing with water.

32 And Iohn bare recorde, saying, I saw *the Sprite descend from heauen, lyke vn to a doue, and abyde vpon him.

Mat.3.d. mar.1 b. luke 3.d.

33 And I knew hym not: but he that sent E me to baptize in water, the same saydvnto me, Vpō whō thou shalt se the Sprite descend, and tary stil on him, the same is he which baptizeth with the [g] holy Gost.

34 And I saw, and bare recorde that this is the very Sonne of God.

35 The next day after, Iohn stode agayne, and two of his disciples:

36 And he behelde Iesus as he walked by, and sayd, Beholde the very lābe of God.

The lambe of God.

37 And the two disciples heard him speake, and folowed Iesus.

Iohns disciples folow Christe.

38 And Iesus turned about, and saw them folow, and sayd vnto them, What seke ye? They sayd vnto him, Rabbi (which is to say by interpretation, Maister) [h] where dwellest thou?

39 He sayd vnto them, Come and se. They F came and sawe where he dwelt, and abode with him that day: for it was about the [i] tenth houre.

[i] That was two houres before night.

40 One of the two which heard Iohn speake, and folowed Iesus, was Andrew Simon Peters brother.

41 The same founde his brother Simon fyrst, and sayd vnto him, We haue founde the Messias, which is by interpretation, [k] Annoynted.

[k] Or Christe.

Andrew broght Peter to Christe.

42 And he broght him to Iesus. And Iesus behelde him, and sayd, Thou art Simon

[g] Who geueth the vertue & effect to baptisme, accomplishing that thing which is therby represented.

[h] Or wher is thy lodging? or whither goest thou? for he dwelled in Nazaret.

the sonne of Iona, thou shalt be called* Cephas, which is by interpretation, a stone. *Mat.16.c.*

The calling of Philip.

43 The day folowing, Iesus would go into Galile, and founde Philip, and sayd vnto him, Folow me.

44 Philip was of Bethsaida, the citie of Andrew and Peter.

Nathanael.

45 And Philip founde Nathanael, and sayd vnto hym, We haue founde hym, of whome* Moses in the law, and also the* Prophetes dyd wryte, Iesus the sõne of Ioseph, of Nazaret. *Gen.49 b. deut.18.c. Esa.4.a.40 b.45.b. ier.23.a.c. eze.34.f. 37.f. dan.9.f.*

46 Then Nathanael sayd vnto him, can ther any [i] good thyng come out of Nazaret? Philip sayd to him, come and se.

i Those thinges which are cõtemptible to the world are estemed & preferred of God: and those things which the world prefereth, God abhorreth.

47 Iesus saw Nathanael cõmyng to him, and sayd of him, Beholde in dede an Israelite, in whome is no gyle.

G

48 Nathanael sayd vnto him, Whẽce knewest thou me? Iesus answered and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tre, I saw thee.

The faith of Nathanael.

49 Nathanael answered and sayd vnto hym, Rabbi, thou art the very Sonne of God: thou art the kynge of Israel.

50 Iesus answered and sayd vntõ hym, Because I sayd vnto thee, I saw thee vnder the fygge tre, beleuest thou? thou shalt se greater thynges then these.

k Christe openeth the heauens that we may haue accesse to God, and maketh vs felowes to the Angels.

51 And he sayd vnto hym, Verely verely, I say vnto you, Hereafter shal ye se heauẽ [k] open, and the Angels of God* ascending, and descending vpon the Sonne of man. *Gen.28 c.*

The

THE II. CHAPTER.

Christe turneth the water into wine. & dryueth the byers, and sellers out of the tẽple. Forwarneth his death and resurrection. He conuerteth many, and distrusteth man.

A The mariage in Cana.

AND the third day, was there a mariage in Cana *a towne* of Galile: and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 And when the wyne fayled, the mother of Iesꝰ sayd vnto him, They haue no wyne.

4 Iesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

5 His mother sayd vnto the ministers, What soeuer he sayeth vnto you, do it.

6 And there were standing there, syx waterpottes of stone, after the maner of the [a] purifiing of the Iewes, contayning two or thre [b] fyrkyns a pece.

a Who vsed cõtinuall wasshinges to purifie them selues. Which superstition Hebion the heretike wolde haue broght into the churche. & now the papistes haue receaued it.

b Wherof euery one conteyned 15 gallons.

" Or, measures.

B 7 And Iesus sayd vnto thẽ, Fyl the waterpottes with water. Then they fylled them vp to the brym.

Water torned into wyne.

8 And the sayd vnto thẽ, Drawe out now & beare vnto the "gouernour of the feast. and they bare it.

" Or, steward.

9 When the ruler of the feast had tasted the water that was turned vnto wine, (for he knew not whẽce it was but the ministers which drewe the water knewe) the gouernour of the feast called the brydgrome:

10 And sayd vnto him, All men at the begynnyng, set forth good wyne, and when men haue wel droncke, then that

which is worse: but thou hast kept backe the good wyne vntyl now.

Christes diuine glorie shewed.

11 This begynnyng, of miracles did Iesus in Cana *a towne* of Galile, and shewed his glorie: and his disciples beleued on him.

C

12 After that, he descended into Capernaum, and [a]his mother, and his brethrē, & his disciples: and continued not many dayes there.

[a] His cousins.

13 For the Iewes Easter was euen at hād. And Iesus went vp to Ieruſalem:

14 And *founde syttyng in the tēple those that solde oxen, and shepe, and doues, and changers of money.

*Mat. 21. b. mar. 11. b. luke 19. g.

15 And he made a scourge of small cordes, and draue them all out of the temple with the shepe, and oxen, and powred out the changers money, and ouerthrewe the tables.

16 And sayd vnto them that solde doues, Haue these thinges hence, and make not my Fathers house, an house of marchandise.

D

17 And his disciples remēbred, how that it was wrytten, *The [c]zele of thyne house hath euen eaten me.

*Psal. 68. b.

[c] This affection was so burning in him that it surmōted and swallowed vp the others.

18 Then answered the Iewes, and sayd vnto hym, What [a]token sheweſt thou vnto vs, seyng that thou doest these thynges?

[a] Or, miracle.

19 Iesus answered and sayd vnto them, *Destroy this temple, and in thre dayes I wil rayse it vp agayne.

*Mat. 26. f. 27. e. mar. 14. f. 15. c.

20 Thē sayd the Iewes, Fourty and six yeres was this temple a buildyng, and wilt thou reare it vp in thre dayes?

21 But

21 But he ſpake of the tẽple of his [d] body.
22 Aſſone therefore as he was ryſen from death, his diſciples remembred that he thus ſayd vnto them: and they beleued [e] ỹ Scripture, & the wordes which Ieſus had ſayd.
23 When he was at Ieruſalem at Eaſter in the feaſt, many beleued on his name, when they ſaw his miracles which he did.
24 But Ieſus [e] put not him ſelfe in their handes, becauſe he knewe all men.
25 And neded not that any ſhould teſtifie of man: for he knewe what was in man.

d Chriſtes body might iuſtely be called the temple, becauſe the fulnes of the Godhead dwelleth in it corporally. Coll. 2. b.

e For he toke not thẽ for true diſciples, as he knewe by their inwarde thoghtes. what religion ſoeuer they dyd pretende outwardely.

THE III. CHAPTER

Chriſte inſtructeth Nicodeme in the regeneration of faith, and the loue of God towards the world. The doctrine and baptiſme of Iohn, and what wytnes he beareth of Chriſte.

A THere was a mã of the Phariſes named Nicodemus, a ruler of the Iewes:
2 The ſame came to Ieſus by night, & ſayd vnto him, Rabbi, we knowe that thou art a teacher come frõ God: for no man could do ſuche miracles as thou doeſt, except God were with him.
3 Ieſus anſwered and ſayd vnto him, Verely verely I ſay vnto thee, except a man be begotten againe, he can not [f] ſe ỹ [a] kyngdome of God.
4 Nicodemus ſayd vnto him, How can a man be begotten which is olde? can he enter into is mothers wombe agayne, and be begotten?
5 Ieſus anſwered, Verely, verely I ſay vnto thee, Except that a man be begotten

[f] To entre the kin.

a which is to be aſſembled and incorporate into the Churche of God.

of [b] water, and of the Spirite, he can not enter into the kyngdome of God.

6 That which is begotten of the *fleshe, is fleshe: and [t] y that is begotton of the Spirit is Spirite. *Rom. 8. a.*

7 Maruayle not that I sayd to thee, Ye must be begotten agayne.

8 The [c] winde bloweth where it lysteth, and thou hearest his sounde: but canst not tel whence it cometh, and whether it goeth. So is euery man, that is begotten of [e] y sprite.

9 Nicodemus answered, and sayd vnto him, How can these thinges be?

10 Iesus answered, & sayd vnto him, Art thou a master in Israel, and [d] knowest not these thinges?

11 Verely verely, I say vnto thee, We speake that we [o] knowe, and testifie, that we haue sene: but ye [e] receaue not our wytnes.

12 If when I tel you [o] earthely thinges, ye beleue not: how shuld ye beleue, if I shal tel you of heauenly thinges?

13 For no man ascendeth vp to heauen, but the Sonne of man which is in [f] heauen.

14 *And as Moses lyft vp the serpent in [e] y wyldernes: euen so must the Sonne of man be [o] lyft vp. *Num. 21. c. chap. 12. e.*

15 That none that beleueth in him perishe, but haue eternal lyfe.

16 *For God so loueth the world, that he hath geuē his only begotten Sōne: [t] y none that beleue in him, should peryshe, but haue euerlasting lyfe. *1. Iohn 4. b.*

17 For God sent not his Sonne into the world, to [g] condemne the world: but that the [o] world through hym, myght be saued.

18 He

b Which is the spiritual water, where the holy Gost doth washe vs into newnes of life.

c As the power of God is manifest by the mouing of the aire: so is it in chāging and renuing vs althogh the maner be hid frō vs.

d Althogh he was excellently learned, yet knewe he not those thinges which the very babes in Christs schole oght to knowe.

e He reproueth him for that men do teach thinges which they vnderstande not, and yet others beleue thē, but Christe teacheth thīges moste certain & knowen & men wyl not receaue his doctrine.

f By reasō of the vnion of his God head with his man hode.

g The contempt of Christe, and the synnes of the wicked cōdemne thē, yet Christe as a iuste Iudge geueth sentence against the reprobat.

B

[o] We may not teach our own inuētiōs.

[o] Which was after a cōmon & grosse maner.

[o] His power must be manifest, which is not yet knowen.

[o] Not only the Iewes, but whosoeuer sholde belieue in him.

18 He that beleueth on him, ſhal not be condemned: but he that beleueth not, is condemned already: becauſe be beleueth not in the name of ye onely begotten Sõne of God.

Chap.1.a. 19 *And this is the " condemnation, that
C lyght is come into the world, & men loued darkenes rather thẽ lyght, beauſe their dedes were euyl.

"The cauſe & matter of cõdemnation.

Ephe.5.b. 20 *For euery mã that euyl doeth, hateth the light, nether commeth to lyght, leaſt his dedes ſhould be reproued.

"In walking roundely, & ſyncerely.

21 But he that doth "truth, commeth to ye lyght, that his dedes myght be knowen, how that they are wroght [h] according to God.

h As they do which ſet God onely before their eies, and folow the rule of his worde.

22 After theſe thynges, came Ieſus & his diſciples into the Iewes " land, and there taried with them, and *baptized.

"or territorie.

Chap.4.a.

23 And Iohn alſo baptized in Enon beſydes Salim, becauſe there was much water there: and folke came and were baptized.

24 For Iohn was not yet caſt into priſon.

D 25 And there aroſe a queſtiõ betwẽ Iohns diſciples & the Iewes, about purifieng.

26 And they came vnto Iohn, and ſayd vnto hym, Rabbi, [i] he that was with thee beyonde Iordan, to whome * thou bareſt witnes, behold, the ſame baptizeth, & all men come to hym.

Chap.1.d.

i They were led with ambition fearing leſt their maſter ſhuld haue loſt his fame.

27 Iohn anſwered, & ſayd, A man can receaue nothing at all, except it be geuen hym from heauen.

k No man oght to vſurpe any thĩg farther then God geueth him.

28 Ye your ſelues are wytneſſes, how that *I ſayd, [k] I am not Chriſte, but am ſent before him.

Chap.1.c.

29 He that hath the bryde, is the brydegrome: but the friend at the bridegrome, which ſtãdeth and heareth him, reioyſeth greatly of the bridegromes voyce. This my ioye therefore is fulfilled.

30 He muſt [n] increaſe, and I muſt decreaſe.

[n] And be exalted, and I eſteemed as his ſeruant.

31 He that cõmeth from an hye, is aboue all: he that is of the [l] earth is earthly, and ſpeaketh of the earth: he that cõmeth frõ heauen, is aboue all.

[l] The miniſter cõpared to Chriſte is but earth.

32 And what he hath ſene & heard, that he teſtifieth: but no man receaueth his teſtimonie.

33 Howbeit, he that hath receaued his teſtimonie, hath ſealed that *God is true. *Rom.3.e.*

34 For he whome God hath ſent, ſpeaketh the wordes of God. For God geueth not the Sprite *by [m] meaſure vnto him. *Eſa.53.c.*

[m] For vnto Chriſte was geuen the full abondãce of all grace.

35 The Father loueth the Sonne, and hath *geuen all thinges into his hande. *mat.10.b.*

36 *He that beleueth on the Sonne, hath euerlaſting lyfe: and he that obeyeth not the Sonne, ſhal not ſe lyfe: but the wrath of God abydeth on him. *Habac.2.a. 1.iohn.5.b.*

THE IIII. CHAPTER.

The communication of Chriſte wyth the woman of Samaria. His zele towarde his Father and his harueſt. The conuerſion of the Samaritans and Galileans. How he healeth the Rulers ſonne.

A Sone as ỹ Lord had knowledge, how the Phariſes had heard, that Ieſus made, & baptized mo diſciples thẽ Iohn, A

2 (Though that Ieſus him ſelf baptized not: but his diſciples)

3 He leſt

3 He [a] left Iewrie, and departed agayne into Galile.

a To gyue place to their rage.

4 And it was so, that he must nedes go through Samaria.

5 Then came he to a citie of Samaria called [n] Sichar, besydes the possession that *Iacob gaue to his sonne Ioseph.

n or, Sichem, Gen. 33 d. 43 g. Iosue. 24 g.

6 And there was Iacobs wel. Iesus then weryed of his iorney, sate [o] thus on ỹ wel: for it was about the [p] syxt houre.

o Euen wery as he was.
p Which was mydday.

7 And there came a woman of Samaria to drawe water. Iesus sayd vnto her, Geue me dryncke.

8 For his disciples were gone away into the towne, to bye meat.

9 Then sayd the woman of Samaria vnto hym, How is it, that thou beyng a Iewe, askest drinke of me, which am a woman of [b] Samaria? For the Iewes medle not with the Samaritans.

b For the Iewes estemed the Samaritans as wicked & prophane.

B

10 Iesus answered and sayd vnto her, If thou knewest the [c] gyft of God, and who it is that sayeth to thee, Geue me drinke, thou wouldest haue asked of him, and he would haue geuen thee [d] water of lyfe.

c Meaning of him self whome his Father had sẽt to conuert this woman.
d Which is the loue of God in his Sonne powred into our hartes by the holy Gost vnto euerlasting life. Rom. 5. a. Iohn. 3. a.

11 The woman sayd vnto hym, Syr, thou hast nothyng to drawe with, and the wel is depe: from whence then hast thou that water of lyfe?

12 Art thou greater thẽ our father Iacob, which gaue vs the wel, and he him selfe dranck therof, and his chyldren, and his cattel?

13 Iesus answered, and sayd vnto her, Whosoeuer drincketh of this water, shal thyrst agayne:

14 But whosoeuer drincketh of the [q] wa-

q of the spirituall grace.

ter ỹ I ſhal geue hym, ſhal neuer be more
a thyrſt: but the water that I ſhal geue him, ſhalbe in hym a wel of water, ſpringyng vp into euerlaſting lyfe. *He ſhal neuer be dryed vp or deſtitute.
15 The woman ſayd vnto him, Syr, geue me of that water, that I thyrſt not, nether come hyther to drawe. C
16 Ieſus ſayd vnto her, Go call thy houſband, and come hyther.
17 The womā anſwered, and ſayd to him, I haue no houſbād. Ieſus ſayd to her, Thou haſt wel ſayd, I haue no houſband:
18 For thou haſt had fyue houſbandes, & he whome thou now haſt, is not thy houſband. that ſaydeſt thou truely.
e Til ſhe was lyuely touched with her fautes, ſhe mocked & wolde not heare Chriſte.
19 The woman ſayd vnto him, Syr, I e perceaue that thou art a Prophet.
20 Our fathers worſhypped in this mountayne: and ye ſay, that in *Ieruſalem is the place where men oght to worſhyp. *Deut.12.b.*
21 Ieſus ſayd vnto her, Womā beleue me, the houre commeth, when ye ſhal nether in this mountaine nor yet at Ieruſalem, worſhyp the Father.
22 *Ye worſhyp ye wot not what: we knowe what we worſhyp: *for ſaluation cōmeth of the Iewes. *2.Kyn.17.f* *Exo.21.c.*
23 But the houre commeth, and now is, when the true worſhippers ſhal worſhyp the Father in ſprite, and in trueth: for verely ſuch the Father requireth to worſhyp him.
f God being of a ſpiritual nature requiretha ſpiritual ſeruice and agreable to his nature.
24 *God is a f Sprite, & they that worſhyp hym muſt worſhip him in ſprite & trueth. *2.Cor.3.d.*
25 The woman ſayd vnto him, I wot wel Meſſias ſhal come, & w is called Chriſte: Whē he is come, he wil tel vs all thinges.
26 Ieſus

26 Ieſus ſayd vnto her, I am he, that ſpeake vnto thee.

D 27 And euen at that poynt, came his diſciples, and maruayled that he talked with the woman: Yet no man ſayd vnto hym, What aſkeſt thou, or why talkeſt thou ẅ her?

28 The woman then left her waterpot, & went her way into the citie, and ſayd to the men.

29 Come, ſe a man which tolde me all thinges ỹ euer I dyd: Is not he ỹ Chriſte?

30 Then they wẽt out of the citie, & came vnto hym.

31 And in the meane while, the diſciples prayed him, ſaying, Maſter, eat.

32 He ſayd vnto them, I haue meat to eat, that ye knowe not of.

33 Then ſayd the diſciples betwene them ſelues, Hath any man broght him meat?

E 34 Ieſus ſayd vnto them, g My meat is to do the wyl of him that ſent me, and to finiſhe his worke.

g Ther is nothig that I honger fore more, or wherin I take greater pleaſure.

35 Say not ye, There are yet four monethes, and then commeth harueſt? Beholde I ſay vnto you, Lyft vp your eyes, and loke on the regions: *for they are whyte already vnto harueſt.

Mat.9.d. luk.10.a.

36 And he ỹ repeth receaueth rewarde, & gathereth frute vnto lyfe eternal: that both he that ſoweth, and he that repeth, myght "reioyce together.

"without grudging the one at thothers labour

37 For herein is the "ſaying true, That one ſoweth and another repeth.

"or, prouerb.

38 I ſent you to repe that, where on ye beſtowed no labour: "other men laboured, and ye are entred into theyr labours.

'The Prophetes.

39 Many of the Samaritans of that citie, F
h beleued on him, for the saying of the wo-
man which testified, He tolde me all thin-
ges that euer I dyd.

h The Samaritanes shewed thē sel-
ues willing to re-
ceaue his doctrine. Who being but
stragers & scarsely knowing Christe, are a condēnation to the Iewes, & all others which neg-
lect Gods worde when it is offered.

40 Then when the Samaritans were come
vnto him, they besoght him, ỹ he would
tary with them: and he abode there two
dayes.

41 And many mo" beleued because of his
owne wordes.

"Had the right and true faith.

42 And sayd vnto the woman, Now we be-
leue, not because of thy saying: for we ha-
ue heard hym our selues, and knowe that
this is euē in dede Christe the Sauiour of
the world.

43 After two dayes he departed thence,
and went into Galile.

44 And Iesus hym self* testified that a *Mat.13.g.*
Prophet hath none honour in his owne *mar.6.a.*
countrey. *luk.4.d.*

45 Then assone as he was come into Gali-
le, the Galileās receaued him, which had
sene all the thinges ỹ he dyd at Ierusalem
at the feast: for they went also vnto ỹ feast
day.

46 And Iesus came agayne into* Cana *a* *Chap.2.a.*
towne of Galile, where he turned the wa-
ter into wyne. And there was a certayne
i Ruler, whose sonne was sycke at Caper-
naum.

i One of Herodes court who was in great estimation with Herode, whome the people called kyng. Mar.6.b.

47 Assone as the same heard that Iesus G
was come out of Iewrie into Galile, he
went vnto hym, and besoght him that he "or, come.
would "descend, and heale his sonne: for
he was euen ready to dye.

48 Then sayd Iesus vnto him, Except ye
se signes and wonders, ye wil not beleue.

49 The

49 The Ruler sayd vnto him, Syr, come away or euer that my sonne dye.

50 Iesus sayd vnto him, Go thy way, thy sonne lyueth. & the man beleued the wordes that Iesus had spoken vnto him, and went his way.

"or, returning.

51 And anone as he was "going downe, his seruantes met him, saying, Thy sonne lyueth.

52 Then enquired he of them the houre when he began to amende: and they sayd vnto him, Yesterday the seuēth houre, the feuer left him.

53 Then the father knewe, that it was the same houre in which Iesus sayd vnto him, Thy sonne liueth: and he beleued, and all his housholde.

54 This is agayne the seconde miracle ỹ Iesus dyd, after he was come out of Iewrie into Galile.

THE V. CHAPTER.

He healeth the man that was sycke eight & thyrtie yeres. The Iewes accuse him. He answereth for him selfe. and reproueth them. shewing by the testimonie of his Father, of Iohn, of his workes, and of the Scriptures who he is.

AFter that there was a feast of ỹ Iewes, and Iesus went vp to Ieruſalem.

Leuit.23 a. deut.16.a.

2 And there is at Ieruſalem, by "the place of the shepe, a [a] poole called in Hebrue [b] Bethesda, hauing fyue porches.

"or, the shepe market.

a Wher the shepe were washed that should be sacrificed.

b Which signifieth the house of powring out, because the water ran out by conduits.

3 In which lay a great multitude of sycke folke, of blynde, halte, and wythered,

red, wayting for the mouyng of the water
4 For an Angel went downe at a certayne ſeaſon into the poole, & troubled the water: whoſoeuer then fyrſt, after the ſtyryng of the water, ſtepped in, was made whole of whatſoeuer diſeaſe he had.
5 And a certayne man was there, which had bene diſeaſed eight and thirtie yeres.
6 When Ieſus ſawe him lye, and knewe that he now longe tyme had bene diſeaſed, he ſayd vnto hym, Wylt thou be made whole?
7 The ſycke man anſwered hym, Syr, I haue no man, when the water is troubled, to put me into the poole: but in the meane tyme, whyle I am about to come, another ſteppeth downe before me. B
8 And Ieſus ſayd vnto hym, Ryſe, [c] take vp thy bed, and walke.
9 And immediately the man was made whole, and toke vp his bed, and walked. and the ſame day was the Sabbath day.
10 The Iewes therfore ſayd to hym that was made whole, It is the Sabbath day, [*] it is not lawful for thee to cary thy bed. *Iere.17.c.*
11 He anſwered them, He that made me whole, ſayd vnto me, Take vp thy bed, & walke.
12 Then aſked they hym, What mã is that which ſayd vnto thee, Take vp thy bed, & walke.
13 And he that was healed, wyſt not who it was: for Ieſus had gottẽ him ſelfe away becauſe that there was preaſe of people in that place.
14 And after that, Ieſus found hym in the temple, and ſayd vnto him, Behold thou C art

[c] This was, to shend that the miracle might be ſo euidẽt, that no mã colde ſpeake againſt it.

art made whole: [d] ſynne no more, leſt a worſe thing happen vnto thee.

d The afflictions that we endure are chaſtiſements for our ſynnes.

15 The man departed, & tolde the Iewes ẏ it was Ieſ⁹, which had made him whole.

16 And therfore the Iewes dyd perſecute Ieſus, and ſoght the meanes to ſley him: becauſe he had done theſe thynges on the Sabbath day.

17 And Ieſus anſwered them, My Father worketh hytherto, and I worke.

D 18 Therefore the Iewes ſoght the more to kyl hym: not onely becauſe he had broken the Sabbath: but ſayd alſo that God was "his [e] Father, & made hym ſelf equal with God.

[e] Propre & peculier to him alone.

e It was lawful for all Iſrael to call God their Father. Exo. 4. e. but becauſe Chriſte dyd attribute to hĩ ſelf, that he had power ouer all things, & wroght as his Father dyd, they gathered that Chriſte dyd not onely make him ſelf the Sonne of God, but alſo equal with him.

19 Then anſwered Ieſus, and ſayd vnto thẽ, Verely verely I ſay vnto you, The Sõne can do nothyng of him ſelf, but that he ſeeth the Father do: for what ſoeuer he doth, that doeth the Sonne alſo.

20 For the Father loueth he Sonne, and "ſheweth him all thinges whatſoeuer he hym ſelf doeth: & he wyl ſhewe him greater workes then theſe, becauſe ye ſhould maruayle.

[f] That is, he doth communicate with him.

E 21 For lykewyſe as the Father rayſeth vp the dead, & quickeneth them, euen ſo the Sonne quickeneth whome he wyl.

22 Nether iudgeth the Father any man, but hath committed all " iudgement vnto the Sonne.

[g] In geuing him power & rule.

23 Becauſe that all men ſhould honour the Sonne, euen 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 wordes, and beleueth on him that ſent me hath euerlaſting lyfe, & ſhal not come into damnation: but is eſcaped from death vnto lyfe.

25 Verely verely I ſay vnto you, The houre ſhal come, and now is, when the dead ſhal heare ỹ voyce of the Sõne of God: and they that [f] heare, ſhal lyue.

[f] They that receaue it by faith.

26 For as the Father hath lyfe in [r] hym ſelfe, ſo lykewyſe hath he geuen to the Sõne to haue lyfe in hym ſelfe.

[r] To communicat it with vs.

27 And hath geuen hym power alſo to [s] iudge, in that he is the Sonne of man.

[s] That is, to gouern & rule all things.

28 Maruayle not at this: for ỹ 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 lyfe: and they that haue done euyl, vnto the reſurrection of damnation. *Mat.25.d.*

30 I can of mine own ſelf do nothyng at all: as I heare, I iudge: and my iudgement is iuſt: becauſe I ſeke not myne own wyl, but the wyl of the Father which hath ſent me. [t]

31 If I *ſhould beare wytnes of my ſelfe: my wytnes were not [g] true. *Chap.8.b.*

[g] Chriſt had reſpect to their weakenes that heard him, & therfore ſayd his owne wytnes ſhuld not be ſufficient.

32 There is another that beareth wytnes of me, and I am ſure that the wytnes [w] he beareth of me, is true.

33 *Ye ſent vnto Iohn, & he bare wytnes vnto the truthe. *Chap.1.b.*

34 But I receaue not the recorde of man: Neuertheleſſe, theſe thynges I ſay, that ye myght be ſafe.

35 He was a burning, and a ſhynyng "candel: & ye would for a ſeaſon haue reioyſed in

"or, lampe.

sed in his lyght.
36 But I haue greater wytnes then the wytnes of Iohn: for the workes which the Father hath geuen me to finiſhe, the ſame workes that I do, beare wytnes of me, that
Mat.3.d. the Father ſent me.
17.a. 37 And ye * Father hym ſelfe which hath
mar.1.b. ſent me, [h] beareth witneſſe of me. Ye haue
luk.3.d. not heard hys voyce at any tyme, nor * ye
Deut.4.b. haue ſene his ſhape.
38 And hys wordes haue ye not abydyng in you: for whome he hath ſent, hym ye beleue not.
Act.17.b. 39 * Search the Scriptures: for in them ye
Deut.18.c. thinke ye haue eternal lyfe: and they are they which teſtifie of me.
G 40 And yet wyl ye not come to me, that ye myght haue lyfe.
41 I receaue not prayſe 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 receaue me not: If [i] another ſhal come in his owne name, him wyl ye receaue.
Vayne glo- rie is a great let for a man to come to God.
44 How can ye beleue which receaue * honour one of another, and ſeke not the honour that commeth of God onely?
Chap.12.f. 45 Do not thinke that I wyl accuſe you to my Father: There is one [k] accuſeth you, euen Moſes, in whome ye truſt.
46 For had ye beleued Moſes, ye would
Gen.3.c.22. haue beleued me: * for he wrote of me.
d.49.b. 47 But ſeying ye beleue not his wrytyn
Deut.18.c. ges, how ſhal ye beleue my wordes?

h In the lawe, & Prophetes.

i The people are more ready to receaue falſe prophetes, then Ieſus Chriſte.

k As Moſes ſhal accuſe them that truſt in hī: ſo they ſhal haue no greater ennemies at the day of iudgement, then the virgine Marie & the Saincte vpon whome now they call. but whoſoeuer doth accuſe, Chriſte & their own cōſciēce ſhal cōdemne the reprobat.

THE VI. CHAPTER.

Ieſus feedeth fyue thouſand men. Departeth

away, that they ſhould not make hym kyng. Reproueth the fleſhly hearers of his worde. The carnal are offended at him.

AFter theſe thynges, Ieſus wēt his way [a] ouer the ſea of Galile, nye to a citie called Tiberias:

a Tiberias, Bethſaida, & Capernaū, were on this ſyde the Lake, in reſpect of Galile: but it is there ſayd that he went ouer, becauſe there were diuers crikes and tournings, ouer the which mē ferryed.

2 And a great multitude folowed him, becauſe they ſaw his miracles, which he dyd on them that were diſeaſed.

3 Then Ieſus went vp into a mountayne, and there he ſate with his diſciples.

4 And Eaſter, a* feaſt of the Iewes was nie. *Leuit. 23.a. deut.16.a.*

5 *Then IESVS lyft vp his eyes, & ſaw a great compagnie come vnto him, and ſayd vnto Philip, Whence ſhal we bye bread, that theſe myght eat? *Mat.14.b. mar.6.c. luk.9.b.*

6 (This he ſayd to proue hym: for he him ſelfe knewe what he would do)

b This ſome amōteth to about fyue pounde ſterling.

7 Philip anſwered him, [b] Two hundred penyworth of bread is not ſufficient for them, that euery man may take a lytel.

8 Thē ſayd vnto him one of his diſciples, Andrew Simon Peters brother,

9 There is a litle boye here, which hath fiue barely loaues, and two fyſhes: but what are they among ſo many?

10 And Ieſus ſayd, Make the people ſyt downe. There was muche graſſe in ỹ place. Then the men ſate downe in nombre, about fiue thouſand.

c Prayer & thākes geuing do ſanctifie our meates wherwith we are nouriſhed.

11 And Ieſus toke the bread, and [c] gaue thankes, and gaue to the diſciples, and his diſciples to them that were ſet downe: and lykewyſe of the fyſhes as muche as they would.

A

a Called the lake of Gēneſereth.

B

12 And

12 And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate whiche remayneth, that [d] nothyng be lost.

13 Then they gathered it together, & fylled twelue baskettes with the broken meat, of the fyue barly loaues, which fragments remayned vnto them that had eaten.

14 Then the men when they had sene the miracle that Iesus dyd, sayd, This is of a trueth that Prophet that should come into the world.

15 When Iesus therfore perceaued ỹ they would come, and take hym to make him [e] king, he departed agayne into a mountayne him selfe alone.

16 * And when euen was nowe come, his disciples went downe vnto the sea:

17 And entred into a shyp, and went [f] ouer the sea towardes Capernaum: and anone it was darke, & Iesus was not come to them.

C 18 And the sea arose with a great wynd ỹ blewe.

19 And when they had rowed about fiue and twenty, or thirtei furlonges, they saw Iesus walkyng on the sea, and drawyng nye vnto the shyp: and were afrayd.

20 And he sayd vnto them, It is I, be not afrayd.

21 Then moste willingly they receaued hym into the shyp, and the ship was by & by at the land, whither they went.

22 The day folowyng, the people which stode on the other syde of the sea, sawe that there was none other shyp there, sa-

d Thabundãt store of Gods gyftes ought not make vs prodigal to wake them.

e They imagined a earthly kyngdome without the testimonie of Gods worde, so that by this means his spiritual kyngdome sholde haue bene abolished.

Mat.14.c. mar.6.f.

f Ouer a corner of the lake.

g Eight make a mile.

ue that one, wherinto his disciples were entred, and that Iesus went not with his disciples in the shyp, but that his disciples were gone [f] alone:

23 And that there came other shyppes from Tiberias nye vnto the place where they ate the bread, after the Lord had geuen thankes.

24 Then when the people saw that Iesus was not there, nether his disciples, they also toke shyppyng, & came to Capernaum, sekyng for Iesus.

25 And when they had found hym on [g] other syde of the sea, they sayd vnto him, Rabbi, when cammest thou hyther?

26 Iesus answered them, and sayd, Verely verely I say vnto you, ye seke me not because ye saw the miracles, but because ye ate of the loaues, and were fylled.

27 Labour not for the meat which perisheth, but for the meat that [l] endureth vnto euerlasting lyfe, which meat the Sonne of man shal geue vnto you: for hym hath *God the Father [h] sealed.

28 Then sayd they vnto hym, What shal we do, that we myght worke the [i] workes of God?

29 Iesus answered, & said vnto thē, *This is the worke of God, that ye beleue on him, whome he hath sent.

30 They sayd therfore vnto hym, What sygne shewest thou then, that we may se, and beleue thee? What doest thou worke?

31 *Our fathers dyd eat Manna in the desert as it is *wrytten, He gaue them bread from heauen to eat.

32 Then

f Wherfore it most nedes folow that Christe passed miraculously.

g This was not straight ouer the lake from syde to syde, but ouer a crike or arme of the lake which saued muche labour to them that should haue gō about by land.

h For whē he appointed him to be the Mediatour he set his marke & seale in him to be the onely one to reconcilie God and man together.

l which nourisheth & augmenteth our faith. *Chap.2.d.*

i Such as be acceptable vnto God. *Matth.3.d. 17.a. 1.iohn 3..d*

Exo.16.c. nom.11.b. Psal.77.c. wisd.17.c.

32 Then Ieſus ſayd vnto them, Verely verely I ſay vnto you, [i]Moſes gaue you not bread from heauen: but my Father geueth you the true bread from heauen.

i He compareth Moſes with the Father, and manna with Chriſte, who fedeth vs into euerlaſting life. 1. Cor. 10. a.

33 For the bread of God, is he which cõmeth downe from heauen, & geueth lyfe vnto the world.

34 Then they ſayd vnto hym, Lord, euermore geue vs this bread.

35 And Ieſus ſayd vnto thẽ, I am the bread of lyfe: He that commeth to me, ſhal not hunger: and * he that beleueth on me ſhal [k]neuer thurſt.

Eccle. 24. c.

k He ſhal neuer want ſpiritual nourishement.

36 But I ſayd vnto you, That ye alſo haue ſene me, and yet beleue not.

[l]God doth regenerat his elect, & cauſeth them to obey the Goſpel.

37 All [l]that the Father geueth me, ſhal come to me: and hym that cometh to me, I caſt not away:

38 For I came downe from heauen, not to do myne own wyl, but his wil which hath ſent me.

39 And it is the Fathers wyl which hath ſent me, that of all which he hath geuen me, I ſhould looſe nothing, but ſhould rayſe it vp agayne at the laſt day.

40 And this is the wyl of him that ſent me, that euery man which ſeeth the Sone, and beleueth on hym, haue euerlaſting lyfe: and I wyl raiſe hym vp at the laſt day.

E 41 The Iewes then murmured at him, becauſe he ſayd, I am ỹ bread which is come downe from heauen.

Mat. 13. g.

42 And they ſayd, * Is not this Ieſus the ſonne of Ioſeph, whoſe father and mother we knowe? How is it then that he ſayth, I came downe from heauen?

43 Ieſus anſwered and ſayd vnto them, Murmur not among your ſelues.

44 No mā can "come to me except the Father which hath ſent me [l] drawe him: And I wil rayſe him vp at the laſt day.

" Or, beleue in me.

l By lyghtening his hart with his holy Sprit.

45 It is wrytten in the * Prophetes, And they ſhalbe all taught of God. Euery man therfore that hath heard, & hath learned of the Father, cometh vnto me.

Eſa.54.d. iere.31.f. act.13.g.

46 * Not that any man hath ſene the Father, ſaue he which is of God, the ſame hath ſene the Father.

Mat.11.d.

47 Verely verely I ſay vnto you, He that beleueth on me, hath euerlaſting lyfe.

48 I am that bread of lyfe.

49 * Your fathers dyd eat Manna in the wyldernes, [m] and are dead.

Exo.16.c.

m Then ther is no fode that can nouriſhe our ſoules, but Ieſus Chriſte.

50 This is that bread ẅ cōmeth downe frō heauen, that he which eateth of it, ſhould not dye.

51 I am that "liuyng bread which came downe from heauen: If any man eat of this bread, he ſhal liue for euer: and the bread that I wyl geue, is my fleſhe, which I wyl geue for the lyfe of the world.

" which gyue life to the world.

52 Then the Iewes ſtroue among them ſelues, ſaying, How can this felow geue vs his fleſhe to eat?

F

53 Then Ieſus ſayd vnto them, Verely verely I ſay vnto you, Except ye eat ẏ fleſhe of the Sōne of man, & dryncke his bloud, ye haue "no lyfe in you.

" Wher Chriſte is not, ther death raigneth.

54 Whoſoeuer eateth my fleſhe, & drincketh my bloud, hath eternal lyfe: & I wyl rayſe him vp at the laſt day.

55 For my fleſhe is meat in dede, and my bloud

bloud is drincke in dede.

1.Cor.11.f. 56 *He [n] that eateth my fleshe, and drynck-
keth my bloud [o] dwelleth in me, and I in
hym.

57 As the lyuing Father hath sent me, euē
so lyue I by ỹ Father: and so he that eateth
me shal lyue by me.

58 This is that bread which came downe
from heauen: not as your fathers haue ea-
ten Manna, and are dead: He that eateth
of thys bread, shal lyue euer.

59 These thynges sayd he in ỹ Synagoge,
as he taught in Capernaum.

G 60 Many therefore of his disciples (whē
they heard this) sayd, This is an hard say-
ing, who can abyde the hearing of it?

61 Iesus knewe in hym selfe, that his di-
sciples murmured at it, & sayd vnto thē,
Doth this offende you?

62 What and if ye shulde se the Sonne of
Chap.3.b. man [p] ascende vp * where he was be-
fore?

63 It is the Sprite that quickeneth, the
fleshe profiteth nothing. The wordes that
I speake vnto you, are sprit and lyfe.

64 But there are some of you that bele-
ue not. For Iesus knewe from the begyn-
nyng, which they were that beleued not,
and who should betraye hym.

65 And he sayd, Therfore sayd I vnto
you, That no mā can come vnto me, except
it were geuen vnto hym of my Father.

66 From that tyme, many of his disciples
went backe, and walked no more [t] w hym.

67 Then sayd Iesus to the twelue, Wyl ye
also go away?

68 Then Simon Peter answered, Master,

n As our bodyes are susteined with meat & drinke: so are our soules nourished with the body & bloud of Iesus Christe.

o To eat the fleshe of Christe, & drinke his bloud: is to dwel in Christe, & to haue Christ dwelling in vs.

p He meaneth not that his humanitie descēded frō heauen: but he speaketh touchīg the vnion of bothe natures: attributing to thone that which appertaineth to the other.

to whome shal we go? Thou hast the wordes of q eternal lyfe.

q Then without Christe ther is but death.

69 And we beleue and knowe that thou art Christe the Sonne of the liuing God.

70 Iesus answered them, Haue not I* chosen you twelue, and yet r one of you is a deuyl?

Mat.16.c. mar.8.d. luk.9.c.

r Althogh your nomber be smale, yet shal ye be diminished.

71 He spake it of Iudas Iscariot the sonne of Simon: for he it was that should betraye him, and was one of the twelue.

THE VII. CHAPTER.

Iesus reproueth the ambition of his cousins. There are diuerse opinions of him among the people. He sheweth how to know the trueth. The iniurie they do vnto hym. And the ponishement of the rebelles. The Pharises rebuke the officers because they haue not taken him, & chyde with Nicodemus for taking his part.

AFter that, Iesus went about in Galile: and wolde not abyde in Iewrie, for ỹ Iewes soght to kyl hym. A

2 The Iewes a* Tabernacle feast was at hand.

Leui.23 f.

a At this feast they dwelled 7. dayes in the tētes. Leui.23. which put thē in remembrāce that they had no Citie here permanent: but that they most seke one to come.

3 His brethren therfore sayd vnto hym, Get thee hence and go into Iewrie, that thy disciples may se thy workes that thou doest.

4 For ther is no mā that doeth any thing secretly, and he hym selfe seketh to be knowen openly. If thou doest suche thynges, shewe thy selfe to the world.

5 For as yet his brethren beleued not in hym.

6 Then Iesus sayd vnto them, My tyme is not

not yet come: but your time is all way redy.

7 The world can not hate you: but me it hateth, because I testifie of it, that the workes of it are euil.

Why the world hateth Christe. *Chap.* 8. c.

8 Go ye vp vnto this feast: I wil [b] not go vp yet vnto this feast: for * my time is not yet fulfilled.

b Christe doth not vtterly deny that he wolde goto the feast, but signifieth that as yet he was not fully determined.

9 These wordes he sayd vnto them, and abode styl in Galile.

B 10 But as sone as his brethren were gone vp, then went he also vp vnto the feast: not openly, but as it were preuely.

The peoples iudgement of Christe.

11 Then the Iewes soght him at the feast, and sayd, Where is he?

12 And muche murmuring was ther of him, among the people: Some sayd, He is a good *man*. Other sayd, Naye: but he deceaueth the people.

[a] These were the heads of the people who dyd enuie Christ.

13 How beit no man spake openly of him for feare of the [a] Iewes.

14 Now when halfe the feast was done, Iesus went vp into the temple and taught.

15 And the Iewes marueyled, saying, How knoweth he the [a] Scriptures, seyng that he neuer learned?

[a] Or, letters.

16 Iesus answered them, and sayd, My doctrine is not [a] myne, but his that sent me.

[a] In that, that he is man onely.

17 If any mā wil do his wil, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe.

C 18 He [c] that speaketh of him selfe, seketh his owne prayse: but he [t] yͭ seketh his prayse that sent him, the same is true, and no [a] vnryghtuousnes is in him.

c By this make we may know whether the doctrine be of God, or of man.

[a] No thing cōterfait or vntrue.

19 * Dyd not Moſes geue you a lawe, and yet none of you kepeth the lawe? * Why go ye about to kyl me? *Exod.24.a.* *Chap.5.c.*

d Who dyd not knowe the fetche of the Scribes.

20 The [d] people anſwered, and ſayd, Thou haſt the [f] deuil, who goeth about to kyl thee? Blaſphemie. [f] Or, art mad.

e Becauſe I dyd it on the Sabbath day.

21 Ieſus anſwered and ſayd to them, I haue done one worke, and ye all [e] maruayle.

22 * Moſes therfore gaue vnto you Circumciſiō (not becauſe it is of Moſes, but of the * fathers) and yet ye on the Sabbath day, circumciſe a man. *Leu.12.a.* *Gen.17.b.*

23 If a man on the Sabbath day receaue circumciſion wythout breakyng of the lawe of Moſes, diſdayne ye at me, becauſe I haue made a man euery whit whole on the Sabbath day?

24 * Iudge not after the vtter appearance, but iudge rightuous iudgement. D *Deuter.1.e.*

25 Then ſayd ſome of them of Ieruſalem, Is not this he, whome they go about to kyl?

26 And beholde he ſpeaketh openly, and they ſay nothing to him: do [e] y rulers know in dede that this is very Chriſte?

27 Howbeit we knowe this man whence he is. but when Chriſte commeth, no man ſhal knowe whence he is.

28 Then cried Ieſus in the temple as he taught, ſaying, Ye [f] knowe me, and whence I am ye knowe, and yet I am not come of my ſelfe, but he that ſent me is true, whome ye know not. [f] He ſpeaketh this, as it were ſcornefully.

29 But I know him, for I am of him, and he hath ſent me.

30 Then they ſoght to take hym, but no man

man layd handes on him, becauſe his hou re was not yet come.

31 Many of the people [f] beleued on him, E and ſayd, When Chriſte commeth wyl he do mo miracles then this man hath done?

f They were well mynded to heare him: which preparation is here called (althogh improperly) faith.

32 The Phariſeis heard that the people murmured ſuche thinges of him, and the Phariſeis and hye Prieſtes ſent miniſters to take him.

33 Then ſayd Ieſus vnto them, Yet am I [g] a lytel whyle with you, and then go I vnto him that ſent me.

g He ſheweth vnto them that they haue no power ouer him, til the tyme come that his Father hath ordeyned.

Chap.13.f. 34 *Ye ſhal ſeke me, & ſhal not fynde me: and where I [*] am, thyther can ye not come.

*Or, ſhalbe.

35 Then ſayd the Iewes betwene thē ſelues, Whither wil he go, that we ſhal not fynde hym? Wyl he go among the [h] Gentiles, which are ſcatered all abrode, and teache the Gentiles?

h Among the Iewes which were ſcatered here and there among the Gentils?

36 What maner of ſaying is this that he ſayd, Ye ſhal ſeke me, and ſhal not fynde me: and where I am, thyther can ye not F come?

Leu.23.f. 37 In the laſt and* great day of the feaſt, Ieſus ſtode and cried ſaying, If any man thyrſt, let him come vnto me, and drincke.

Deut.18.c. 38 He that [i] beleueth on me, * as ſayth the Scripture, out of his belly ſhal flowe riuers of water [k] of life.

i The true way to come to Chriſte, is faith.

k which ſhal neuer drie vp.

Ioel 2.g. 39 *This ſpake he of the Sprite which they *act.2.c.* that beleued on him, ſhould receaue: for the [l] holy Goſt was not yet there, becauſe that Ieſus was not yet glorified.

l The viſible graces which were geuen to the Apoſtles after his aſcenſion.

40 Many of the people, when they heard

this saying, sayd, Of a truth this is that [m] Prophet.

m They loked for some notable Prophet besydes the Messias. chap. 1.c.21.e

41 Other sayd, This is ỹ Christ: some sayd, Shal Christe come out of Galile?

42* Sayeth not the Scripture that Christe shal come of the sede of Dauid, & out of the towne of Bethlehē, where Dauid was? *Mich.5.a mat.2.a.*

43 So was there dissention among the people about him. The people were at dissention for Christe.

44 And some of them would haue taken him, but no man layd handes on him.

45 Then came the ministers to the hie Priestes and Pharisеis: and they sayd vnto them, Why haue ye not broght him?

46 The seruantes answered, [n] Neuer man spake as this man doeth. The priests seruants conuerted.

n Wher in appeareth the mightie power of Christs word against his enemies.

47 Then answered them the Pharisеis, Are ye also deceaued?

48 Doth any of the [o] Rulers, or of the Pharisеis beleue on him? The pride of the Pharisеis.

o They alledge the autoritie of man, against Gods autoritie.

49 But the cōmen people, which knowe not the law, are curled.

50 Nicodemus sayd vnto them,* (he that came to Iesus by night, and was one of them.) *Chap.3.a.*

51 Doth our law iudge any mā before it heare hym,* & know what he hath done? *Deut. 17.b. 19.d.*

52 They answered and sayd vnto him, Art thou also of Galile. Search and loke, for out of Galile aryseth no Prophet.

53 And euery man went vnto his owne house.

THE VIII. CHAPTER.

Christe deliuereth her that was taken in aduoutrie. He sheweth from whence he is come, wherfore, and whether he goeth. Who are the

the true people of God. Of fre men and ſlaues and their rewarde. He deffieth his enemies and being perſecuted with draweth himſelf.

A AND Ieſus went vnto the hil of Oliues.

A woman broght before Chriſte for adulterie.

2 And early in the morning came agayne into the temple, and all the people came vnto him, and he ſate downe, and taught them.

3 And the Scribes and Phariſeis broght vnto hym a woman, takē in aduoutrie, and ſet her in the middes.

4 And ſayd vnto him, Maſter, thys woman was taken in aduoutrie, euen as the dede was a doing.

Leu.20.b. 5 * Moſes in the law commanded vs, that ſuche ſhould be ſtoned. What ſayeſt thou therfore?

6 And this they ſayd to tempt hym, that they might haue, wherof to [a] accuſe hym. but Ieſus ſtouped downe, and wyth hys fynger wrote on the grounde.

[a] Ether for breaking the law, if he dyd deliuer her: or of lightnes and inconſtancie, if he dyd cōdemne her.

7 And whyle they cōtinued aſking him, he lyft hym ſelfe vp, and ſayd vnto them,

Deu.17.b. * Let him that is amog you without ſynne, caſt the fyrſt ſtone at her.

8 And agayne he ſtouped downe, & wrote on the grounde.

9 And as ſone as they heard that, beyng accuſed by their owne conſcience they went out one by one, the eldeſt firſt euen til it came to the laſt: and Ieſus was left alone, and the woman ſtanding in the myddes.

10 Whē Ieſus had liſt vp him ſelfe agay-

ne, and saw no man, but the woman, he sayd vnto her, Womā where are those thine accusars? Hath no man condemned thee?

11 She sayd, No mā Lord. And Iesus sayd, [b] Nether do I condemne thee. Go and synne no more.

12 Then spake Iesus agayne vnto them, saying, I* am ȳ light of the world: he that foloweth me, shal not walke in darcknes, but shal haue the " lyght of lyfe.

13 The Pharisei̇s therfore sayd vnto him, Thou beareſt record of thy selfe, thy record is not " true.

14 Iesus answered, and sayd vnto them, [c] Thogh I beare record of my selfe, yet my record is true: for I knowe whence I came, and whether I go: but ye can not tel "whence I come, and whether I go.

15 Ye iudge after the flesshe, " I iudge no man.

16 And if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.

17 It is also wrytten in your lawe, * That the testimonie of two men is true.

18 I am [d] one that beare wytnes of my selfe, and the Father that sent me, beareth witnes of me.

19 Then sayd they vnto him, Where is thy Father? Iesus answered, Ye nether know me, nor yet my Father: If ye had knowen me, ye should haue knowen my Father also.

20 These wordes spake Iesus in the treasury, as he taught in the temple, and no man layd handes on hym: for his

*houre

b Iesus wolde not meddle but with that which dyd apperteine to his office, to wit, to bring synners to repentance. And therfore dyd not abolisshe the Ciuile law against adulterie.

c That which Christe denyed chap. 5. e. here he granteth, to declare vnto them their stubbernes. And saieth that being God he beareth witnes to his humanitie, likewise doth God the Father witenes thesame which are two distinct persones, thogh but one God.

d Which place, proueth Christe to be very God, and man.

Cha. 1. a. 9

" Or, lyuely light.

"Or, iuste.

C

*In that he came frō his father, he sheweth that he is not only man, but God also.

'He wolde not iudge rashely, as they dyd. *Nom. 35. d. deut. 17. a. and 19. d. mat. 18. b. 2. cor. 13. a. heb. 10. e.*

Chap.7.b. * houre was not yet come.

21 Then ſayd Ieſus agayne vnto thē, I go my way, and ye ſhal ſeke me, and ſhal dye in your ″ ſinnes. Whether I go, thether can ye not come.

* Becauſe of their rebelliō wherin they dyd perſeuer.

22 Thē ſayd the Iewes, Wil he kil him ſelfe, becauſe he ſayeth, Whether I go, thether can ye not come?

23 And he ſaid vnto them, [c] Ye are from beneth, I am from aboue: Ye are of this world, I am not of this world.

c He ſheweth the difference betwen the Goſpel, & the ſubtil wit of man.

The ende of ſuch as beleue not.

24 I ſayd therfore vnto you, That ye ſhal dye in your ſynnes. For except ye beleue that I am he, ye ſhal dye in your ſynnes.

D 25 Thē ſayd they vnto him, Who art thou? And Ieſus ſaid vnto them, Euen the very ſame thing that I ſayd vnto you [f] from the begynnyng.

f That is, who he was, whēce he was, and why he came into this worlde.

26 I haue many thinges to ſay, and to iudge of you: but he that ſent me is true: and I ſpeake in the world, thoſe thinges which I haue heard of him.

27 How beit they vnderſtode not that he ſpake to them of his Father.

28 Then ſayd Ieſus vnto them, When ye haue [g] lift vp the Sonne of man, then ſhal ye ″ knowe that I am ″ he, and that I do nothing of my ſelfe, but as my Father hath taught me, euen ſo I ſpeake.

g Their endeuours & practiſes wher by they thīke to deſtroy him, ſhal ſerue to exalt and magnifie his glorie.

″ Not to beleue in him, but to be conuicted.

″ The Meſſias.

29 And he that ſent me, is with me: the Father hath not left me alone, for I do all wayes thoſe thinges that pleaſe him.

30 As he ſpake theſe wordes, many beleued on him.

31 Then ſayd Ieſus to thoſe Iewes which beleued on hym, If ye continue in my wor

des, then are ye my very disciples,
32 And shal knowe the trueth, and the trueth shal restore you to libertie.
33 They answered him, [h] We be Abrahãs seede, and were neuer bonde to any man: why sayest thou then, Ye shalbe restored to libertie?
34 Iesus answered them, Verely verely I say vnto you, That whosoeuer committeth sinne, is the *seruant of synne.
35 And the seruant abydeth not in the house for euer: but the Sõne abydeth euer.
36 If the Sonne therfore shal make you free, then are ye free in dede.
37 I [i] know that ye are Abrahams seede: but ye seke meanes to kyl me, because my sayinges haue no place in you.
38 I speake that I haue sene with my Father: and ye do that which ye haue sene with your father.
39 They answered and sayd vnto hym, Abraham is our father. Iesus sayd vnto thẽ, If ye were Abrahams chyldren, ye would do the dedes of Abraham.
40 But now ye go about to kyl me, a mã that haue tolde you the truth, which I haue heard of God: this did not Abraham.
41 Ye do the dedes of your father. Then sayd they to hym, We are not borne of fornication: we haue one Father, which is God.
42 Iesus sayd vnto thẽ, If God were your Father, then would ye loue me: for I proceaded forth, and came from God: nether came I of my selfe, but he sent me.

43 Why

He exhorteth them to perseuer.
*For we were slaues to synne.

h These were not the beleuinge Iewes, but the mockers that answered thus.

i He granteth their sayings in such sort, that he sheweth vnto them that their own dedes proue them lyars.

E

Roma. 6. d. 2. peter. 2. d.

43 Why do ye not vnderstand my talke? Euē because ye can not abyde the hearyng of my wordes.

F 44 * Ye are of your father the deuyl, and the lustes of your father ye wyl do. He hath bene a murtherer ″ from the begynnyng, and [k] 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 lyar, and the father thereof.

45 And because I tel you ȳ truth, ye beleue me not.

46 Which of you cā rebuke me of synne? If I say the truth, why do ye not beleue me?

47 * He that is of God, heareth Goddes wordes. * Ye therfore heare thē not, because ye are not of God.

48 Then answered the Iewes & sayd vnto him, Say we not wel that thou art a Samaritane, and hast the deuyl.

49 Iesus answered, I haue not the deuyl, but I honour my Father, & ye haue dishonoured me.

50 I seke not mine owne praise: but ther is one that seketh and [l] iudgeth.

51 Verely verely I say vnto you, Yf a man kepe my saying, he shal neuer ″ se death.

52 Thē sayd the Iewes to hym, Now knowe we that thou hast the deuyl. Abraham is dead, and also the Prophetes: and yet thou sayest, If a man kepe my saying, he shal neuer tast of death.

G 53 Art thou greater then our father Abraham, which is dead? and the Prophetes are dead. whom makest thou thy selfe?

1. *Ioh.* 3. *b.*

" Since the first creation of man.

" According to his wont and custome.

k It followeth thē that he was once in the trueth: for he was not created euel.

1. *Ioh.* 4. *a.*

1. *Ioh.* 3. *b.*

" For the faithful euen in death, se life.

l Who will reuenge the iniurie that you do against me, or rather against him.

54 Ieſus anſwered, If I honour my ſelfe, myne honour is nothing worth: It is my Father that honoureth me, which ye ſay, is your God.

55 And ye haue not knowen him: but I knowe him: & if I ſhuld ſay, I knowe him not, I ſhuld be a lyar lyke vnto you: but I knowe hym, and kepe his ſaiyng.

56 Your father Abraham was very glad to ſe my [m] day, and he ſaw it, and reioyſed.

m Which was to ſe the cõming of Chriſte in the fleſhe, which thing Abraham ſawe farof with the eyes of faith. heb. 11. c.

57 Then ſayd the Iewes vnto him, Thou art not yet fyfty yere olde, and haſt thou ſene Abraham?

58 Ieſus ſayd vnto them, Verely verely I ſay vnto you, yer Abraham was, [n] I am.

n Not onely God, but the mediator betwene God and man.

59* Then toke they vp ſtones, to caſt at him: but Ieſus hid him ſelfe, and went out of the temple. *Chap. 10. f.*

THE IX. CHAPTER.

The ſpiritual and corporal healing. The cõfeſſion of him that was borne blynde. To what blynde men Chriſt geueth ſight.

AND as Ieſus paſſed by, he ſawe a man which was blynde from his byrth.

A He that is borne blynde is made to ſe.

2 And his diſciples aſked him, ſaying, Maſter, who dyd ſynne, this mã, or his father and mother, that he was borne blynde?

3 Ieſus anſwered, [a] Nether hath this man ſynned, nor yet his father & mother: but that the workes of God ſhulde be ſhewed on him.

a God doth not al waies poniſhe mẽ for their ſynnes.

4 I muſt worke the workes of him that ſent me, while it is" day: the night cõmeth when no man can worke.

"when opportunitie & the ſeaſõ ſerueth.

As

Cha.1.a.6.a 8.b.12.e. 5 As longe as I am in the world, *I am the lyght of the world.

B 6 As sone as he had thus spoken, he [b] spate on the grounde and made claye of the spettle, and rubbed the claye on the eyes of the blynde.

7 And sayd vnto him, Go wash thee in the poole of Siloam (which by interpretation signifieth, [c] sent) He wēt his way therefore, and washed, and came agayne seyng.

8 The neyghboures and they that had sene him before how that he was blynde, sayd, Is not this he that sate and begged?

9 Some sayd, This is he: other sayd, He is lyke him. But he him selfe sayd, I am euen he.

10 Therfore they sayd vnto him, How are thyne eyes opened then?

C 11 He answered, and sayd, The man that is called Iesus, made claye, and anointed myne eyes, & sayd vnto me, Go to the poole Siloam and washe. And I went and washed, and receaued my sight.

12 They sayd vnto him, Where is he? He sayd, I can not tel.

The Phariseis examine the blynde man.

13 They broght to the Pharises, him that a lytel before was blynde.

14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

15 Then agayne the Pharises also asked him, how he had receaued his syght. He sayd vnto them, He put claye vpon mine eyes, and I washed, and do se.

16 Then sayd some of the Pharises, This man is not of God: because he kepeth

b This was not for any vertue that was in the earth, in the spittle, or in the claye, to make one se: but it only pleased him to vse these signes.

c Hereby was prefigured the Messias, who shuld be sent vnto them.

not the Sabbath day. Other sayd, How can a man that is a sinner, do suche miracles? And ther was stryfe among them.

17 Then spake they vnto the blynde agai ne, What saist thou of him, because he hath opened thyne eyes? And he sayd, He is a Prophet. D

18 But the Iewes dyd not beleue of hym (how that he was blynde, & receaued hys syght) vntyl they had called the father & mother of hym that had receaued his syght. Vnbeleuing Phariseis.

19 And they asked them, saying, Is this your sonne, whome ye say was borne blyn de? How doth he now se then?

20 Hys father and mother answered thē, and sayd, We wot wel that this is our son ne, and that he was borne blynde:

21 But by what meanes he now seyth, that cā we not tel: or who hath opened his eyes, [d] can we not tel: he is olde ynough, aske him, he shal answer for him selfe. E

22 Suche wordes spake his father & mother, because they feared the Iewes: for the Iewes had ordeined alredy, that yf any man dyd confesse that he was Christ, he shulde be excōmunicate out of the Synagoge. They are excommunicate that beleue in Christe.

23 Therfore sayd his father and mother, He is olde ynough, aske him.

24 Then agayne called they the mā that was blynde, & sayd vnto him, [e] Geue glorie vnto God: we know that this man is a sinner.

25 Then he answered, and sayd, Whyther he be a synner or no, [f] I can not tel. [f] He spake this in mockery.

One

d They durst not speake the trueth for feare they shulde be excommunicate.

e That is, Consider that nothing is hid from God, therfore tel vs the trueth, that God may be glorified therby. Ios. 7. c. 1. Sa. 6a

One thyng I am ſure of, that I was blynd, and now I ſe.

26 [f]Then ſayd they to him agayne, What did he to thee? How opened he thyne eyes?

27 He anſwered them, I tolde you yer while, and ye haue not heard it: wherfore wolde ye heare it agayne? [g] wyl ye alſo be his diſciples?

F

[g]He derideth their wilful malice and ignorance.

28 Then checked they hym, and ſayd, Be thou his diſciple: we be Moſes diſciples.

29 We are ſure that God ſpake with Moſes: this felow we knowe not from whence he is.

30 The man anſwered, & ſayd vnto them Doutles, this is a meruelo[9] thing, that ye [g] wot not whence he is, and yet he hath opened myne eyes.

31 For we be ſure that God heareth not [h]ſynners: but yf any man be a worſhipper of God, and doth his wil, him heareth he.

[h]Or, wicked men, contemners of God, & ſuch as delite in ſynne.

32 Sence the world begã was it not heard that any man opened the eyes of one that was borne blynde.

33 If this man were not of God, he could haue done nothing.

34 They anſwered & ſayd vnto him, Thou art all together borne in ſynne, and doeſt thou teache vs? and they caſt him out.

G 35 Ieſus heard that they had excommunicate him: & aſſone as he had founde him he ſayd vnto him, Doeſt thou beleue on y[e] Sonne of God?

36 He anſwered & ſayd, Who is he Lord, that I myght beleue on hym?

37 And Ieſus ſayd vnto hym, Thou haſt ſene hym, & he it is that talketh with thee.

38 And he ſayd, Lord, I beleue, and

f They thoght ether to dryue him from the trueth, or to make him ſwerue by their oftymes examining him, which practiſe Satãs members euer do obſerue in examining the Chriſtians.

g They *douted* not of his cõrrey, or parents, but of his office and autoritie.

h worshipped hym.

h As all astonished he fel downe, & worshipped him.

39 Iesus sayd, I am come vnto [o] iudgement into this world: that they which se not, myght se: & they * which se, myght be made blynde.

o Meaning, with rule & autoritie, to make the poore blynde to se, & the prowde sears, blynde.

40 And some of the Pharises which were with hym heard these wordes, & sayd vnto him, Are we blinde also?

Rom. 2. c.

41 Iesus sayd vnto them, If ye were blynde, [i] ye should haue no synne: but now ye say, We se: therfore your synne remayneth.

i You shulde not be so much in fau c.

THE X. CHAPTER.

Christe is the true shepherd, & what is the nature & sauegarde of his shepe. Some say Christe hath the deuel, & is madde. Some say, he speaketh not the wordes of one that hath the deuel, because he telleth the trueth, wherfore he is persecuted of some, and receaued of others.

A VErely verely I say vnto you, He that entreth not in by the dore into the shepefolde, but clymmeth vp some other way, the same is a thefe and a robber.

2 But he that goeth in by the dore, is the shepeherd of the shepe.

3 To him the porter openeth, & the shepe heare is voice, and he [a] calleth his owne shepe by name, and leadeth them out.

a That is, that here is mutual arement and content of faith bevene the pastour nd the shepe.

4 And when he hath sent forth his owne shepe he goeth before them, and the shepe folow him: for they knowe his voyce.

5 A stranger they wyl not folow, but they flye from hym: for they knowe not the voyce of strangers.

6 This similitude spake Iesus vnto them: but they vnderstode not what thinges they

they were which he ſpake vnto them.

B 7 Then ſayd Ieſus vnto them agayne, Verely verely I ſay vnto you, I am the dore of the ſhepe.

8 All,[b] euen as many as came before me, are theues and robbers, but the ſhepe dyd not heare them.

b He meaneth all the falſe prophetes who led not mē to Chriſte.

9 I am the dore: by me if any man enter in, he ſhalbe ſafe: and ſhal "go in and out, and fynde paſture.

* He ſhalbe ſure of his life.

10 The thefe commeth not but for to ſteale, kyl and deſtroye: I am come that they myght haue lyfe, and haue it in abondance.

Eſa.40.c. ezech.34.f. luk.10.d. mat.20.d.

11 *I am the good ſhepeherd: the good ſhepeherd geueth his lyfe for his ſhepe.

12 An hyred ſeruant, and he which is not the ſhepeherd, nether the ſhepe are his owne, ſeeth the wolf comming, and leueth

C the ſhepe, and flyeth, and the wolfe catcheth them, and ſcatereth the ſhepe.

c Chriſte knoweth his, becauſe he loueth thē, careth, & prouideth for thē.

13 The hired ſeruant flyeth, becauſe he is an hyred ſeruant, and careth not for the ſhepe.

d As the Father cā not forget him: no more can he forget vs.

14 I am that good ſhepeherde, & [c] know myne, and am knowen of myne.

e To wit, among the Gētiles which then were ſtrāgers from the Churche of God.

15 [d] As my Father "knoweth me: euen ſo know I my Father: and I geue my lyfe for the ſhepe.

"In that he loueth & approueth me.

f Chriſte euē in that that he is mā hath deſerued his Fathers loue and euerlaſting life no to his fleſhe only, but to vs alſo which by his obedīēce & perfect iuſtice are imputed righteuo°. Rom.5.d. Philip.2.a.

16 [e] Other ſhepe I haue alſo which are not of this folde: them alſo muſt I bring, and they ſhal heare my voyce: and *ther ſhal be one ſhepefolde, and one ſhepeherde.

Eze.37.f. eſa.53.b.

D 17 [f] Therfore doth my Father loue me, becauſe *I put my lyfe from me, [g] y I myght take it agayne.

18 No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, & haue power to take it againe: this * commandement haue I receaued of my Father. *Act.2.d.*

19 Thē ther was a dissentiō agayne amōg the Iewes for these sayinges:

20 And many of them sayd, He hath the deuyl, and is madde: why heare ye him? Blasphemie.

21 Other sayd, These are not the wordes of him that hath the deuyl: Can the deuyl open the eyes of the blynde?

22 And it was at Ierusalem the [g] feast of the * Dedication, and it was wynter. *2.Mac.4.g.*

23 And Iesus walked in the temple, in [e] Solomons porche. E

24 Then came the Iewes rounde about hym, and sayd vnto him, How longe doest thou make vs doute? If thou be the Christe, tel vs playnly.

25 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers name, they beare wytnes of me.

26 But ye beleue not: [f] for ye are not of my shepe, as I sayd vnto you:

27 My shepe heare my voyce, & I knowe them, and they folow me:

28 And I geue vnto them eternal lyfe, & they shal neuer perishe, nether shal any man plucke them out of my hand.

29 My Father which gaue them me, is [h] greater then all: & no man is able to take them out of my Fathers hand.

30 And I and my Father are one. F

31 * Thē the Iewes agayne toke vp stones, to stone hym with all. *Chap.8 g.*

g Which was institute, that the people might gyue thākes to God for their deliuerāce & restoring of their religion and temple which Antioch[9] had corrupted and polluted.

[e] Which was buylded againe after the patrō of that which Solomon buylded.

[f] The cause wherfore the reprobat can not beleue.

h Wherby we learne how safely we are preserued against all dāgers.

32 Iesus

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of those workes do ye stone me?
33 The Iewes answered him saying, For ỹ good workes sakes we stone thee not: but for thy blasphemie: ỹ is, that thou beyng a man, makest thy selfe God.
G 34 Iesus answered them, Is it not wrytten in your lawe, *I sayd, ye are Goddes?
Psal.81.b. Who are Goddes?
35 If he called thē Goddes vnto whome the worde of God was spoken, & the Scripture can not be *broken:
Chap.7.d. mat.5.c.
37 Say ye then to him, whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I sayd I am ỹ Sonne of God?
37 If I do not the workes of my Father, beleue me not.
38 But yf I do, then thogh ye beleue not me, yet beleue the workes: that ye may knowe and beleue, that the Father is in me, and I in hym.
39 Agayne they went about to take hym: but he escaped out of their handes.
40 And went agayne beyond Iordan, into the place where Iohn before had baptized: and there abode.
41 And many resorted vnto him, & sayd, Iohn dyd [i] no miracle: but all thinges that Iohn spake of this man were true.
i wherby they gathered that Christ was more excellent then Iohn.
Many beleue. 42 And many beleued on hym there.

THE XI. CHAPTER.

Christe rayseth Lazarus from death. The hie Priestes and Pharises gather a counsel agaynst him. Caiaphas prophecieth. He getteth him out of the way.

ANd a certaine mã was ſick, named Lazarus of Bethania the towne of Marie, and her ſiſter Martha. A

2 It was that*Marie which anointed Ieſus with oyntement, and wiped his fete w^t her heere, whoſe brother Lazarus was ſyck. *Chap. 12.a. mat.26.a.*

3 Therfore his ſiſters ſent vnto him, ſaying, Lord, beholde, he whome thou loueſt, is ſyck.

4 When Ieſus heard that, he ſayd, This ſickenes is not [a] that he ſhulde dye, but for the*laude of God: y^t the Sonne of God myght be prayſed by the reaſon of it. *Chap.9.a.*

5 Ieſus loued Martha and her ſyſter, and Lazarus.

6 And after he had heard y^t he was ſycke, yet abode he two dayes ſtyl in the ſame place where he was.

7 Thẽ after that, ſayd he to his diſciples, Let vs go into Iewrie agayne. B

8 His diſciples ſayd vnto him, Maſter, ye Iewes * lately ſoght to ſtone thee, & doeſt thou go thyther agayne? *Chap.7.d. 8.9. & 10.*

9 Ieſus anſwered, Are there not [b] twelue houres in the day? If a mã walke in ye day, he ſtõbleth not: becauſe he ſeeth the lyght of this world. Twelue houres in the day.

10 But if a man walke in the nyght, he ſtõbleth: becauſe there is no lyght in him.

11 Theſe things ſayd he, and after he ſayd vnto them, Our friend Lazar^9 ſlepeth: but I go to wake him out of ſlepe.

12 Then ſayd his diſciples, Lord, if he ſlepe, he ſhal do wel ynough.

13 Howbeit, Ieſus ſpake of his death: but they thoght that he had ſpoken of the natural

a For althogh he dyed: yet being reſtored ſo ſone to lyf, it was almoſt no death in cõpariſon.

b He that walketh in his vocation, and hath the light of God for his guyde nedeth to feare no dangers. The day alſo both ſommer and wynter was with the Iewes diuided into 12. houres.

9 They laboured to ſtay Chriſte from goyng into Iewrie, as thogh ther had bene no nede.

tural ſlepe.
14 Then ſayd Ieſus vnto them playnely, Lazarus is dead.
15 And I am glad for your ſakes, ỹ I was not there, becauſe ye may beleue: but let vs go vnto him.
16 Then ſayd Thomas (which is called [a]Didymus) vnto the diſciples, Let vs alſo go, that we may dye with him.
17 Then came Ieſus & found that he had lyne in his graue foure dayes already.
18 Bethanie was nye vnto Ieruſalē, about [c] fiftene furlonges of.
19 And many of the Iewes were come to Martha and Marie to comforte them for their brother.
20 Then Martha, aſſone as ſhe heard that Ieſus was cōmyng, went and met hym: but Marie ſate ſtyl in the houſe.
21 Then ſayd Martha vnto Ieſus, Lord if thou haddeſt bene here, my brother had not bene dead:
22 But now [d] I know alſo, that whatſoeuer thou aſkeſt of God, God wyl geue it thee.
23 Ieſus ſayd vnto her, Thy brother ſhal ryſe agayne,
24 Martha ſayd vnto hym, I knowe that he ſhal ryſe agayne in the *reſurrection at the laſt day.
25 Ieſus ſayd vnto her, [e] I am the reſurrection and the lyfe: He that beleueth on me, yea, thogh he were dead, yet ſhal he liue.
26 And whoſoeuer lyueth, * and beleueth on me, ſhal neuer dye. Beleueſt thou this?

[a] And in our tongue, a twynne in byrth.
C
[c] Which were almoſt two mile.
[d] She ſheweth ſome faith which not withſtanding was almoſt ouercome by her affections.
Chap. 5. e. Iuk. 14. c.
[e] Chriſte reſtoreth vs from dea to gyue vs euerlaſting life.
Chap. 6. d.

27 She sayd vnto hym, Yea Lord, I beleue that thou art Christe the Sōne of God, which shoulde come into the world.
28 And assone as she had so sayd, she wēt D her way, and called Marie her syster secretly, saying, The master is come, and calleth for thee.
29 Assone as she heard that, she arose quickely, and came vnto hym.
30 Iesus was not yet come into the towne: but was in that place where Martha met hym.
31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastely, and wēt out, folowed 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 feete, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead.
33 When Iesus therefore sawe her wepe, and the Iewes also wepe which came with her, he [f] groned in the spirite, & was troubled in him selfe.
34 And sayd, Where haue ye layed him? They sayd vnto him, Lord come and se.
35 And Iesus [g] wept. E Christe weepeth.
36 Then sayd the Iewes, Beholde how he loued him.
37 And some of them sayd, * Coulde not he which opened the eyes of the blynde, haue made also, that this man should not haue died? *Chap. 9. a.*
38 Iesus therfore agayne groned in him selfe, and came to the graue. It was a caue and

f For compassiō, for he felt our miseries as thogh he suffered the like.

g We read not that his affections were so excessiue that he kept no measure, as we do in our sorrowes, ioyes & other affections.

and a ſtone layde on it.
39 Ieſus ſayd, Take ye away ỹ ſtone. Martha the ſiſter of him that was dead, ſayd vnto him, Lord, by this tyme he ſtyncketh: for he hath bene dead foure dayes.
40 Ieſus ſayd vnto her, Sayd I not vnto thee, ỹ if thou diddeſt beleue thou ſhouldeſt ſe the [h] glorie of God?
41 Then they toke away the ſtone *from the place* where the dead was layd. And Ieſus lyft vp hys eyes, and ſayd, Father I thanke thee, becauſe thou haſt heard me.
42 I wot that thou heareſt me alwayes: but becauſe of the people that ſtand by, I ſayd it: that they may beleue, that thou haſt ſent me.
43 And when he thus had ſpoken, he cried with a loude voyce, Lazarus, come forth.
44 Then he' that was dead, came forth, bounde hand and fote with bandes, and his face was bounde with a napkyn. Ieſus ſayd vnto them, Lowſe him, & let him go.
45 Then many of the Iewes which came to Marie, and had ſene the thinges which Ieſus dyd, beleued on him.
46 But ſome of them went their wayes to the Phariſes, and tolde them what Ieſus had done.
47 Then gathered the hye Prieſtes and the Phariſes a council, and ſayd, What ſhal we do? For this man doeth many miracles.
48 If [i] we let him eſcape thus, all men wyl beleue on hym: & the Romaines ſhal come and take away both our place, and

h That is, a miracle wherby Gods name ſhulde be glorified.

i They reſiſt God thinking to hinder his worke by their owne pollicies.

the people.

49 And oneof them named Caiáphas w^e was the hye Prieſt" y^t ſame yere, ſayd vnto them, Ye perceaue nothing at all.

'or, for that preſent tyme.

50 Nor yet do you conſider that it is *expedient for vs, that one man dye for the people, and not that all the people periſhe.

Chap. 18.c.

51 This ſpake he not of him ſelfe: but being hye Prieſt that ſame yere, he [k] prophetied that Ieſus ſhould die for the people.

k God made him to ſpeake, nether colde his impietie let Gods purpoſe, who cauſed this wiked man euen as he dyd Balaam to be an inſtrument of the holy Goſt.

52 And not for the people onely, but y^t he ſhoulde gather together in one, the chyldrē of God, which were ſcattered abrode.

The ſaluatiō of the Iewes & the Gētils.

53 Then from that day forth they conſulted together, for to put hym to death.

54 Ieſus therfore walked no more openly among the Iewes: but went thence vnto a countrey nie to ye wildernes, into a citie called Ephraim, and there cōtinued with his diſciples.

G

55 And the Iewes Eaſter was nye at hāde, and many went out of the countrey vp to Ieruſalem before the Eaſter, to [l] purifie them ſelues.

l Becauſe they thoght hereby to make them ſelues more holy againſt they ſholde eat the Eaſter lamb: but they were not cōmāded by God to do this.

56 Then ſoght they for Ieſus, and ſpake among them ſelues, as they ſtode in the tēple, What thinke ye, that he commeth not to the feaſt?

57 The hye Prieſtes and Phariſes, had geuen a commandement, y^t if any mā knewe where he were, he ſhulde ſhewe it, that they might take hym.

THE XII. CHAPTER

He excuſeth Maries fact. Thaffection of ſome towards him, and the rage of others againſt him

him and Lazarus. The commoditie of the Crosse. His prayer. The answer of the Father. His death, & the fruit therof. He exhorteth to faith. The blyndenes of some, and the infirmities of others.

A THē Iesus six dayes before Easter came
Mat.26.a. to Bethanie, where Lazarus was, ℭ was
mar.14.a. dead, whome Iesus raysed from death.
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 ointement called spike narde, that was very costely and anointed Iesus [a] fete, and wypt his fete with her heere, and the house was fylled with the sauour of the oyntement.
4 Then sayd one of his disciples, euen Iudas Iscariot Simons sonne, which shulde betraye him,
5 Why was not this ointement solde for
[1]Reade, Mar. chap.14.a. [1] thre hundred pence, & geuen to the poore?
6 This sayd he, not that he cared for the
Chap.13.c. poore: but becausse he was a thefe, & *kept the bagge, and bare that which was geuē.
7 Then sayd Iesus, Let her alone, against the day of my buriyng she kept it.
8 For the poore alwayes ye haue ℭ you, but me ye shal not haue alwayes.
B 9 Muche people of the Iewes had knowledge that he was there: and they came, not for Iesus sake only, but ℣ they might se Lazarus also, whome he raysed from death.
10 The hye Priestes therfore consulted ℣ they myght put Lazarus to death also.

a Euen from the head, to the fete.

11 Because that for his sake, many of the Iewes went away, and beleued on Iesus.

12 *On the morow, much people that were come to ỹ feast when they heard that Iesus should come to Ierusalem, *Mat.21.a. mar.11.a. luk 19.f.*

13 Toke branches of palme trees, & went forth to mete him, and cryed, Hosanna, Blessed is he that in the name of the Lord, commeth Kyng of Israel. *Saue I beseche thee.

b This dothe wel declare that his kyngdome stode not in outwarde thinges.

14 And Iesus gate a [b] yonge asse, and sate theron, as it is wrytten,

15 *Feare not daughter of Sion, beholde thy Kyng commeth, syttyng on an asses colte. *Zacha. 9.b.*

16 These thynges vnderstode not his disciples at the fyrst: but whē Iesus was glorified, then remembred they, that suche thynges were wrytten of hym, & that suche thynges they had done vnto hym. C

17 The people therfore that was with him bare witnes that he called Lazarus out of the graue, and raysed hym from death.

18 Therfore met hym the people also, because they heard that he had done such a miracle.

9 The Pharises therfore, sayd among them selues, Perceaue ye how ye preuaile nothyng? Beholde, the "world goeth after hym. "or, the preasse.

c They were of the race of the Iewes, and came out of Asia and Grecia, for els the Iewes wolde not haue permitted that they shulde worship with them.

20 There were certayne [c] Grekes among them, that ordinarely came to worshyp at the feast.

21 The same came therfore to Philip ỹ was of Bethsaida a citie in Galile, and desired him saying, Syr, we would fayne se Iesus.

22 Philip

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Ieſus.
23 And Ieſus anſwered them, ſaying, The houre is come that the Sonne of man muſt be [d]glorified.
D 24 Verely verely I ſay vnto you, Except the wheate corne fall into the grounde & dye, it bydeth alone: but if it dye, it bringeth forth muche frute.
Mat.10.d. & 16.d. mar.8.d. luk.9.b. & 17.g. 25 *He that [e]loueth his lyfe, ſhal looſe it: and he that [f]hateth his lyfe in this world, ſhal kepe it vnto lyfe eternal.
26 If any man miniſter vnto me, let hym folow me: for where I am, there ſhal alſo my miniſter be. And if any man miniſter vnto me, hym wyl my Father honour.
27 Now is my ſoule troubled: and what ſhal I ſay? Father deliuer me frō this houre, but therfore came I vnto this houre.
28 Father, glorifie thy Name. Then came there a voyce from heauen, *ſaing*, I haue both glorified it, & wyl glorifie it agayne.
29 Then ſayd the people that ſtode by & heard, It thundreth: other ſayd, An Angel ſpake to hym.
30 Ieſus anſwered, and ſayd, This voyce, came not becauſe of me, but for your ſakes.
31 Now is the [g]iudgement of this world,
E now ſhal the prince of this worlde be caſt out.
Chap.3.b. 32 * And [h]I if I were lift vp from [i]y earth wyl drawe all men vnto me.
33 This ſayd Ieſus, ſignifiyng what death he ſhould dye.
Pſal.89.e. 110.b.117.a eſa.40.b. ezec.37.g. 34 The people anſwered hym, We haue heard out of the *lawe, [k]y Chriſte bydeth

d Which is, that the knowlage of him ſholde be manifeſt through all the world.

e Yf the loue ther of let him from comming to Chriſte.
f And ſo looſeth it for Chriſts ſake.

g The reformatiō & reſtoring of thoſe things whichwere out of order.
h The croſſe is the meane to gather the Churche of God togeather, & to drawe men to heauen.

*Not onely the Iewes but alſo the Gentils.

euer: and how sayest thou, That the Sonne of man must be lyft vp? who is that Sonne of man?

35 Then Iesus sayd vnto them, Yet a lytel whyle is the Lyght with you: walke whyle ye haue Lyght, lest the darkenes come on you, for he that walketh in the darke, wotteth not whither he goeth.

36 While ye haue Lyght, beleue on the Lyght, that ye may be the children of the Lyght. These thinges spake Iesus, and departed, and hyd hym selfe from them. F

37 And thogh he had done so many miracles before them, yet beleued they not on hym.

38 That ꝯ saying of Esai ꝯ Prophet myght be fulfilled, that he spake, *Lord who beleued our saying? And to whom is the [i] arme of the Lord opened? *Esai.53.a.* *rom.10.c.*

39 Therfore could they not beleue, because that Esai sayth agayne,

40 *He hath blinded theyr eyes, and hardened theyr harts, that they should not se with theyr eyes, & vnderstand with theyr hartes, and shuld be cõuerted, & I should [k] heale them. *Esa.6.c.* *matth.13.b.* *mar.4.b.* *luk.8.b.* *act.16.c.* *28.f.* *rom.11.a.*

41 Suche thinges sayd Esai, when he saw his glorie, and spake of him.

42 Neuertheless euen among the chiefe Rulers, many beleued on him: but because of the Pharises they would not confesse him, lest they should "be cast out of the Synagoge. "or, excõmunicate.

43 *For they loued the [ii] prayse of men, more then the prayse of God. *Chap.6.g.* [ii] To be estemed of men.

44 And Iesus cryed, and sayd, He that beleueth on me, beleueth not on me, but on him

i That is, the Gospel, which is the power of God to saluation to euery one that doth beleue.

k By deliuering them from their miseries, and geuing them true felicitie.

him that ſent me.

G 45 And he that ſeeth me, ſeeth him that ſent me.

Chap.3 c. 9.g. 46 I*am come a Light into the world, y whoſoeuer beleueth on me, ſhould not byde in darkenes.

47 And if any man heare my wordes, and beleue not, I "iudge hym not: for I came not to "iudge the world, but to ſaue the world.

"or, condēne. "or, condēne.

48 He that refuſeth me, & receaueth not my wordes, hath one that "iudgeth him: *the wordes that I haue ſpoken, they ſhal "iudge him in the laſt day.

"or, condemneth. *Mar.16.d.* "or, condēne.

49 For I haue not ſpoken of my ſelfe: but the Father which ſent me, he gaue me a cō mandement what I ſhould ſay, and what I ſhould ſpeake.

50 And I know that this commandemēt is life euerlaſting. Whatſoeuer I ſpeake therfore, euen as the Father bade me, ſo I ſpeake.

THE XIII. CHAPTER.

Chriſte waſheth the diſciples fete, exhorting them to humilitie and charitie. Telleth them of Iudas the traytour, and commandeth them earneſily to loue one another.

A BEfore the feaſt of Eaſter, when Ieſus knewe that his houre was come, that he ſhould departe out of this world vnto the Father, foraſmuche as he loued his w[c] were in y[e] worlde, vnto the ende he [a] loued them.

Mat.26.a. mar.14.a. luk.22.

2 And when "ſupper was ended (after y[t] the deuyl had put in the hart of Iudas Iſ-

*which was the eating of the Eaſter lā be.

a Becauſe he ſaw the danger great which was towarde them, therfore he toke the greater care for them.

cariot, Simons sonne, to betraye him.)
3 Iesus knowing that the Father had geuen all thynges into his handes, and ỹ he was come from God, and went to God:
4 He riseth from supper, & layeth aside his vpper garmentes: and toke a towel, & gyrde hym selfe.
5 After that, he poured water into a basyn, and began to wasshe his disciples fete, and to wype them with ỹ towel, wherwith he was gyrde.
6 Then came he to Simon Peter: and Peter sayd to him, Lord, dost thou wasshe my fete?
7 Iesus answered, & sayd vnto him, What I do, thou wotest not now: but thou shalt know hereafter.
8 Peter sayd vnto hym, Thou shalt neuer wasshe my fete. Iesus answered him, If I [b] wasshe thee not, thou shalt haue no part with me.

[b] And make thee clene frō thy synnes.

9 Simon Peter sayd vnto him, Lord, not my fete onely, but also my handes & my head. B
10 Iesus sayd to him, He that is washed, nedeth not saue to [c] wasshe his fete, but is clene euery whit. and ye are clene, but not all. The Apostles are clene.
11 For he knewe who should betraye him: therfore sayd he, Ye are not all clene.
12 So after he had wasshed their fete, & receaued his garments, and was set downe agayne, he sayd vnto them, Wot ye what I haue done to you?
13 Ye call me Master, and * Lord, and ye say wel: for so am I. 1. Cor. 8. b. 12. a. phil. 2. b.
14 If I then your Lord, and Master, haue wasshed

[c] That is to be continually pourged of his corrupt affections & worldely cares, which remayne dayly in vs.

wasshed your fere, ye also oght to washe
[d] one anothers fete.
15 For I haue geuē you an ensample, that ye shuld do as I haue done to you.
16 Verely verely I say vnto you, *The seruant is not greater then his master, nether the messenger greater then he that sent him.
17 If ye vnderstand these thinges, happy are ye, if ye do them.
18 I speake not of you all: I know whome I haue chosen: but that [g] Scripture might be fulfylled, * He that eateth bread with me, hath [e] lyft "vp euen now his hele against me.
19 Now tel I you before it come, [f] when it is come to passe, ye might beleue that I am [f] he.
20 *Verely verely I say vnto you, He [f] receaueth whom I send, receaueth me. and he that receaueth me, receaueth hym that sent me.
21 When Iesus had thus sayd, He was [g] troubled in the Sprit, & testified, saying, Verely verely I say vnto you, That one of you shal betraye me.
22 *Then the disciples loked one on another, douting of whome he spake.
23 There was one of his disciples, which leaned on Iesus [h] bosome, whom Iesus loued.
24 To him beckened therfore Simon Peter, [f] he should aske who it was of whome he spake
25 He thē as he leaned on Iesus brest sayd vnto him, Lord, who is it?
26 Iesus answered, He it is, to whom I shal

Chap. 15. c. mat. 10. c. luk. 6. f.

Iudas.

C

Psal. 40. c.

"or, from hēi forth.

Mat. 10. d. luk. 10. c.

[f] He dyd opēly affirme.

Mat. 26 b. mar. 14 b. luk 22. c.

d To serue one an other.

e Vnder pretēce of friendship seketh his destruction.

f To wit, the Christe & redemer of the world.

g For very horror & indignation of suche an abominable acte as Iudas shuld commit.

h Their facion was not to sit at table, but hauing their shoes of & cuisshions vnder their elbowes, leaned on their sydes, as it were halfe lying.

geue a ſoppe, when I haue dypt it. and he wet a ſoppe, & gaue it to Iudas Iſcariot, Simons ſonne.

27 And after the ſoppe, Satā entred into him. Then ſayd Ieſus vnto him, That thou doeſt, do quickly.

Satā toke full poſſeſſion of him.

28 That wiſt no mā at the table, for what intent he ſpake vnto hym.

D

29 Some of them thoght becauſe Iudas had the bagge ſy Ieſus had ſayd vnto hym, Bye thoſe thinges that we haue nede of agaynſt the feaſt: or that he ſhould geue ſome thyng to the poore.

30 Aſſone then as he had receaued the ſoppe, he wēt immediately out, and it was nyght.

31 Therfore when he was gone out, Ieſus ſayd, [i] Now is the Sonne of man glorified and God is glorified in him.

i Meaning, that his croſſe ſhal ingender a meruelous glorie, & that in it ſhal ſhyne the infinite bontie of God.

32 And if God be glorified in hī, God ſhal alſo glorifie hym in hym ſelfe, and ſhal ſtrayght way glorifie him.

33 Lytel chyldren, yet a lytel whyle am I with you, ye ſhal ſeke me: and as I ſayd vnto the * Iewes, Whither I go, thyther can ye not come: alſo to you ſay I now,

Chap. 7. c.

34 *[k] A new commandement geue I vnto you, that ye loue together as I haue loued you, that euen ſo ye loue one another.

k Wherof we ought to haue cōtinual remembrance as though it were euē newly geuen.

Chap. 15. b. leuit. 19. d. mat. 22. d. 1. iohn 4. d.

35 By this ſhal al men knowe that ye are my diſciples, if ye haue loue one to another.

36 Simon Peter ſayd vnto him, Lord why ther goeſt thou? Ieſus anſwered him, Why ther I go, thou cāſt not folow me now: but thou [l] ſhalt folowe me afterwardes.

l Whē thou ſhalt more ſtronge.

37 Peter

37 Peter ſayd vnto hym, Lord, why can
Mat.26.d. I not folow thee now? *I wyl ieoparde my
mar.14.c. lyfe for thy ſake.
luk.22.d. 38 Ieſus anſwered hym, Wylt thou ieoparde thy lyfe for my ſake? Verely verely I ſay vnto thee, The cocke ſhal not crowe, tyl thou haue denied me thryſe.

THE XIIII. CHAPTER.

He armeth his diſciples wyth conſolation agaynſt trouble, and promiſeth them the holy Goſt, the Sprite of comforte.

A AND he ſayd vnto his diſciples, Let not your hart be troubled. ye beleue in God: beleue alſo in me.

[f] For in ſo beleuig no troubles ſhal ouer come them.

2 In my Fathers houſe are [a] many dwelling places: if it were not ſo, I would haue tolde you: I go to prepare a place for you.

a So that there is not onely place for him, but for all his.

3 And if I go to prepare a place for you, I wil [e] come again, and receaue you, euen vnto my ſelfe: that where I am, there may ye be alſo.

[e] At the latter day. Act.1.b.

4 And whyther I go ye knowe, and the way ye knowe.

5 Thomas ſayd vnto hym, Lord we [b] know not whither thou goeſt: how then is it poſſible for vs to knowe the way?

b He was not al together ignorant but his knowlage was weake and imperfit.

6 Ieſus ſayd vnto hym, I am the [c] Way, & the Truth, and the Life. No man commeth vnto the Father, but by me.

c Therfore, we muſt begyn in hī, continewe in him & end in him.

7 If ye had knowen me, ye ſholde haue knowen my Father alſo. and euen now ye knowe him, and haue ſene hym.

8 Philip ſayd vnto him, Lord ſhewe vs thy Father, and it ſuffiſeth vs.

9 Ies[9] sayd vnto him, Haue I bene so lõge tyme with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene my Father: how thẽ sayest thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in my Father, and [d] my Father in me? The wordes [t] y I speake vnto you, I speake not of my [u] selfe: but my Father that dwelleth in me, is he that [e] doeth the workes.

[t] In that, that he is man.

11 Beleue me, that I am in my Father: & my Father in me: at the leest beleue me for the very workes sake.

12 Verely verely I say vnto you, he that beleueth on me, the workes that I do, the same shal [f] he do also, and greater workes then these shal he do: for I go vnto my Father.

13 *And what soeuer ye aske in my name, that wil I do: that the Father may be glorified in the Sonne.

Chap. 16. c. mat. 7. b. mar. 11. c. iam. 1. a.

14 If ye shal aske any thyng in my name, I wil do it.

15 If ye loue me, kepe my cõmandemẽtes.

We must aske in the name of Christe.

16 And I wil pray the Father, and he shal geue you another [g] Cõforter, that he may byde with you for euer.

17 Euen the [u] Sprite of truth, whom the worlde can not receaue, because the worlde seeth hym not, nether knoweth him: but ye knowe hym: for he dwelleth with you, and shalbe in you.

[u] So called because he worketh in vs the trueth.

18 I wil not leaue you confortlesse: but wyl [v] come to you.

19 Yet a lytle whyle, and the world seeth me no more, but ye shal se me: for I lyue, and ye shal lyue.

[v] Which thing he doth by the vertue of his Spirit.

20 That

d For the verie fulnes of the diuinitie remayneth in Christe.

e Who declareth his maiestie & vertue by his doctrine and miracles.

f This is referred to the whole body of the Churche in whome this vertue of Christe doth hyne, & remayne for euer.

g I haue confor[illegible]d you whiles I [illegible]as with you, but [illegible]efforth, the holy [illegible]ost shal confort [illegible]ou, and preserue [illegible]ou.

20 That day ſhal ye knowe that I am in my Father, and you in me, and I in you.

Loue & obedience.

21 He that hath my commandementes & kepeth them, the ſame is he that loueth me: and he that loueth me, [h] ſhalbe loued of my Father: and I wil loue him, and wil ſhewe myne owne ſelfe to him manifeſtly.

h He ſhal ſenſibly feele that the grace of God abydeth in him.

C

[g] But the brother of Iames

22 Iudas ſayd vnto him (not [g] Iudas Iſcariot) Lord what is ye cauſe that thou wilt ſhewe thy ſelf vnto vs, and not vnto the world?

Eccle.1.d.

23 Ieſus anſwered, and ſayd vnto him, [*] Yf a man loue me, he wil [i] kepe my ſayinges: and my Father wil loue him, and we wil come vnto hym, and wil dwel with him.

i Wherby he admoniſſeth the not to haue reſpect to the world, leſt they ſholde be drawen backe by euel exaple.

24 He that loueth me not, kepeth not my ſayinges: and the wordes which ye heare, are not myne, but the Fathers which ſent me.

D

25 Theſe haue I ſpoken vnto you, beyng yet preſent with you.

Iohn.15.d. and 16.b. actes 2.a.

26 [*] But that Comforter, which is the holy Goſt, whom my Father wil ſend in my name, he ſhal teache you al thynges, & bring all thinges to your remembrance, what ſo euer I haue tolde you.

Peace.

27 [k] Peace I leue with you, my peace I geue vnto you: not as the world geueth, geue I vnto you: let not your hartes be troubled, nether feare ye.

k All conſolation and proſperitie.

28 Ye haue heard how I ſayd vnto you, I go, and wil come vnto you. If ye loued me, ye wold verely reioyce, becauſe I ſaid, I go vnto my Father: for my Father is [l] greater then I.

l In that, that Chriſte is become man to be mediator betwene God and vs.

29 And now haue I ſhewed you, before it come: that when it is come to paſſe, ye myght beleue.

30 Here after wyl I not talke many wordes vnto you: for the prince of thys world commeth, and hath [m] noght in me.

31 But that the world may knowe that I loue my Father: therfore as the Father gaue me commandement, euen ſo do I. Ryſe, let vs go hence.

[m] Satan ſhal aſſaile me with all his force, but he ſhal not finde that in me which he loketh fore. for I am that innocent lãbe with out ſpot.

'Satan executeth his rage and tyrannie by the permiſſion of God.

THE XV. CHAPTER.

The ſwete exhortation, and mutual loue betwixt Chriſte and his membres. Of their cõmone afflictions and perſecutions. The office of the holy Goſt, and the Apoſtles.

I Am the true vine, and my Father is an houſband man. A

2* Euery branche that beareth not frute in me, he taketh away: and euery branche that beareth frute, he pourgeth, [c] ỹ it may bring forth more frute. *Mat. 15. b.*

3* Now are ye cleane through the wordes which I haue ſpoken vnto you. *Chap. 13. b.*

4 Bide in me, and I in you. as the branche can not beare frute of it ſelfe, except it abyde in the vine: no more can ye, [a] except ye abyde in me.

a We can brinᵉ forthe no fruit xcept we be inraffed in Chriſte.

5 I am the vine, ye are the branches. he that abydeth in me, and I in him, the ſame bringeth forthe muche frute. For without me, can ye do nothing. To abyde in Chriſte.

6 If a* man byde not in me, he is caſt forthe as a brãche, and withereth: and mẽ gather them and caſt them into the fyre, and they burne. *Col. 1. c.*

7 If

B 7 If ye byde in me and my [b] wordes also in you: *aske what ye wyl, and it shalbe done to you.

1. *Iohn.* 3. *d.*

[b] We must be rooted in Iesus Christe by faith.

8 Herein is my Father glorified, that ye beare much frute, and be made my disciples.

9 As my Father hath loued me, euen so haue I loued you: Continue in [a] my loue.

Wher with I loue you.

10 If ye shal kepe my commandementes, ye shal byde in my loue: euē as I haue kept my Fathers commandemētes, and byde in his loue.

11 These thynges haue I spoken vnto you, that my ioye myght remayne in you, and that your ioye myght be [a] ful.

[a] Perfect and entier.

12 *This is my commandement, that ye loue together, as I haue loued you.

Chap. 13. *d.* 1. *thess.* 4. *a.*

13 *Greater loue then this hath no man, when he bestoweth hys life for his friendes.

1. *iohn.* 3. *b.* 4. *c.*

14 Ye are my friendes, yf ye do whatsoeuer I commande you.

1. *Ioh.* 3. *c.* *ephe.* 5. *a.*

C 15 Henceforth, call I you not seruantes, for the seruant knoweth not what his lord doeth: but I haue called you friendes, for [c] all thinges that I haue heard of my Father, I haue opened to you.

[c] So that there is nothing omitted that is necessary for vs and concerning our saluation.

16 Ye haue not chosen me, but I haue chosen you, and ordeyned you, *that ye go & bryng forth frute, and that your frute remayne: that what soeuer ye shal aske of my Father in my name, he may geue it you.

Election. *Mat.* 28. *d.*

17 This commande I you, that ye loue together.

18 If the world hate you, ye know, that it hated me, before it hated you.

Afflictiōs for Christe.

19 If ye were of the world, the world wol de loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therfore hateth you the world.

20 Remember the saying that I sayd vnto you.* The seruant is not greater then [e]y Lord.* If they haue persecuted me, so wil they persecute you: If they haue [d] kept my sayinges, they wil also kepe yours.

21 *But all these thinges wyl they do vnto you for my names sake, because they haue not knowen hym that sent me.

22 If I had not come and spoken vnto thē, they "should not haue had synne: but [c] now haue they nothing to cloke their sinne with all.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among thē which none other man did, they had not had synne: but now haue they both sene, and haue hated both me, and also my Father.

25 Euen that the saying myght be fulfyled, that is written in their lawe: *They hated me without a cause.

26 But when the Comforter shal come,* whome I wil send vnto you from the Father, euen the Sprite of truth, which proceadeth of the Father, he shal testifie of me.

27 And ye shal wytnesse also, because ye haue bene with me from the begynnyng.

Chap.13.b. mat.10.c. Mat.24.a.

Chap.16.a. D

Psal.35.c. and 66.d.

Chap.14.d. luk 24.g.

d The worde also signifieth, to be diligent to espie fautes to trippe one in.

e In that they refused Christ, it taketh from them all excuse where with they wolde haue iustified them selues, as if they had bene very holy and without all synne.

"Or, would.

The

THE XVI. CHAPTER.

He putteth them in remembrance of the crosse, and of their owne infirmitie to come, and therfore doth confort them with the hope of his spedy retourning, of his victorie, of the holy Gost, and of their prayers.

THese thinges haue I sayd vnto you, be cause ye should not be [a] offended.

2 They shal excommunicate you: yea, the time shal come, that whosoeuer kylleth you, wil thinke that he doth God seruice.

3 * And suche thynges wyl they do vnto you, because they haue not knowen the Father, nether yet me.

4 But these thynges haue I tolde you, that when that houre shal come, ye might remembre them, that I tolde you. And these thinges [a] sayd I not vnto you at 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, [a] Whither goest thou?

6 But because I haue said suche thinges vnto you, your hartes are ful of sorowe.

7 But I tel you the truth, It is expedient for you that I go away. for if I go not away, that Comforter wyl not come vnto you: but if I departe, I wil send him vnto you.

8 And when he is come, he wil [a] reproue the world of synne, and of rightuousnes, and of iudgement.

9 Of [b] synne, because they beleue not on me.

A * And so shrinke from me.

Chap. 15. d.

[a] For if you dyd consider ye wolde reioyse.

[a] Or, conince. This is to be vnderstand of the comming of the holy Gost when his vertue and strength shal shyne in the Churche.

[a] He bare with them because they were but weakelings.

[b] His ennemi which contemn him, and put hi to death, shalbe uict by their ow conscience, for they dyd not be ue in him. Act. 2.

10 Of [c] rightuousnes, because I go to my Father, and ye shal se me no more.
11 Of [d] iudgement, because the prince of this world is iudged already.
12 I haue yet [a] many thinges to say vnto you, but ye can not beare them now.
13 How be it, when he is come which is the Sprite of truth, he wil lead you into all truth. For he shall not speake of him selfe, but whatsoeuer he shal heare, that shal he speake: and he wil shewe you such thinges as are [e] to come.
14 He shal glorifie me, for he shal receaue of myne, and shal shewe it vnto you.
15 All thinges that the Father hath, are mine: therfore said I, That he shall take of myne, and shew it vnto you.
16 [f] A litle *whyle*, and ye shal not se me: & agayne a litle *while*, and ye shal se me: for I go to my Father.
17 Thē sayd *some* of his disciples, amōg thē selues, What is this that he sayth vnto vs, A litle *while*, and ye shal not se me, and agayne, A litle *while*, & ye shal se me, and That I go to my Father?
18 They said therefore, What is this that he saith, A litle *while*? we can not tel what he sayeth.
19 Iesus perceaued that they would aske him, and sayd vnto them, Is this it that ye enquire of among your selues, that I sayd A litle *while*, & ye shal not se me: and agayne, A litle *whyle*, and ye shal se me?
20 Verely verely I say vnto you, Ye shal wepe and lament, but the world shal reioyce: and ye shal sorowe, but your sorowe shalbe turned to ioye.

21 A

c Wherforethe wicked must nedes cōfesse that he was iuste, & beloued of his Father, and not condēned by him as a blasphemer or transgressor.

d When they shal knowe that I (whome they called the Carpenters sonne, and willed to come downe frō the crosse) am the very Sonne of God which haue ouercome all the power of hel and raigne ouer all. 2. Co. 10. c Eph. 1. d. Phi. 2. b.

e As touching the spiritual kyngdome of God, for the Apostles knewe not that til afterthe resurrectiō.

f Myne absence shal not be longe, for I wil send you the holy Gost who shal remayne with you for euer.

B

[a] These thinges are contesned inthe doctrine of the Apostles, which onely is sufficient.

[f] From death I passe to glorie, and so wil I indue you with my heauenly vertue.

C

Afflictionsby preachingthe Gospel.

21 A woman when she trauayleth hath sorowe, because her houre is come: but assone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioye that a man is borne into the worlde.

22 And ye now therfore are in sorow: but I wil se you[f] ag ayne, and your hartes shal reioyce, and your ioye shal[g] no man take from you.

23 And in that day shal ye aske me[h] no question. * Verely verely I say vnto you, whatsoeuer ye shal aske my Father in my Name, he wil geue it you.

24 Hitherto haue ye asked nothing in my name: aske, and ye shal receaue, that your ioye may be ful.

D

25 These thinges haue I spoken vnto you in prouerbes: the tyme wil come, when I shal no more speake to you in prouerbes, but I shal shew you plainly of my Father.

26 At that day shal ye aske in my Name: and I say not vnto you, that I[i] wil pray vnto my Father for you:

27 For the Father him self loueth you, because ye haue loued me, * and haue beleued that I came out from God.

28 I went out from my Father, and came into the world: againe I leaue the world, and go to my Father.

29 His disciples sayd vnto him, Lo, now speakest thou plainly, and thou speakest no prouerbe.

30 Now knowe we [ẏ] thou knowest all thīges, and nedest not that any man shuld aske thee any questiō. By this we beleue, that

f By the power and vertue of the holy Goft.

g For it shalbe grownded vpō my resurrection, & the grace of the holy Goft.

h For ye shal haue perfect knollage, and shal no more dout as you were wont.

i Christe denyeth not that he is the mediator, but sheweth that they shal obteine their requestes without difficultie or any payne.

Chap. 14. b. mat. 7. a. and 21. b. mar. 11. c. luk 11. b. iam. 1. a.

Chap. 17. b.

thou cameſt from God.
31 Ieſus anſwered them, Now do you beleue?
32* Beholde the houre draweth nye, and is already come, that ye ſhalbe ſcattered euery man into his owne, and ſhal leaue me alone. but yet am I not [k] alone: for my Father is with me. *Mat.26.c. Mar.14.c.*
33 Theſe wordes haue I ſpoken vnto you, that [l] in me ye myght haue peace. in the world ye ſhal haue tribulation: but be of good cheare, I haue ouercome the world. [l] We haue reſt and confort when we are truely graffed in Chriſte.

k Althogh mē forſake Chriſte, yet is he no whit dimiſhed, for he and his Father are one.

THE XVII CHAPTER.

The prayer of Chriſte vnto hys Father, bothe for him ſelfe and Apoſtles, and alſo for all ſuche as receaue the trueth.

THeſe wordes ſpake Ieſus, and lyft vp his eyes to heauē, and ſayd, Father the houre is come, glorifie thy Sonne, that thy Sonne alſo may glorifie thee. A
2* As thou haſt geuen him [a] power ouer all fleſhe, that he ſhould geue eternal lyfe, to as [l] many, as thou haſt geuen him. *Mat.28.d.* [l] which are the elect.
3 This is lyfe eternal, that they knowe thee *to be* the only very God, and whome thou haſt ſent, Ieſus Chriſte.
4 I haue [l] glorified thee on the earth: I haue finiſhed ỹ worke which thou gaueſt me to do. [l] As wel by doctrine as miracles.
5 And now glorifie me thou Father with thyne owne ſelfe, with the glorie which I had with thee, yer this world was.

a Chriſte hath all rule and dominion ouer men.

The Apostles

6 I haue declared thy Name vnto the mē which thou gaueſt me *choſen* out of the world: [b] thyne they were, and thou gaueſt them me, & they haue kept thy ſayinges.

B 7 Now they know that al thinges whatſoeuer thou haſt geuen me, are of thee.

8 For I haue geuē vnto them the wordes which thou gaueſt me: and they haue receaued them, * and haue knowen ſurely that I came out from thee, and haue beleued that thou dyddeſt ſent me.

Chap. 16. d.

[a] The reprobate.

9 I pray for them, and pray not for the [a] world: but for them which thou haſt geuen me, for they are thyne.

10 And al myne are thyne, and thyne are myne: and I am glorified in them.

11 And now am I no more in the world, but they are in the world, and I come to thee. Holy Father, kepe thē in thy Name, which thou haſt geuen me, that they may be [c] one, as we are.

12 While I was with them in the world, I kept them in thy Name: thoſe that thou gaueſt me, haue I kept, and none of them is loſt, but that [d] chylde of perdition: that the * Scripture myght be fulfylled.

Iudas.

Pſal. 110. a.

13 Now come I to thee, and theſe wordes ſpeake I in the world, that they myght haue my ioye ful in them ſelues.

14 I haue geuen them thy wordes, & the world hath hated them, becauſe they are [a] not of the world, euen as I am not of the world.

C

[a] But are ſeperat by the ſpirite of regeneration. The world hateth thē that are Chriſts.

15 I deſire not that thou ſhouldeſt take them out of the world, but that thou kepe them from euyl.

16 They are not of [e] y world, as I am not of

b Our election ſtandeth in the good pleaſure of God, which is the only fondation & cauſe of our ſaluation, and is declared to vs in Chriſte, through whome we are iuſtified by faith and ſanctified. Rom. 8. f. Eph. 1. a.

c That they may be ioyned in vnitie of faith & ſpirite.

d He was ſo called, not onely for that he periſhed, but becauſe God had appoynted & ordeyned him to this ende. Act. 1. c. 4. f.

the world.

e Renewe them with thy heauenly grace, that they onely may seke thy wil.

17 "e Sanctifie them with thy trueth. thy worde is trueth.

" Or, Consecrat them to thy selfe.

18 As thou diddest sēd me into the world, euen so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, ỹ they also might be "sāctified through the trueth.

'Christs holynes is ours.

20 I pray not for them alone, but for thē also which shal beleue on me, through their preachyng. D

21 That they all may be one, as thou Father art in me, and I in thee, and that they may be also one in vs: that the f world may beleue that thou hast sent me.

f That the infideles may by experience be conuicted to cōfesse my glorie.

22 And the glorie that thou gaueſt me, " I haue geuen them: that they may be one, as we are one.

'I haue shewed them the example & patrō of perfect felicitie.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may knowe, that thou hast sent me, and hast loued them, as thou hast loued me.

24* Father, I wil that they which thou hast geuē me, beg with me where I am: that they may se my glorie, which thou hast geuen me, for thou louedst me before the fō dation of the world was layed. *Chap.* 12. *d.*

g For without him we can not cōprehende the loue wherwith God loueth vs.

25 O ryghteous Father, the world also hath not knowen thee, but I haue knowen thee, & 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.

The

THE XVIII. CHAPTER.

Christe is betrayed. The wordes of his mouth smite the officers to the grounde. Peter smiteth of Malchus eare. Iesus is brought before Annas, & Caiaphas, where Peter denieth him and a seruant smiteth him. He telleth Pilate what his kyngdome is, who cleareth him, & notwithstanding he was lesse estemed then a murtherer.

A WHen Iesus had spoken these wordes, he went forth with his disciples ouer
Mat.26.d. *mar.14.d.* *luke,22.d.* the [a] broke *Cedron, where was a garden, into the which he entred, and his disciples.
1.King.15.c 2 Iudas also which betrayed him, knewe the place, for Iesus oft tymes resorted thither with his disciples.
3 Iudas then after he had receaued a [b] bãde of mẽ and ministers of the hie Priestes and Pharisei, came thither with lãternes and fyrebrandes, and wepons.
Mat.26.e. *mar.14.e.* *luke,22.e.* 4 *Then Iesus, knowing all thinges that should come on him, went forth and said vnto them, Whome seke ye?
5 They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Iudas also which betrayed him, stode with them.
6 And assone as he had said vnto them, I am he: they went backwardes, and fel to the grounde.
B 7 And he asked them agayne, Whome seke ye? And they sayd, Iesus of Nazaret.
8 Iesus answered, I said vnto you, I am he. therfore if ye seke me, let these go their way.

a Which was a deepe valley through the which a streame ranne after a great rayne.

b The which he had obteyned of the Gouuernor.

9 That the saying myght be fulfylled & he spake, *c Of the which thou gaueſt me, haue I not loſt one. *Chap.17.b.*

c He both spareth their bodies & also saueth ther soules.

10 Then Simon Peter hauing a sword, drewe it, and smote the hye Prieſtes seruant, and cut of hys ryght eare. The seruantes name was Malchus.

11 Then sayd Ieſus vnto Peter, Put vp thy sworde into the sheath, shal I not drincke of the cup which my Father hath geuen me?

12 Then the bande and the Captayne, & the officers of the Iewes toke Ieſus, and bounde him:

13 And led hym away to *Annas fyrſt (for he was Father in lawe vnto Caiáphas, & was the hie Prieſt d that same yere.)

C *Luke 3.a.* who sent Christe vnto Caiaphas the hie Prieſt bounde.

d Although this office was for terme of life by Gods ordinance: yet the ambition, and diſsention of the Iewes cauſed the Romains from tyme to tyme to change it either for brybery or fauour.

14 And Caiáphas was he, that gaue counſel to the Iewes, that it was expediēt that one man ſhould dye for the people.

15 * And Simon Peter folowed Ieſus, and another diſciple: that diſciple was knowē of the hie Prieſt, & went in with Ieſus into the hall of the hie Prieſt. *Mat.26.f. mar.14.f. luk.22.f.*

16 But Peter ſtode at the dore without. Then went out that other diſciple which was knowen vnto the hie Prieſt, and ſpake to the mayd that kept the dore, and broght in Peter.

17 Then ſayd the mayde that kept the dore vnto Peter, Art not thou alſo one of this mans diſciples? He ſayd, I am not.

Peter denieth D

18 And the ſeruantes and officers ſtode there, which had made a fyre of coles, for it was colde, and they warmed thē ſelues. And Peter alſo ſtode among them & warmed *hym ſelfe.*

19 The

19 The hye Prieſt then aſked Ieſus of his diſciples, and of his doctrine.

"Frankely, & playnly.

20 Ieſus anſwered him. I ſpake " openly to the world, I euer taught in the Synagoge and in the temple, whyther all the Iewes reſorte, and in ſecret haue I ſayd nothyng.

21 Why aſkeſt thou me? aſke them which heard me what I ſayd vnto them: beholde, they can tel what I ſayd.

22 When he had thus ſpoken, one of the officiers which ſtode by, ſmote Ieſus with his rod, ſaying, Anſwereſt thou the hye Prieſte ſo?

Chriſtsanſwer to him that ſmiteth him.

23 Ieſus anſwered him, If I haue euyl ſpoken, beare witnes of the euyl: but if I haue wel ſpoken, why ſmyteſt thou me?

24 (Now Annas had ſent him boũde vnto Caiáphas the hie Prieſte)

E

25 *And Simon Peter ſtode and warmed him ſelfe. and they ſayd vnto him, Art not thou alſo one of his diſciples? He denied it, and ſayd, I am not.

Mat.26.f.
mar.14.f.
luk.22.f.

26 One of the ſeruantes of the hye Prieſte, his coſyn whoſe eare Peter ſmote of, ſayd vnto him, Did not I ſe thee in the garden with him?

27 Peter then denied agayne, and immediately the cocke crewe.

Mat.27.a.
mar.15.a.
luk.22.a.
Act.10.d.
& 11.a.

28* Thẽ led they Ieſus from Caiáphas into the hall of Iudgemẽt. It was in ỹ morning, and they them ſelues went not into ỹ Iudgement hall, leſt they ſhould be* defiled, but that they myght eat the Paſchal *lãbe.*

29 Pilate then went out vnto them, and ſayd, What accuſation bring ye againſt this man?

30 They *answered* and sayd vnto him, If he were not an euyl doer, we would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take [e] ye him, & iudge hym after your owne lawe. then ye Iewes sayd vnto him, It is not [f] lawful for vs to put any man to death. F

32 That the wordes of Iesus might be fulfilled which he spake, signifiing what death he should dye.

33 Then Pilate entred into the Iudgemēt hall againe, and called Iesus, & sayd vnto hym, Art thou the Kyng of the Iewes?

34 Iesus answered, Sayst thou that of thy selfe, or dyd other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thyne owne nation, and the hye Priestes haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this [g] world: if my kyngdome were of this worlde, then would my seruants suerly fyght, that I shulde not be deliuered to the Iewes: but now is my kyngdome not from hence.

37 Pilate then sayd vnto hym, Art thou a Kyng then? Iesus answered, Thou sayest that I am a kyng: for this cause am I borne, & for this cause came I into ye world, that I should beare wytnes vnto the trueth: euery one that is of the trueth, heareth my voyce. G

38 Pilate sayd vnto hym, [h] What is trueth? And when he had sayd that, he went out agayne vnto the Iewes, and sayd vnto them, I fynde in him no cause at all.

39 *Ye haue a [h] custome, that I shulde deliuer

e He spake this disdaynfully, because they were so bēt against all right & quitie.

f As if they shulde say, Thou wilt not suffre vs to do it.

g It standeth not strength of men or in worldely defence.

This was one their blynde ases: for the Lawe God gaue no liberie to quite a ked trespaser.

h A mocking and disdeinful question. *Mat.27.b. mar.15 a. luk23.c.*

uer you one looſe at Eaſter, wyl ye then that I looſe vnto you the Kyng of the Iewes?

Act.3.c. 40 *Then cried they all agayne, ſaying, Not hym, but Barabbas: & that Barabbas was a murtherer.

THE XIX. CHAPTER.

VVhen Pilate colde not aſwage the rage of the Iewes againſt Chriſte, he deliuereth him vp with his ſuperſcription to be hanged betwixt two theeues. They caſt lottes for his garmēts. He commendeth his mother vnto Iohn. Calleth for drincke, dyeth, his ſyde is perced, and taken downe from the croſſe, is buryed.

THen Pilate toke Ieſus and [a] ſcourged him.

Mat.27.e. mar.16.d. Chriſte is whipped, and crouned with thornes.

2 And the ſouldiers wound a croune of thornes and put it on his head, and they dyd on hym a purple garment.

3 And ſayd, Hayl Kyng of the Iewes. And they ſmote him with their ſtaues.

4 Then Pilate went forth agayne, and ſayd vnto thē, Behold, I bring him forth to you, that ye may knowe, that I fynde no faute in him.

5 Then came Ieſus forth wearing a croune of thorne, and a robe of purple. And *Pilate* ſayd vnto them, [b] Behold the man.

6 When the hye Prieſtes and officiers ſaw hym, they cryed, ſaying, Crucifie, crucifie *him*. Pilate ſayd vnto them, Take ye him and crucifie *him*: for I fynde no faute in him.

7 The Iewes anſwered him, We haue a lawe, and by our lawe he ought to dye, be-

a He thoght to haue pacified the furie of the Iewes by ſome indifferēt correction.

b He ſpake in mockery, becauſe Chriſte called hī ſelfe kynge.

cause he made him selfe ỹ [c] Sõne of God.
8 When Pilate heard that saying, He was B
the more afrayde.
9 And went agayne into the Iudgement
hall, and sayd vnto Iesus, Whẽce art thou?
but Iesus gaue him none answer.
10 Then sayd Pilate vnto him, Speakest
thou not vnto me? Knowest thou not that
I haue power to crucifie thee, & haue pow-
er to loose thee?
11 Iesus answered, Thou couldest haue
no [d] power at all agaynst me, except it we-
re geuen thee from aboue: therfore he that
deliuered me vnto thee, is the more in
synne.
12 And from thence forth, sought Pilate
means to loose hym: but the Iewes cryed,
saying, Yf thou let hym go, thou art not
Cæsars friẽde: for whosoeuer maketh hym
selfe a Kyng, is against Cæsar.
13 When Pilate heard ỹ [e] saying, he broght C
Iesus forthe, and sate downe to geue sen-
tence, in a place called the [f] Pauement, and
in Hebrue, Gabbatha.
14 And it was the Preparing day of the
Easter, and about ỹ [e] [g] syxt houre: & he sayd
vnto the Iewes, Beholde your Kyng.
15 But they cried, Away [e] with him, away with
him, crucifie him. Pilate sayd vnto them,
Shal I crucifie your King? The hie Priests
answered, We haue no Kyng but Cæsar.
16 Then deliuered he hym vnto them, to D
be crucified. * And they toke Iesus, & led
hym away.
17 And he bare his crosse, and came into
a place called *the place of dead mẽs* Sculles,
in Hebrue, [f] Golgotha.
18 Wher

c Christe was in dede the Sonne of God, and therfore might iustly call him selfe so with out breache of the Lawe: wherfore their coulored accusation was falsely applyed.

d Herby he sheweth him, that he ought not to abuse his office and autoritie.

[f] A place some what hye, and raysed vp.

[g] Which was midday.

Mat. 27. d. mar. 15 b. luk. 23, e.

[f] Which was the place of execution.

18 Wher they crucified him,& two other with him, on ether syde one, and Iesus in the middes.

19 And Pilate wrote also a title & put it on ỹ crosse. The writing was, IESVS OF NAZARET KYNG OF THE IEWES.

20 Thys tytle then read many of the Iewes: for the place where Iesus was crucified: was nye to the citie. and it was written in [d] Hebrue, Greke, and Latin.

[d] Because all nations might vnderstand it.

21 Then sayd the hye Priestes of the Iewes to Pilate, Wryte not, Kyng of the Iewes: but ỹ he sayd, I am Kyng of ỹ Iewes.

22 Pilate answered, What I haue wrytte, that haue I wrytten.

E 23 Then the souldiers, when they had crucified Iesus, toke his garmentes and made foure partes, to euery souldier a parte, & also his cote: the cote was wythout seme, wroght vpon through out.

24 Therfore they sayd one to another, Let vs not deuide it, but cast lottes for it, who shal haue it. That the [e] Scripture myght be fulfilled, which sayth, *They departed my rayment among them: and on my cote dyd cast lottes. And the souldiers did such thinges in dede.

Psal. 22. c.

[e] That which was prefigured in Dauid was accomplished in Iesus Christe.

25 Then stode by the crosse of Iesus, his mother, and his mothers syster Marie *the wyfe of* Cleopas, and Marie Magdalene.

26 When Iesus sawe his mother, and the disciple standyng whome he loued, he sayd vnto his mother, Woman, beholde thy sonne.

F 27 Thē sayd he to the disciple, Behold thy mother. and from that houre, the disciple toke her home vnto hym.

28 After, when Iesus knewe ỹ all thinges were perfourmed, ỹ the *Scripture might be fulfilled, he sayd, I thirst. *Psal.68 b. mat.27.f. mar.15.d.

29 And there was set a vessel ful of vineger. and they filled a sponge with vineger, & "wound it about fan hyssope *stalke*, and put it to his mouth.

"or, fastened it vpō an hyssope stalke.

30 Assone as Iesus had receaued of the vineger, he sayd, g It is finished: and bowed his head, and gaue vp the gost.

f It may appeare that the crosse was not hie, seing a mā might reache Christs mouthe with an hyssope stalke, which as appeareth. 1. Sa. 4. d. was the lowest amōgst herbes, as the Cedre was hiest amonge trees.

g Mans saluation is perfected by the only sacrifice of Christ: & all the ceremonies of the Lawe are ended.

31 The Iewes then (becaus it was the day of the Preparation, that the bodies should not remayne vpon the crosse on the Sabbath day, for that Sabbath was an "hye day) besoght Pilate ỹ their legges might be broken, and that they might be taken downe.

'Becaus the day of the Passeouer fel on the Sabbath day.

32 Then came the souldiers & brake the legges of the fyrst *thefe*, and of the other which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legges.

34 But one of the soudiers with a speare, perced him into the syde, and forthwith came therout bloude and water.

35 And he that sawe it, bare recorde, & his record is true: he knoweth ỹ he sayth true, that ye might beleue also. G

36 For these thynges were done, that the *Scripture should be fulfylled. Not one of his bones shal be broken. Exod.12.g. num.9.b.

37 And agayne another Scripture sayth, *They shal see hym whō they haue thrust through. Zach.12 c. Mat.27.g.

h That is to say before Christs deth, but now he declareth him selfe manifestly.

38 *After that, Ioseph of Arimathæa (who was a disciple of Iesus, but h secretely for feare mar.15.d. luk.23 g.

feare of the Iewes) beſoght Pilate that he might take downe the body of Ieſus: and Pilate gaue him licence. he came then and toke Ieſus body.

39 And there came alſo Nicodemus (ꝯ at the begynnyng came to Ieſus by night) and broght of myrrhe and aloes mingled together about an hundreth pound weyght.

40 [i] Then toke they the body of Ieſus, and wound it in lynnē clothes ẅ the odoures, as the maner of the Iewes is to bury.

41 And in that place where Ieſus was crucified, was a garden, and in the garden a newe ſepulchre, wherin was neuer man layd.

42 There then layd they Ieſus, becauſe of the Iewes Preparation day: & becauſe the ſepulchre was nie at hand.

i This honorable burial was as a preparation & entrie vnto the reſurrection.

THE XX. CHAPTER.

The reſurrection of Chriſt. Which appeareth to Marie Magdalene and to all his diſciples, to their great conforte. The incredulitie and confeſſion of Thomas. The effect of the Goſpel.

A Nd the [n] firſt day after the Sabbath, came Marie Magdalene, early when it was yet [a] darke, vnto the ſepulchre, and ſaw the ſtone takē away from the tombe.

2 Then ſhe ranne, and came to Simon Peter, and to the other diſciple whom Ieſus loued, and ſayd vnto them, They haue taken away the Lord out of the tombe, and we can not tel where they haue layd him.

3 Peter therfore went forth, and ỹ other diſciple, and came vnto the ſepulchre.

n Which was the firſt day of the week. *Mat.28.a. luk.24.a. mar.16 a.*

a She departed from home before day, and came thither about the ſurne ryſing. Mar.16. a.

4 And they rãne bothe together, but that other disciple did out runne Peter, and came fyrst to the sepulchre.
5 And he stouped doune, & sawe the lynnen clothes lying: yet went he not in.
6 Then came Simon Peter folowing him, and went into the sepulchre, and sawe the lynnen clothes lye,
7 And the "napkin that was about his head, not lying with the lynnen clothes, but wrapped together in a place by it selfe. B
8 Then went in also that other disciple which came fyrst to the sepulchre, and he saw and [b] beleued.
9 For as yet they knew not ỹ [e] *Scripture, That he should ryse agayne from death. *Psal.16.b. act.2.d.
10 And the disciples went away agayne vnto their "owne home. 4.e.17.f.
11 *And Marie stode without at the sepulchre weping, and as she wept, she bowed her selfe into the sepulchre, *Mat.28.a. mar.16.b.
12 And sawe two Angels in whyte, sitting, the one at the head, & the other at the fete, where the body of Iesus had layne. C
13 And they sayd vnto her, Woman, why wepest thou? She sayd vnto them, They haue takẽ away my Lord, and I wot not where they haue layd him.
14 When she had thus sayd, she turned her selfe backe and sawe Iesus standing, and knewe not that it was Iesus.
15 Iesus sayeth vnto her, Woman why wepest thou? Whom sekest thou? She supposing that he had bene ỹ [e] gardener, sayd vnto him, Syr, if thou hast borne him hẽce, tel me wher thou hast layd hym, and I wyl fet him. D

"or, couerchef.

[b] He beleued that Christs body was takẽ away, according as Marie reported.

"or, to their compagnie.

16 Iesus

16 Iesus sayeth vnto her, Marie. She turned her selfe, and sayd vnto him, Rabboni, which is to say, master.

17 Iesus sayeth vnto her, Touche me not: for I am not yet [c] ascended to my Father: but go to my [a] brethren and say vnto them, I ascend vnto my Father and 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 suche things vnto her.

19 * The same day then at night, which was the first day of the weeke, and when the [d] dores were shut where the disciples were assembled together for feare of the Iewes, came Iesus & stode in the middes, and sayd to them, [b] Peace be vnto you.

20 And when he had so sayd, he shewed vnto them his handes, and his syde. Then were the disciples glad when they sawe [e] y Lord.

21 Then sayd Iesus to them agayne, Peace be vnto you. * As my Father sent me, *euen so* send I you.

22 And when he had sayd that, he [e] brethed on them, and sayd vnto them, Receaue the holy Goste.

23 Whosoeuers synnes ye remit, they are remitted vnto them. and whosoeuers synnes ye retayne, they are retayned.

24 But Thomas one of the twelue called Didymus, was not with them when Iesus came.

25 The other disciples therfore sayd vnto him, We haue sene the Lord: but he sayd vnto them, Except I se in his handes

[a] That is, the disciples for he was the fyrst borne amōgs many brethern. Rom. 8. f. colloss. 1. c. psal. 22 c. *Mat.* 16. c. *luk.* 24. e. 1. *cor.* 15. a.

[b] For all prosperitie, which maner of greting the Iewes vsed.

Mat. 28. d.

[c] Because she was so muche addicted to the corporal presence, Christe teacheth her to lift vp her mynde by faith into heauen where onely after his ascension here maineth, & where we sit with *him*, at the right hand of the Father.

[d] So that no mā oppened him the dores but by his diuine power *he* caused them to oppen of their owne accorde, as of Peter is red. Act. 12. b, & 5. d.

[e] To gyue them greater power and vertue to execute that waightie charge that he wolde commit vnto thē.

the print of the nailes, and put my fynger into the "print of the nailes, & put my hād into his syde, I wil not beleue.

"or, place.

26 And after eight dayes, agayne his disciples were with in, and Thomas with them. Then came Iesus, when the dores were shut, and stode in ỹ myddes, and sayd, Peace be vnto you. G

27 After that sayd he to Thomas, Put thy finger here and se my handes, and thrust forth thy hande, and put it into my syde, and be not faythlesse, but faithful.

Thomas is reproued.

28 Thomas answered, and sayd vnto hym, *Thou art* my Lord, and my God.

29 Iesus sayd vnto hym, Thomas, because thou hast sene me, thou beleuest: blessed are they that haue [f] not sene, and yet haue beleued.

f Which depend vpon the simplicitie of Gods worde and grounde not them selues vpon mans sense and reason.

30 * And many other signes also did Iesus in the presence of his disciples, which are not wirtten in this boke. these are wryten that ye might beleue, that Iesus is Christe the Sonne of God, and that in beleuyng ye myght haue life through his Name.

Chap. 21. d.

Theffect of the whole Scripture.

THE XXI. CHAPTER.

He appeareth to his disciples agayne. Commandeth Peter earnestly to fede his shepe. He forwarneth him of his death. And of Christs manifolde miracles.

AFter ỹ, Iesus shewed hym self agayne, at the "sea of Tiberias: and on this wyse shewed he hym selfe.

A

"or, lake of Gēnesareth.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Nathanael

thanael of Cana in Galile, & the ſonnes of Zebede, and two other of his diſciples.

B 3 Simon Peter ſayd vnto them, I go a fyſſhyng. They ſayd vnto him, We alſo wyl go with thee. They went their way and entred into a ſhyp ſtraightway, & that night caught they nothing.

4 But when the morning was now come, Ieſus ſtode on the ſhore: neuertheleſſe the diſciples knewe not that it was Ieſus.

5 Ieſus then ſayd vnto them, Sirs haue ye any meat? They anſwered hym, No.

6 And he ſayd vnto them, Caſt out the net on the right ſyde of the ſhyp, and ye ſhal fynde. then they [a] caſt out, and anone they were not hable to drawe it, for [e] y̆ multitude of fyſſhes.

C 7 Then ſayd the diſciple whō Ieſus *loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he gyrde his [b] coate to him, for he was naked, and ſprang into the ſea.

Chap. 13. c, & 19. c.

8 The other diſciples came by ſhyppe (for they were not farre from lande, but as it were two hundred cubites) & they drewe the net with fyſſhes.

9 Aſſone then as they were come to lāde, they ſawe hotte coles, and fyſſhe layd theron, and bread.

10 Ieſus ſayd vnto them, Bryng of the fyſſhes, which ye haue now caught.

11 Simon Peter ſtepped forth and drewe the net to land, ful of great fyſſhes, an hūdred, fifty, and three: & for all ther were ſo many, yet was not the net broken.

D 12 Ieſus ſayd vnto them, Come and dyne. And none of the diſciples durſt aſke

a Albeit they knewe him not, yet they followed his cōſel, becauſe they had all night taken paynes in vayne.

b It was ſome lynnen garmēt which fiſhers vſed to weare, which being truſſed vnto him couered his neither parts, and alſo letted not his ſwymming.

hym, Who art thou? for they knew that it was the Lord.

13 Iesus then came and toke bread, and gaue them, and fyshe lykewyse.

14 This is now ỹ thyrd tyme that Iesus appeared to his disciples, after that he was ryssen agayne from death.

15 So when they had dyned, Iesus sayd to Simon Peter, Simon *sonne of* Iona, [c] loueſt thou me more then theſe? He ſayd vnto him, Yea Lord, thou knoweſt that I loue thee. He ſayd vnto hym, Fede my lambes.

16 He ſayd to hym agayne the ſecond tyme, Simō *the ſonne of* Iona, loueſt thou me? He ſayd vnto him, Yea Lord, thou knoweſt that I loue thee. He ſayd vnto him, Fede my ſhepe.

17 He ſayd vnto him the [d] third tyme, Simon *the ſonne of* Iona, loueſt thou me? Peter ſorowed becauſe he ſayd to him the thyrd tyme, Loueſt thou me? and ſayd vnto him, Lord thou knoweſt all thinges, thou knoweſt that I loue thee. Ieſus ſayd vnto him, Fede my ſhepe.

18 *Verely verely I ſay vnto thee, When thou waſt yonge, thou gyrdedſt thy ſelfe, and walkedſt whither thou woldeſt: but when thou ſhalt be olde, thou ſhalt ſtretche forth thy handes, & another ſhal [e] gyrde thee, & lead thee whyther thou wouldeſt not. *2. Pet. 1. c.

19 That ſpake he, ſignifiyng by what death he ſhould glorifie God.

20 And when he had ſayd thus, he ſayd to him, Folow me. Peter turned about, and ſawe that diſciple whom IESVS loued folowyng: which had alſo *leaned on his *Chap. 13. c.

c The miniſter cā not wel teache his Congregation, except he loue Chriſt effectually: which loue is not in them that feed not the flocke.

d Becauſe Peter ſholde be eſtabliſhed in his office of an Apoſtle, Chriſt cauſeth hī by theſe three tymes cōfeſſing, to wipe away the ſhame of his three tymes denyeng.

e In ſted of a gyrdle, thou ſhalt be tied with bādes & cordes, & where as now thou goeſt at libertie, then thou ſhalt be drawē to poniſhemēt, whē thy fleſhe ſhal after a ſort reſiſt.

his breſt at ſupper, and had ſayd, Lord which is he that betrayeth thee?

21 Whē Peter therfore ſawe hym, he ſayd to Ieſus, Lord what ſhal he here do?

G 22 Ieſus ſayd vnto him, If I wolde haue him to tary tyl I come, what is that to thee? folow thou me.

23 Then went this ſaying abrode among the brethrē, that that ſame diſciple ſhould not dye, Yet Ieſ⁹ ſayd not to him, He ſhol de not dye: but if I wolde that he tary tyl I come, what is that to thee?

24 The ſame diſciple is he, which teſtifi-eth of theſe thynges, & wrote theſe thin-ges. and we knowe that his teſtimonie is true.

Chap.20.g. 25 * There are alſo many other thinges which Ieſus dyd, the which yf they ſhould be written euery one, f I ſuppoſe the worl-de could not containe the bookes that ſhould be wrytten. Amen.

f But God wolde not charge vs with ſo great an heape. ſeing therfore that we haue ſo muche as is neceſſarie, we ogh̄t to contēt our ſelues & praiſe his mercie.

THE ARGVMENT OF THE Actes of the Apoſtles.

CHriſte, after his aſcenſion, perfor-med his promes to his Apoſtles, and ſent them the holy Goſt: de-claring therby, that he was not only myndful of his Churche: but wolde be the head & maintener therof for euer. VVherin alſo his mighty power appeareth, who not withſtāding that Satan and the worlde reſ-ſted neuer ſo muche againſt this noble worke: yet by a fewe ſimple men of no reputation, reple-niſhed all the worlde with the ſounde of his

Gospel And here, in the beginnyng of the Churche, and in the increase therof, we may playnely perceaue the practise and malice which Satan continualy vseth to suppresse & ouerthrowe the Gospel: he raiseth conspiracies, tumultes, cõmotions, persecutions, slanders & all kynde of cruelte. Agayne we shal here beholde the prouidẽce of God, who ouerthroweth his ennemies entreprises, deliuereth his Churche from the rage of tyrants, strẽgtheneth and incourageth his most valiantly and constantly to folowe their Capitain Christe: leauing as it were by this historie a perpetual memorie to the Churche, that the Crosse is so ioyned with the Gospel, that they are fellowes inseparable: and that thende of one affliction, is but the beginning of an other. Yet neuertheless God tourneth the troubles, persecutions, imprisonings, & tẽtations of his, to a good issue: geuing them as it were, in sorrowe, ioye: in bãdes, fredom: in prison, deliuerãce: in trouble, quietnes: in death, life. Fynaly, this booke cõteineth many excellent sermons of the Apostles and disciples, as touching the death, resurrectiõ, and ascension of Christe. The mercie of God. Of the grace and remission of synne through Iesus Christe. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance, and feare of God, with other principal pointes of our faith: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

THE

THE ACTES OF THE HOLY APOSTLES (CALLED THE secõde booke of S. Luke the Euangeliſte.)

* * *

THE FYRST CHAPTER.

The wordes of Chriſte and his Angels to the Apoſtles. His aſcenſion. VVherin the Apoſtles are occupied til the holy Goſt be ſent. And of the election of Matthias.

IN THE FORmer treatyſe *deare fried* Theophilus, I haue written of all that IESVS began to [a] do, and teach,

2 Vntil the day in which he was taken vp, after that he through the holy Goſt, had geuen [a] commandementes vnto the [b] Apoſtles, whome he had choſen.

[a] To preache the Goſpel.

[a] Wherby is mẽt Chriſts doctrine, & his miracles declared for the cõfirmatiõ of the ſame.

[b] Who as they were called by God, ſo had they their conſciences aſſured by his holy Spirit.

3 To whom also he shewed him self alyue after his passion, by many infallible tokens, appearing vnto them by the space of fourty dayes, & speakyng of those things which *apperteine* to the 'kyngdom of God.

'Wherby God raigneth in vs.

c Because they shuld be all witnesses of his Ascēsiō.

4 And [c] gathering *them* together, he commāded them, that they shulde not depart from Ieruſalem: but to wayt for the promes of the Father,* which *sayd he*, ye haue heard of me.

Luk.24.g. iohn 14.d.

d That is, with those spiritual graces which Iesus only geueth by his Spirit.

5 *For Iohn truly baptized with water, but ye shalbe baptized with the [d] holy Goſt, with in these fewe dayes.

15 *d.&* 16. *Mat.3.b. mar 1.c. luk.3.c. iohn.1.d.*

6 When they therfore were come together, they asked of hym, saying, Lord wilt thou at this tyme, restore the kyngdome to Israel?

chap.2.a. 11.b.19.a.

7 And he sayd vnto thē, It is not for you to knowe the 'tymes, or the seasons, which the Father hath put in his owne power.

' For this passeth our capacitie, & God reserueth it to him selfe.

8 But ye shal receaue power of the holy Goſt, when he shal come on you: & ye shal be [e] wytnesses vnto me both in Ieruſalem, and in all Iewrie, and in Samaria, and euē vnto the [f] vttermoſt partes of the earth.

e They must entre into heauen by afflictions & therfore must fight before they get the victorie.

f Hereby they might learne that the Messias was not only for the Iewes, but also for the Gentils.

9 *And when he had spokē these thinges whyle they behelde, he was 'taken vp, & a cloude receaued him vp out of their sight.

B *Luk.24.f.* 'wherby they knewe certeinly whether he went.

10 And whyle they looked stedfastly vp to heauen, as he went, beholde" two men stode by them in whyte apparel,

" Which were Angels in mens forme.

11 Which also sayd, Ye mē of Galile, why stand ye [g] gasing into heauen. This same Iesus which is taken vp from you into heauen, shal so "come, euen as ye haue sene him go into heauen.

g And sekinghim with carnal eies.

" The redemer to gather vs vnto him.

12 Then returned they vnto Ieruſalem

from

from the mount that is called the Oliue hil, which is nye to Ieruſalem, conteyning a [h] Sabbath dayes iorney.

h Which was two mile, according to the Iewes traditiō.

13 And whē they were come in, they went vp into an vpper chamber, where a bode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartelmew, & Matthew, Iames *the ſonne* of Alpheus, and Simon zelotes, and Iudas Iames *brother*.

C 14 Theſe all continued wyth one [i] accorde in "prayer and ſupplication wyth the "women and Marie mother of Ieſus, and with his brethren.

i A lyuely patrō to learne how to diſpoſe our ſelues to receaue the gifte of the holy Goſt.

*Partely to obteyne the holy Goſt, & partly to be deliuered frō the preſent dangers.
"or, wyues.
"or, men.

15 And in thoſe dayes, Peter ſtode vp in the middes of the diſciples and ſayd (the nombre of "names that were together, were about an hundred and twenty)

16 Ye men and brethren, this [k] Scripture muſt nedes haue ben fulfilled, which the *holy Goſt by the mouth of Dauid ſpake before of Iudas, which was *gyde to them that toke Ieſus.

k The offence which might haue come by Iudas fall is hereby taken away, becauſe the Scripture had ſo forewarned.

Pſal. 49.b.

Iohn 18.a.

17 For he was numbred with vs, and had obtained "felowſhip in this miniſtration.

"or, a portiō.

18 And he therfore hath now" gotton a plat of ground with the [l] rewarde of iniquite, and when he "*had killed him ſelfe, he braſt a ſondre in the myddes, & all hys bowels guſhed out.

"or, purchaſed a fielde.

"or, throwen him ſelfe downe headlong.

l Perpetual infamie is the rewarde of all ſuche as by vnlawfully gottō goods bye any thing.

19 And it is knowen vnto all the inhabiters of Ieruſalem: inſomuche, ſy that fielde is called in their mother tonge, Acelda-ma, that is to ſay, the fielde of bloud.

Mat. 27.a.

20 For it is written in the boke of Pſalmes, *Let his habitation be voyde, and no man dwel therin; * And let another take his charge.

Pſal. 68.c.

Pſa. 108.b.

21 Wherfore, of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,
22 Begynnyng at the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordeyned to be a witnes with vs of his [m] resurrection.
23 And they appointed two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.
24 And they prayed, saying, Thou Lord, which knowest the hartes of all men, shewe whether of these two [n] thou hast chose.
25 That the one may take the roume of this ministration & Apostleship, from which Iudas hath gone astray, that he myght go to his owne place.
26 Then they gaue forth their lottes, and the lot fel on Matthias, and he was by a common consent counted with the eleuen Apostles.

m In that he mencioneth the principal article of our faith, he comprehendeth also the rest.

n To the intent that he that shulde take in hand that excellent office of an Apostle, might be chosen by the autoritie of God.

THE II. CHAPTER.

The Apostles hauing receaued the holy Gost make their hearers astonished. When Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Sprit that Christ is come. He baptizeth a great nomber that were conuerted. The godly exercise, charitie and diuers vertues of the faithful.

WHen the [a] *feast of* Pentecoste was come, they were [c] all with one accorde together in one place.
2 And sodenly there came [d] a sounde from heauen, as it had bene of a russhing and mighty [b] wynde, and it filled all the house where they sate.
3 And

a The holy Gost was sent when muche people was assembled in Ierusalem at the feast. Exo. 23. c. Leui. 23. c. Deu. 16 d. because the thing might not onely be knowen there, but also through the world.

b Wherby is signified the holy Gost.

A

c The Apostles. *Chap. 1. a. 11. b. 19 a.*

d *matth. 3. c. mar. 1. a. luk. 3. c.*

3 And there appeared vnto them clouen
[c] tonges, lyke as they had bene fier, and it
sate vpon eche of them.
4 And they were all fylled with the ho-
ly Goſt, and began to ſpeake with other
tonges, euen as the ſame Sprite gaue them
vtterance.
5 And there were dwellyng at Ieruſalē,
Iewes who feared God, of all nations vn-
der heauen.
6 When this was noyſed about, the mul
titude came together and were aſtonied,
becauſe that euery man heard them ſpea-
ke his owne tonge.
B 7 They wondred all, and maruayled, ſay-
ing among them ſelues, Beholde, are not
all theſe which ſpeake, of Galile?
8 How thē heare we euery man our owne
tonge, wherin we were borne?
9 Parthians, and Medes, and Elamites,
and the inhabiters of Meſopotamia, and
of Iurie, and of Capadocia, of Pontus, and
Aſia,
10 Of Phrygia, & Pamphylia, of Egypt,
and of the parties of that Libya, which is
beſyde Cyrene, and ſtrangers of Rome,
and [d] Iewes, and thoſe that were conuer-
ted to the Ieweſh religion.
11 Cretes, and Arabians: we heard them
ſpeake in our owne tonges the wonderful
workes of God.
12 They were all thē amaſed, and douted,
ſaying one to another, What may this be?
13 Other [e] mocked, *ſaying*, They are ful
of newe wyne.
C 14 But Peter ſtepped forth with the Ele-
uen, and lyft vp his voyce, and ſayd vnto

[c] To declare the vertue & force that ſhulde be in them.

[e] This ſigne agreeth with the thing which is ſignified therby.

[f] How the Apoſtles ſpake diuers langages.

[g] Being before, paynims & idolatrers.

[d] Whoſe Anceſtres were not of the Iewiſh nation, but were cōuerted to the Iewes religion, which their children dyd profeſſe.

[e] There is no worke of God ſo excellēt which the wicked ſkoffers do not deride.

[h] or, ſwete.

them, Ye men of Iurie, *and ye* all that inhabite Ieruſalem, be this knowen vnto you, and with your eares heare my wordes.
15 Theſe are not droncken, as ye ſuppoſe, ſince it is yet but the thyrde houre of the day.
16 But this is that, which was ſpoken by the Prophete *Ioel,
17 And it ſhalbe in the laſt dayes (ſayth God) I wil powre out of my Sprit vpō all "fleſhe: and your ſonnes, and your daughters ſhal prophecie, and your yonge men ſhal ſe viſions, and your [f] olde men ſhal *dreame dreames.
18 And on my ſeruantes, and on my handemaydens, I wil "powre out of my Sprite in thoſe dayes, and they ſhal prophecie.
19 And I wil ſhewe wonders in heauen aboue, and tokens in the earth beneth, bloud, and fire, and the vapour of ſmoke.
20 *The [g] ſunne ſhalbe turned into darknes, & the mone into bloud, before that great and notable day of the Lord come.
21 And it ſhalbe, * that whoſoeuer ſhal call on the [h] name of [ỹ] Lord, ſhalbe ſaued.
22 Ye men of Iſrael heare theſe wordes, That IESVS of Nazaret, a man approued of God among you with notable workes, and wondres, and ſignes, which God dyd by hym in the myddes of you, as ye your ſelues knowe:
23 Him *I ſay* haue ye taken by the handes of 'vnrighteous perſonnes, after he was deliuered by the [i] determinat counſel, and fore knowledge of God, and haue crucified and ſlayne:
24 Whome God hath raiſed vp, & looſed the

[f] Meaning, that God wil ſhewe him ſelfe very familierely & playnely both to olde and yonge.

[g] God wil ſhewe ſuche ſignes of his wrath through all the world, that mē ſhalbe no leſſe amaſed then if the whole ordre of nature were chāged.

[h] He teacheth this remedie to auoyde the wrath & threatenings of God and to obteyne ſaluation.

[i] As Iudas trayſon and the Iewes crueltie towards Chriſte were moſte deteſtable: ſo were they not only knowen to the eternal wiſdome of God, but alſo directed by his īmutable counſel to a moſte happy end.

"He expoundeth Ioels mynde without bynding him ſelfe to his wordes. *Ioel 2 g. iſa. 44. a.*

"or, man, meaning, yonge & olde, man & woman. *Nom. 12. a.*

'In great abōdance.

Ioel 2. g.

Rom. 10. c.

'God cauſed their wickednes to ſet forth his glorie.

D

[g] Bothe as touchingthe payne, and also the horror of Gods wrath & curse.

the [n] sorrowes of death, because it was vnpossible that he should be holden of it.

Psal 15. c.

25 For Dauid speaketh of hym,* I beheld the Lord alwayes before me: for he is at my ryght hand, that I should not be moued.

[h] Our hope stādeth in Gods defense.

[n] Or, lyfe.

[o] Or, feele.

26 Therfore dyd my hart reioyse, and my tounge was glad: moreouer also, my flesshe shal rest in [n] hope:

27 Because thou wylt not leaue my [n] soule in graue, nether wylt suffer thine Holy one to [o] se corruption.

[i] In restoring me frō death to life.

28 Thou hast shewed me the [n] wayes of life, & shalt make me full of ioye with thy countenance.

E

29 Men and brethren, I may freely speake vnto you of the Patriarche Dauid,* For he is both dead and buried, and his sepulchre remayneth with vs vnto this day.

1. Kyng. 2. b

30 Therfore, seyng he was a [k] Prophet, & knewe that God had * sworne with an othe to hym, that Christe, as concerning the flesshe, should come of the frute of his loynes, and syt on hys seat,

[k] And so knewe by reuelation and special promes that which els he colde not haue knowen.

Chap. 13. e.
psal. 131. c.

31 He knowyng this before, spake of the resurrection of Christe, That * his [n] soule should not be left in graue, nether his flesshe shulde [o] se corruption.

Psal 15. c.
chap. 13. e.

[n] Or, life.

[o] Or, feele.

32 This Iesus hath God raysed vp, wher of we all are wytnesses.

[l] By the vertue and power.

F

33 Since now that he by the [n] ryght hand of God hath bene exalted, & hath [l] receaued of his Father the promise of the holy Gost, he hath shed forth this which ye now se and heare.

[l] He obteined of his father power to accōplishe the promes which he made to his Apostles, as touching the holy Gost to be sent vnto them.

34 For Dauid is not ascendid into hea-

uen, but he sayeth, *The Lord sayd to my Lord, 'Syt at my ryght hand,

35 Vntyl I' make thy foes thy fote stole.

36 So therfore, let al the house of Israel knowe for a suerty, that God hath [m] made him both Lord, & Christe, this Iesus *I say* whome ye haue crucified.

37 When they heard this, they were pricked in their hartes, and sayd vnto Peter and vnto the other Apostles, Men and brethren, what shal we do?

38 Then Peter sayd vnto thē, Amend your liues, and be [n] baptized euery one of you in the Name of Iesu Christe for the remissiō of synnes: and ye shal receaue the' gyft of the holy Gost.

39 For the" promise *was made* vnto you, and to your chyldren, and to all that are a farre of, *euen* as many as the Lord our God shal call.

40 And with many other wordes he" be soght, & exhorted them, saying, Saue *your selues* from this vntowarde generation.

41 Then they that gladly receaued his preaching, were baptized: and the same day, ther were added *to the Churche*, about three thousand" soules.

42 And they continued in the Apostles doctrine, and 'felowshyp, and in [o] breakyng of bread, and in prayers.

43 And feare came ouer euery soule: and many wondres and signes were shewed by the Apostles.

44 And all that beleued, kept them selues together, and had all things commen.

45 And

Psal. 119. *a*,

'And therfore Christe doth farre excell Dauid.

'Christ is the only redemer.

m That is, hath appoynted as kyng and ruler. and note, that in all this Sermon Peter speaketh of Christs manhode, as he was dead, buryed, risē, & ascended to heauen.

n He speaketh not here of the forme of baptisme, but teacheth that the whole effect therof cōsisteth in Iesus Christe.

'The visible signes.

"Christe is promised both to the Iewes & Gentils.

G

"Or, protested before God.

"Or, personnes.

o Which was the ministratiō of the Lordes supper.

'which standeth in brotherly loue, & liberalitie. Rom. 15 f. 2. Cor. 9. d. Heb. 13. c.

43 And solde their possessions & [p]goodes, and departed them to all men, as euery man had nede.

46 And they continued dayly with one accorde in the temple, and [o]breking bread at home, dyd eat their meat together, with gladnes and singlenes of hart:

47 Praysing God, and had fauour with all the people. And the Lord added to the Churche [q] dayly, suche as should be saued.

p Not that their goods were mingled all together: but suche ordre was obserued that euery man franckely relieued an others necessitie.

o They did eat together, and at these feastes did vse to minister the Lords supper. Iude. 1. b. 1. Cor. 11. d.

q Whereby we see that the Apostles trauailled not in vayne.

THE III. CHAPTER.

The halt is restored to his fete. Peter preacheth Christe vnto the people.

A NOw, Peter & Iohn wēt vp together into the temple, at the [a]nynthe houre of prayer.

2 And a certaine man halt from his mothers wōbe, was caryed, whome they layd at the gate of the tēple called Beutyfull, to aske [r] almes of them that entred into the temple.

3 Which seyng Peter and Iohn, that they wolde entre into the temple, desired to receaue an almes.

4 And Peter earnestly beholding hym with Iohn, sayd, Loke on vs.

5 And he gaue hede vnto them, trustyng to receaue some thing of them.

6 Then sayd Peter, Syluer and golde haue I none, suche as I [s] haue, geue I thee, In the [b] Name of Iesus Christe of Nazaret, ryse vp and walke.

7 And he toke hym by the right hand, & B lift *hym* vp: and immediatly his fete and anclebones receaued strength.

a Which is with vs, thre a clocke after none, which was their euening sacrifice, at which the Apostles were present to teach that the shadowes of the lawe were abolished by that lambe that toke awaye the synnes of the world.

Chap. 4. e. and 14. b.

r Because his disease was incurable, he gaue him selfe to lyue of almes.

s He had the gift of healing sicknesses.

b In the vertu of Iesus, for Christe was the autor of this miracle & Peter was the minister.

8 And he leaped vp, ſtode, and alſo walked, and entred with them into the temple, walking and leaping, and laudyng God.

9 And all the people ſawe hym walke & laude God. God is prayſed.

10 And they knewe him, that it was he which ſate *to receaue* almes at the Beutyful gate of the temple: and they wondred and were ſore aſtonied at that, which had happened vnto hym.

11 And as the halt which was healed, held Peter and Iohn, al the people ran amaſed vnto them in the porche which is called Solomons.

12 When Peter ſawe that, he anſwered vnto the people, Ye mē of Iſrael, why marvayle ye at this? or why loke ye ſo ſtedfaſtly on vs, as thogh by our owne [c] power or godlines, we had made this man go? C

c He correcteth thabuſe of mē who attribute that to mans holynes which only appertaineth to God.

13 The GOD of Abraham, and Iſaac and Iacob, the * GOD of our fathers hath glorified his Sonne Ieſus, whome ye betrayed, and denyed in the preſence of Pilate, when he had iudged hym to be deliuered. He taught them no ſtrāge God. *Chap. 5. e.*

14 * But ye denyed the Holy and iuſt, and deſired a murtherer to be geuen you. *Mat. 27. b. mark. 15. a. luk. 23. c. iohn. 18 g.*

15 And kylled the Lord of lyfe, whome God hath rayſed from death, of the which *thing* we are wytneſſes.

16 And his [f] Name, hath made this man ſounde, whom ye ſe, and knowe, through faith in * his [f] Name. And the faith which is by hym, hath geuen to hym this health in the preſence of you al. [f] To wit, Gods name. *1 Peter. 1. d* [f] Or, in Chriſte.

17 And now brethren, I wot wel that through

through [d] ignoraunce ye dyd it, as dyd also your [a] Gouuerners.

[a] He meaneth some, and not all.

18 But those thinges which God before had shewed, by the mouth of all his Prophetes, how that Christe should suffre, he hath thus wyse fulfylled.

D

19 Repent ye therfore, and turne, that your synnes may be wiped away, since the tyme of refreshing [e] shal come from the presence of the Lord.

20 And *since God* shal send him, which before was preached vnto you, that is to wyt Iesus Christe.

21 Whome the heauen must [a] conteyne vntyl the tyme that all thinges, [f] be restored [g] which God had spoken by the mouth of al his holy Prophets synce the world begā.

[a] We therfore beleue constātly, that he is in none other place.

22 *For Moses sayd vnto the fathers, The Lord your God shal rayse vp vnto you a Prophet, euen of your [a] brethren lyke vnto me: ye shal heare him in all thinges, whatsoeuer he shal say vnto you.

Deut. 18. *c.*

chap. 7. *e.*

[a] Of the stocke of Abraham.

23 For the tyme wyl come, that euery one which shal not heare [h] ỹ same Prophet, shalbe destroyed frō among the people.

24 Also al the Prophetes from Samuel & thence forth [a] as many as haue spokē, haue in lykewyse fore tolde of these dayes.

25 Ye are the [g] chyldrē of the Prophets, and of the couuenaunt, which God hath made vnto our fathers, saying to Abrahā, *Euen in thy seede shal all the [a] kynredes of the earth be [a] blessed.

Genes. 12. *a.*

gal. 3. *b.*

[a] Both Iewe & Gentil.

26 Fyrst vnto you hath God raysed vp his Sonne Iesus, & hym he hath sent to blesse you, in turning euery one of you from your wyckednes.

[a] None are blessed but in Christe.

[d] He doth not excuse their malice, but because that ignorance and a blynde zeale led many, he putteth them in hope of saluation.

[e] When Iesus shal come to iudge the world, ye shal knowe that he wil be your *redemer*, and not your Iudge.

[f] which is begon & continueth, but the ful accomplishement, & perfection is differred to the last day.

[g] Because they came of the same nation, and therfore were heires of the same promis which apperteined to the whole body of the people.

THE IIII. CHAPTER.

The Apostles deliuered out of prison preache the Gospel boldely maugre their ennemies, and pray for the good successe therof. The increase, vnitie, and charitie of the Churche, and specially of Ioses.

AND as they spake vnto the people, the A
Priestes, and the [a] Ruler of the tẽple,
and the Sadduces, came vpon them:
2 Taking it greuously that they taught
the people, and preached in Iesus, the [c] re-
surrection from death.
3 And they layd handes on them, and put
thẽ in holde, vntil the next day: for it was
now euen tyde.
4 Howbeit, many of them which heard
the wordes, beleued, and the noumbre of
the men, was about [b] fyue thousande.
5 And it chaunced on the morrow, that
their Rulers, and Elders and Scribes, were
gathered together at Ieruſalem.
6 And Annas the chiefe Priest, & Caiá-
phas, and Iohn, and Alexander, and as ma-
ny as were of the kinred of the hie Prie-
stes.
7 And when they had set them before
them, they asked, By what power, or [d] in
what Name, haue ye done this?
8 Then Peter ful of the [d] holy Gost, sayd
vnto them, Ye Rulers of the people, and
Elders of Israel,
9 Forasmuche as we this day are exami-
ned of the [e] good dede *done* to the sicke
man, *to wit*, by what meanes he is made
whole.
10 Be it knowen vnto you al, and to al
the

a It is to be thoght that this was the Capitaine of the Romain garnison.

c The Sadduceswere great ennemies to this doctrine.

5000 brethern

b The whole churche was increased to this nomber.

d By whose autoritie or cõmandement.

B

d For he colde not haue so spoken of him selfe.

e Iudges oght not to condemne, but approue and commend that which is wel done.

the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye crucified, whome God rayſed agayne from death: euen by this *Name I ſay* doth this man ſtand here preſent before you, whole.

Pſal.117.c. eſa.28.d. mat.21.d. mark.12.a. luke,20.c. rom.9.g. 1.pet.2.a.

11 *This is the ſtone caſt a ſyde of you [d] buylders, which is become the chiefe of the [e] corner.

d Meaning, chief rulers, Elders, and Gouuerners.

e For to vpholde the waight and force of the buylding.

12 Nether is ther ſaluation in any other: For among men there is geuen none other Name vnder heauen, wher by we muſt be ſaued.

C 13 When they ſawe the boldnes of Peter and Iohn, and vnderſtode that they were vnlerned men and without knowledge, they maruayled, and knew them, that they had bene with Ieſus.

14 And beholding alſo the man which was healed ſtãding with them, they could not ſaie againſt it.

The wicked ſtil rage agaiſt Chriſte thogh their owne cõ ſcience do cõ demne them.

15 Then they commanded them to go a ſide out of the Counſel, and counſeled among them ſelues,

16 Saying, What ſhal we do to theſe men? For a manifeſt ſigne is done by them, and is openly knowen to all them that dwel in Ieruſalem: and we cannot deny it.

A commande ment to preache Chriſte no more.

17 But that it be noyſed no farther amõg the people, let vs threaten and charge thẽ, that they ſpeake hence forth to no man in this Name.

18 And they called them, and commanded them that in [f] no wiſe, they ſhulde ſpeake or teache, in the Name of Ieſus.

f Thei prefer their autoritie the ordinance God.

19 But Peter & Iohn anſwered vnto thẽ, and ſayd, Whether it be right in the ſight of God, to obey you rather then God,

iudge ye.

20 For we can not but speake those thinges which we haue "sene and heard.

" To thintent that we shulde beare witnes, and preache them.

g God hath put a ring through the wickeds noses so that he stayeth the from their mischieuous pourposes.

21 So they g threatened them, and let the go, and founde nothing how to punishe them, because of the people, for all men praised God for that which was done:

22 For the man was aboue fourty yere olde, on whome this miracle of healing was shewed.

23 Then assone as they were let go, they came to their "felowes, and shewed all that the hie Priestes and Elders had said.

" To encourage one an other, & to glorifie God.

24 And when they heard *that*, they lyft vp their voyces to God with one accorde, and sayd, Lord, thou art God which hast made heauen and earth, the sea, and all that in them is:

E

h They grounde their praiers vpon Gods promes, who had assured that he wolde enlarge the kingdome of Christe.

25 Which h by the mouth of thy seruant Dauid hast said, *Why dyd the Gentils rage, and the people imagine vayne thinges?

*Psal.2.a.

26 The kynges of the earth assembled, & the rulers came together, agaīst the Lord, and agaynst his Christ.

27 For "douteless, against thy holy Sonne Iesus whome thou haddest "anoynted, bothe Herode and also Pontius Pilate, with the Gentils, and the people of Israel gathered them selues together,

" The verifieg of the prophecie.

" And appoynted to be kyng.

i All thinges are one by the force of Gods pourpos, according to the decree of his wil. Eph.1.b.

28 For to do whatsoeuer thy "hand, and thy i counsel determined before to be done.

" Power, and iustice.

F

29 And now Lord, beholde their "threateninges, and k grante vnto thy seruantes, with all confidence to speake thy worde.

" Aswage their rage and malice which they enterprise against thee.

k They seke not ow to liue at ea , but wherbythey ay moste glorie God.

30 So that thou stretche forth thyne hand

to

to heale, and *that* sygnes, & wonders may be done by the Name of thy holy Sonne Iesus.

31 And assone as they had praied, the place moued where they were assembled together, & they were all [e] fylled with the holy Gost, and they spake the worde of God [f] boldely.

32 And the multitude of them that beleued, were of one hart, and of one [g] soule: nether any of them said, that oght of the thinges which he possessed, was his [1] owne, but they had all things * commen.

33 And with great power gaue the Apostles witnes of the resurrectiō of the Lord Iesus: and great grace was with them all.

34 Nether was ther any amonge them, that lacked: for as many as were possessers of landes or houses, solde them, & brogt the price of the thinges that were solde,

35 And layed it doune at the Apostles fete. and distribution was made vnto euery man, [m] according as he had nede.

36 Also Ioses which was called of [e] Apostles Barnabas (that is to say, the sonne of consolation) being a Leuite, and of the countre of Cypers,

37 Where as he had lande, solde it, and layd [e] monye doune at the Apostles fete.

[e] A signe of Gods presence.
[f] Their prayer toke effect.
[g] Mynde, wil, consent and affection.
G *Chap. 2. g.*
[1] Their hartes were so ioyned in God, that being all membres of one body they colde not suffer their fel low members to be destitute.
As the Apostles souffred non to lacke: so S. Paul cōmandeth, that no idle loyterers be mayntcyned. 2. Thess. 3. c.
[m] The goods were not alike deuided amongs all, but as euery man had want so was his necessitie moderatly relieued.

THE V. CHAPTER.

The hypocrisie of Ananias and Sapphira is punished. Miracles are done by the Apostles, which are taken, but the Angel of God brymgeth them out of prison, Their bolde confession before the Councel. The sentence

of Gamaliel. The Apostles are beat, and reioyse in trouble.

BVt a certayne man named Ananias, with Sapphira his wyfe, solde a possession. A

2 And kept away *parte* of the price, his wyfe also beyng of counsel: and brought a certayne parte, and layd it doune at the Apostles fete.

Their sacrilege, distrust, & hypocrisie.

3 Then sayd Peter, Ananias, how is it that Satan hath filled thyne hart, that thou shuldest lye vnto the holy " Gost, and kepe away parte of the price of the possession?

"who moued thy hart to sel thy possessiō. where as thou turnest part to an other vse, as if God doth not see thy dissimulation.

a His synne therfore was so muche greater in that he committed it willingly.

4 Pertayned it not vnto thee [a] only, and after it was solde, was it not in thine owne [b] power? how is it that thou hast conceaued this thing in thine hart? thou hast not lyed vnto men, but vnto God. B

b Then, no man was compelled to sel his possessions, nor to put his mony to the commō vse.

5 When Ananias heard these wordes, he fel doune, & gaue vp the gost. Then great feare came on all them that heard these thinges.

6 And the yonge men rose vp, and put hym aparte, and caryed hym out, and buryed him.

c When men do any thing of an euel cōscience they do not only pronounce the sentence of damnation vpō them selues, but also prouoke the wrath of God, because they do proue as it were purposely, whether God be righteous and almighty.

7 And it " fortuned as it were about the space of three houres after, that his wyfe came in, ignorant of that which was done.

"Or, came to passe, God so disposing.

8 And Peter said vnto her, Tel me, solde ye the land forsomuche? And she said, Yea for so much.

9 Then Peter said vnto her, Why haue ye agreed together, " to [c] tempt the Sprite of the Lord? beholde, the fete of thē which haue

' And to moeke him, as if he shulde not haue knowen your crafty fetche.

haue buryed thy houſband, *are* at the dore, and ſhal cary thee out.

10 Then ſhe fel doune ſtrayght way at his fete, and yelded vp the goſt. and the yonge men came in, and found her dead, and caried her out, and buryed her by her houſband.

11 And great feare came on all the Church, & on as many as heard theſe *thinges*.

Miracles.

12 Thus by the handes of the Apoſtles were many ſignes and wondres ſhewed amõg the people: (and they were all together with one accorde in Solomons porche.

13 And of the other, [d] durſt no man ioyne him ſelfe to them: neuertheleſſe the people [a] magnified them.

[a] Or, gaue thẽ great prayſe.

14 Alſo the noumbre of them that beleued in the Lord both of men and women, grewe more and more.)

15 Inſomuch that they broght the ſick in to the ſtretes, and layd them on beddes & couches, that at the leſt way, the ſhadow of Peter, when he came by, myght ſhadow ſome of them.

Peters ſhadowe.

16 Ther came alſo a multitude out of the cities round about vnto Ieruſalem, bringyng ſicke folkes, and them which were vexed with vnclene ſprites. which were healed euery one.

17 Then the chiefe Prieſt roſe vp, and al they [f] yͤ were with him (which is [f] yͤ ſecte of the [b] Sadduces) & were ful of [e] indignatiõ.

[b] which then were the chief among them.

18 And layd handes on the Apoſtles, and put them in the commen priſon.

19 But the Angel of the Lord, by nyght opened the priſon dores, and broght thẽ forth, and ſayd,

[d] Becauſe of their owne euel cõ ſciences, which ma de them to trem ble.

[e] They were f of blynde zeale, mulation, and louſie, in defen of their ſuperſtit

20 Go, your way, & being in the tẽple ſpe
ake to ye people all the words "of this life. 'Or, of the lyuely doctrine.
21 When they heard *that*, they entred in-
to the temple early in the morning and
taught. And the chiefe Prieſt came, and
they that *were* with him, and called the
Coũcil together, and all the Elders of the
chyldren of Iſrael, and ſent to the priſon,
to fet them.
22 But when the officers came, and foun-
de them not in the priſon, they returned
and tolde,
23 Sayinge, Certeynly we found the pri-
ſon ſhut as ſure as was poſſible, and the ke E
pers ſtanding without, before the dores:
but when we had opened, we founde no
man with in.
24 Then when the chiefe Prieſt, and the
ruler of the temple, and the hie Prieſtes,
heard theſe thinges, they douted of them,
wher vnto this wolde growe.
25 Then came one and ſhewed them, Be-
holde, the men that ye put in priſon, ſtand
in the temple, and teache the people.
26 Then went the ruler *of the temple* with
"miniſtres, and broght them without vio "Or, officers.
lence (for they feared the people, leſt they
ſhulde haue bene ſtoned)
27 And when they had broght them, they
ſet them before the Coũſel. Then the chie
fe Prieſte aſked them,
28 Saying, Dyd not we ſtraytely comman
de you, that ye ſhulde not teache in thys
Name? and beholde, ye haue filled [f] Ieru-
ſalem with your doctrine, and ye intende
to bring this mans "bloud vpon vs. 'To make vs giltie of Chriſts death.
29 Then Peter and the Apoſtles anſwered
and

f He accuſeth em of rebellion d ſedition.

F and sayd, We ought rather to obey God thē
g men.

g When they cō mande, or defende vs thinges contra- ry to the worde of God.

Gen.26.a. *exod.15.e.* *deut.11.b.* *chap.3.b.*

30 The * God of our fathers rayſed vp Ie ſus, whome ye ſlewe, and hanged on tree.
31 Hym hath God lyft vp with his ryght hand, *to be* a ruler and a ſauiour, for to geue repentance to Iſrael, and forgeuenes of ſynnes.
32 And we are his recordes concerning theſe thinges which we ſay: yea, and alſo the holy Goſt whome God hath geuen to them that obey him.

*Chriſte.

33 When they heard *that*, they braſt for anger, and ſoght meanes to ſlay them.
34 Then ſtode ther vp one in the Counſel, a Phariſei named Gamaliel, a doctour of the lawe, had in auctoritie among all the people, and commanded to put the Apoſtles aſyde a litel ſpace.
35 And ſayd vnto them, Men of Iſrael take hede to your ſelues, what ye entend to do *as touching* theſe men.

G 36 For before theſe tymes, roſe vp one h Theudas boaſtyng him ſelfe, to whome re ſorted a nombre of men, about a foure hō dred: which was ſlayne, and they all which obeyed him, were ſcattred abrode, and broght to noght.

h This Theud was about thirti yeres before hi of whome Ioſep mencioneth li 2 of Antiquites, c 4. that was after t death of Hero the Great, when chelaus his ſon was at Rome, what tyme Iu was ful of inſur ctions.

37 After this man, aroſe ther vp one Iu-
Luk.2.a. das of Galile, in the time when * tribute began, and drewe away muche people after him: he alſo periſhed: and all that harkened to him were ſcattered a broad.
38 And now I ſay vnto you, refraine your ſelues from theſe men, let them alone: for yf this counſel, or this worke be of men, it wil come to noght.

i He groundeth pon good princi- les, but he dou- eth of the quali- ie of the cauſe: ne ier dare affirme hether it be good r bad.

39 But and yf it be of [i] God, ye cannot de-
ſtroye it, leſt happly ye be founde to ſtry-
ue agaynſt God.
40 And to him they agreed, and called
the Apoſtles, and beat them, & comman-
ded that they ſhulde not ſpeake in the
Name of Ieſus, and let them go.
41 And they departed from the Council,
reioyſing, that they were counted worthy
to ſuffre rebuke for the Name of Ieſus.
42 And dayly in the temple, and in euery
houſe they ceaſed not, teaching and prea-
ching Ieſus Chriſte.

THE VI. CHAPTER.

Seuen deacons are ordeyned in the Congrega tion. The graces and miracles of Steuen. Whome they accuſed falſely.

AND in thoſe dayes as the nomber of A
the diſciples grewe, ther aroſe a grud-
ge of the [o] Grekes towardes the Hebrues:
becauſe their wyddowes were [a] deſpiced
in the dayly miniſtring.
2 Then the Twelue called the multitude
of the diſciples together, and ſayd, It is
not mete that we ſhulde leaue the worde
of God, and ſerue the [b] tables.
3 Wherfore brethren, loke ye out among
you ſeuen men of honeſt report, and ful
of the holy Goſt, and wyſdome, which we
may appoint to this nedeful buſynes.
4 But we wil geue our ſelues continual- B
ly to prayer, & to the miniſtration of the
worde.
5 And the ſaying pleaſed the whole mul
titude: and they choſe Steuen a man ful of
[c] faith

o Whoſe anceſters were Ie- wes and dwel- led in Gre- cia, therfore theſe ſpake Greeke, and not Hebrewe.

a They were not ked vnto in the ſtributiō of the mes.

b Make prouiſiō r the maintenā- of the poore.

Chap.21.b.

[c] faith and of the holy Goſt, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a [f] conuerte of Antioche.

c He ioyneth faith with the other gifts of the holy Goſt.

[f] Turned to the Ieweſh religion.

6 Which they ſet before the Apoſtles: and they prayed, and [d] layde their handes on them.

d This ceremonie the Iewes obſerued in ſolemne ſacrifices. Leuit. & alſo in prayers and priuate bleſſings. Gen. 48. c. likewiſe *in the primatiue Churche it* was vſed ether whē they made miniſters, or gaue the gifts of the holy Goſt: which gifts being now taken away the ceremonie muſt ceaſe.

C 7 And the worde of God encreaſed, and the nombre of the diſciples multiplied in Ieruſalem greatly, & a great company of the Prieſtes were obedient to the [g] faith.

[g] That is, the Goſpel.

8 And Steuen ful of faith and power, dyd great wonders & miracles among the people.

9 Then there aroſe certayne of the [h] Synagoge, which are called Libertines, and Cyrenites, and of Alexandria, and Cilicia, and Aſia, and diſputed with Steuen.

[h] or, Colledge, diuerſe nations had Colledges at Ieruſalem whēr their youth was inſtructed as we ſe in vniuerſites.

10 But they could not reſiſt the wiſdom, and the Sprite, by the which he ſpake.

11 Then they [e] ſuborned men, which ſayd,

e Malice ſeke h falſe ſhiftes when trueth faileth her.

D We haue heard him ſpeake blaſphemous wordes againſt Moſes, and againſt God.

12 And they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and broght him to the Council.

13 And broght forth falſe witneſſes, & ſayd, This man ceaſeth not to ſpeake blaſphemous wordes againſt this Holy place, and the Lawe.

[i] They ſpeake this in contempt.

14 For we heard hym ſaye, that [i] this Ieſus of Nazaret ſhall deſtroye this place, and ſhal change the ordināces which Moſes gaue vs.

15 And all that ſate in the Council loked ſtedfaſtly on him, and ſawe his face as it

had bene the [f]face of an Angel.

f Not onely a certain confidēce, but also great maiestie appearing in him.

THE VII. CHAPTER.

Steuen maketh answer to his accusation, rebuketh the hardnecked Iewes, & is stoned to death.

THen sayd the chief Priest, Are these thinges so? A

a Steuen was accused that he denied God, and therfore he is more diligēt to purge this crime.

2 And he sayd, Ye [a] men, brethren, and fathers, hearken: The God of "glorie appeared vnto our father Abrahā, whyle he was in [b] Mesopotamia, before he dwelt in Charran.

"Hereby he is discerned frō the false Gods.

b He speaketh here of Mesopotamia as it conteyneth Babylon and Chaldea in it.

3 *And sayd vnto him, Come out of thy countre, and from thy kynred, and come into the land, which I shal shewe thee. *Gen.12.a.*

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, he broght him from thence, into this land, in which ye now dwel.

5 And he gaue him none inheritance in it, no, not the breadth of a fote: and he promised that he wolde geue it to him to possesse, and to his seed after him, when as yet he had no childe.

6 God verely spake on this wyse, that his *Gen.15.c.* *seede shulde be a seiourner in a strange land, and that they shulde kepe them in bōdage. and entreate them euyl [c] four hundreth yeres.

c Begynning to recken the yeres frō the tyme that Isaac was borne.

7 But the nation to whom they shalbe in bondage wil I "iudge sayeth God: and after that, they shal come forth & serue me in this place.

"Take vengēce of them & deliuer my people.

8 *And he gaue him the couenant of Circumcision B

Gen.17.b.

Gen.21.a. cumcision: and so *Abraham* begate *Isaac, and circumcised him the eight day: and
Gen.25 c. Isaac *begate** Iacob, and Iacob the twelue
Gen.26.d. *Patriarkes.
30.a.35.d. 9 And the Patriarks hauing indignatiō, solde Ioseph into Egypt: but God was w him,
10 And deliuered him out of all his ad-
Gen.41.e. uersities, and* gaue him fauour and wysdome in the syght of Pharao Kyng of Egypt, who made him Gouernor ouer Egypt, and *ouer* all his housholde.
11 Then came there a dearth ouer all the land of Egypt and Chanaan, and great affliction: that our fathers founde no sustenance.
Gen.42.a. 12 But when* Iacob heard that ther was corne in Egypt, he sent our fathers first.
Gen.45.a. 13 *And at the seconde *time*, Ioseph was knowen of his brethren, and Iosephs kinred was mãde knowen vnto Pharao.
14 Then sent Ioseph and caused his father
[a] After the Hebrew thre score and ten. to be broght and all his kynne, [a] thre score and fiftene soules.
15 And Iacob descended into Egypt, and dyed, both he and our fathers,
16 And were translated into Sichem, and were put in the [b] sepulchre, that [d] Abraham boght for money, of the sonnes of Emor, *sonne* of Sichem.
C 17 But whē the tyme of the promisse drue nye which God had sworne to Abraham,
Exo.1.a. the people *grew & multiplied in Egypt.
18 Tyl another Kyng arose, which knewe not Ioseph.
19 The same dealt [c] suttely with our kynred, and euyl intreated our fathers,

d It is probable that some writer through negligēce put in Abraham in this place, in stede of Iacob, who boght this fielde. Gen.33.c.

e He inuēted crafty wayes both to destroye the Israelites with ouer muche labour: and also to get great profit by them. Exo.1. b.

& made them to caſt out their yong chyldren, that they ſhulde not remayne alyue.

20 *The ſame tyme was Moſes borne, and was acceptable vnto God, which was noryſſhed vp in his fathers houſe thre monethes. *Exod. 2. a. hebr. 11. a.*

21 And when he was caſt out, Pharaos daughter toke him vp, and noriſſhed him for her owne ſonne.

22 And Moſes was learned in all maner wyſdome of the Egyptians: & was myghty in wordes and in dedes.

23 And when he was ful forty yere olde, it came into hys heart to viſet his brethren, the children of Iſrael.

24 *And when he ſawe one of them ſuffre wronge, he defended him, and auenged hys quarel that had the harme done to hym, and ſmote the Egyptian. *Exod. 2. b.*

25 For he ſuppoſed hys brethren wolde haue vnderſtande, how that God by his handes ſhulde geue ſaluation vnto them: but they vnderſtode not.

26 And the next day, he ſhewed hym ſelfe vnto them as they ſtroue, and wolde haue ſet them at one agayne, ſaying, Syrs, ye are brethren, why hurt ye one another? D.

27 But he that dyd his neighbour wronge, thruſt him away, ſaying, Who made thee a Ruler, and a Iudge ouer vs?

28 Wylt thou kyl me, as thou dyddeſt the Egyptian yeſterdaye?

29 Then fled Moſes at that ſaying, and was a ſtranger in the lande of Madian, where he begate two ſonnes.

30 And

30 And whē fourty yeares were expired,
Exod.3.b. ther appeared to him in the * wildernes of mount Sina, an Angel of the Lord in a flamme of fyre, in a buſhe.
31 When Moſes ſaw it, he wondred at the ſight: and as he drue neare to beholde, the voice of the Lord came vnto him,
32 I *am* the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Iacob. Then Moſes trembled and durſt not beholde.
33 And the Lord ſayd to him, Put of thy ſhowes from thy fete: for the place where thou ſtandeſt is holy ground.
34 I haue ſene, I haue ſene the affliction of my people which *is* in Egypt, and I haue heard their gronyng, and am come doune to deliuer them. and now come, and I wyl ſend thee into Egypt.
E 35 This Moſes whome they forſoke ſaying, Who made thee a Ruler and a Iudge: the ſame God ſent bothe a Ruler, and a de
1.Cor.10.a. lyuerer, by ỹ handes of the * Angel which appeared to hym in the buſhe.
Exo.7.8.9. 36 And * the ſame broght them out, ſhe-
10.11.14. wing wondres and ſignes in Egypte, and
Exo.16.a. in the red ſea, & in the wyldernes * four-ty yeres.
37 This is that Moſes which ſayd vnto the
Deut.28.c. children of Iſrael, * A [f] Prophet ſhal the
chap.3.d. Lord your God rayſe vp vnto you of your brethren, lyke vnto me, him ſhal ye heare.
38 *This is he that was in the congrega-
Exo.19.a. tion, in the wyldernes with the [r] Angel
[r] Moſes was the Angels miniſter, & a guyde to the fathers.
which ſpake to him in the mount Sina, & with our fathers, who receaued the [g] lyue-ly oracles to geue vnto vs.

[f] He ꝓueth that Chriſt is thend of the Lawe and the Prophetes.

[g] By oracles, is ment the ſayings that God ſpake to Moſes.

39 To whom our fathers would not obey, but refused, & in their hartes turned backe agayne into Egypt.

h Figures, or testimonies of the presence of God.

i Yet they knewe he was absent for their commoditie, & so wolde shortely retourne and bring them the Lawe.

40 Saying vnto Aaron, * Make [h] vs goddes to go before vs. [i] For we wot not what is become of this Moses that brought vs out of the land of Egypt. *Exo.32.a.*

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole: & reioysed in the workes of their owne hādes.

42 Then God turned *him selfe* away, and *gaue thē vp *into a reprobat sense*, that they should worshyp the " hoste of the skye, as it is wrytten in the booke of the Prophetes, [k] *Thou house of Israel, gaue ye to me killing of beasts and sacrifices by the space of fourty yeres in the wyldernes? *Rom.1.d.* "As the sunne mone & other starres. Deut. 17.a.

k Your fathers begā in wildernes to conténe myne ordinances, & you now farre passe thē in impietie.

43 And ye " toke vp ȳ tabernacle of *Moloch, & the starre of your god Remphan, figures which ye made, to worshyp them: therfore I wil remoue you beyonde Babylon. F *Amos 5.g.* "or, caried vpon your shulders. *Leuit.20.a.*

l They ought to haue bene content with this Couenāt only, & not to haue gon after their lewde fantasies.

44 Our fathers had ȳ tabernacle of [l] witnes in the wildernes, as he had appointed them, speaking vnto * Moses, ȳ he should make it according to the fassion that he had sene. *Exo.20.d. heb.8.b.*

45 Which *tabernacle* also, our fathers receaued and brought in with * Iesus into the possession of the Gētiles, which God draue out before the face of our fathers, *vnto the dayes of Dauid: *Ios.3.c.* *Psal.132.a.*

46 *Who founde fauour before God, & desired that he myght fynde a tabernacle for the God of Iacob. 2.*Sam.*16.c 1.*Chr.*17.b.

47 *But Salomon buylt hym an house. 1.*kyn.*6.a.

48 Howbeit, that moste hyest *God* * dwelleth *chap.17.f.*

leth not in [m] tēples made wiih handes, as
Esa.66.a. sayth the *Prophete,
49 Heauen is my seat, and earth is my fo-
'God can not be conteyned in any space of place. testole, what 'house wyl ye buylde for me,
sayth the Lord? or what place is it that I
should reste in?
50 Hathe not my hande made all these
thynges?
G 51 *Ye stiffenecked & of vncircumcised
Iere.9.g. [n] hartes & eares, ye haue alwayes resisted [ꝯ]
Ezech.44.c. holy Gost: as your fathers dyd, so do ye.
52 Which of the Prophetes haue not your
fathers persecuted? and they haue slayne
them, which shewed before of the com-
'Iesu Christe. myng of that 'Iust, whom ye haue now be-
trayed and murthered.
Exo.16.a. 53 *Which haue receaued [ꝯ] Lawe by the
gal.3.c. [o] ordinãce of Angels, & haue not kept it.
Heb.1.d. 54 When they heard these thinges, their
hartes brast for anger, and they gnasshed
at him with their teeth.
55 But he being ful of the holy Gost, lo-
ked vp stedfastly with his eyes into hea-
uen. and saw the glorie of God, and Iesus
'or, being. "standing at [p] the right hand of God.
56 And sayd, Behold, I se the heauens
open, and the Sonne of man standing at
the ryght hand of God.
57 Then they gaue a shoute with a loude
voyce, and stopped their eares, and [q] ran-
ne vpon him all at once.
58 And cast him out of the citie, and sto-
ned hym: and the wytnesses layd downe
their clothes at a yonge mans fete named
Saul.
59 And they stoned Steuē, who called on
God, & sayd, Lord Iesu, receaue my sprite.

m He reproueth the grosse dulnes of the people which abused the power of God, in that they wolde haue cōteyned it with in the temple.

n Which nether forsake your olde wickednes, nor so muche as heare, when God speaketh to you.

o By their ministerie or office.

p And raising in his flesshe wherin he had suffered.

q This was done more of furious violence, then by any forme of iustice.

60 And he kneled downe, and cried with a loude voyce, *Lord lay not this synne to their charge. And when he had thus spoken, he fel *a slepe.

*Matth.5.g. luk.23.c. 1.cor.4.c. 1.Thes.4.c

THE VIII. CHAPTER.

Steuen is lamented, and buried. The faithful scatered, preache here and there. The rage of the Iewes, and of Saul against them. Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. The couuetousnes and hypocrisie of Simon. and conuersion of the Eunuche.

AND Saul consented to his death. & at A
t tyme, there was a great persecutiō agaynst the Cōgregation which *was* at Ieruſalē, & they were all scattered abrode, through the regiōs of Iurie and Samaria, except the Apostles.

2 Then *certeyne* men [d]fearing God, caried Steuen amongs thē, *to be buried*, and made great [a]lamentation ouer him.

[d]Frō the place where he was stoned.

a whē the Churche is deprined of any worthy mēber ther is iuste cause of sorrowe. & note, that here is no mention of any relikes, or prayers for the dead, or worshiping.

3 But Saul made hauocke of the Congregation, and entred into euery house: and drewe out bothe men and women, and put them into prison.

4 Therfore they t
y were scattered abrode, wēt euery where preaching the worde *of God.*

5 Then came Philip into the citie [b]Samaria, and preached Christ vnto them.

b The conuersiō of Samaria was as it were the first fruits of the calling of the Gentils.

6 And the people gaue hede vnto those B
thinges which Philip spake, t
w one accorde, hearing and seing the miracles which he dyd.

7 For vnclene sprites crying with a loud voyce,

voyce, came out of many that were poſſeſ
ſed *of them*. and many taken with palſeys,
and that halted, were healed.
8 And ther was great ioye in that citie.
9 And ther was a certayne man called Si
mon, which before tyme, in the ſame citie
vſed witchecrafte and bewitched the pe-
ople of Samarie, ſaying, that he was a mā
that could do great thinges:
10 Whom they [c] regarded from the leaſt
to the greateſt, ſaying, This felow is that
great power of God.
11 And they ſet muche by hym, becauſe
that of longe tyme he had bewytched thē
with ſorceries.
12 But aſſone as they beleued Philippes
preaching of the kyngdome of God, and
of ẏ Name of Ieſus Chriſt, they were bap-
tized bothe men and women.
C 13 Then Simon him ſelfe [d] beleued alſo:
and was baptized, & continued with Phi-
lip: and wondred, beholdyng the ſignes &
miracles which were ſhewed.
14 Now whē the Apoſtles ẏ were at Ieru-
ſalem heard ſay, that Samaria had recea-
ued the worde of God, they ſent vnto thē,
Peter and Iohn.
15 Which when they were come doune,
prayed for them, that they myght receaue
the holy Goſt.
16 (For as yet, he was come on none of
them, but they were baptized [e] only in the
Name of our Lord Ieſus.)
17 Then layd they their handes on them,
and they receaued the holy Goſt.
18 When Simon ſawe, that through lay-
ing on of the Apoſtles handes, the holy

[c] How muche more are we inclined to follow the illuſions of Satā then the trueth of God?

[d] The maieſtie of Gods worde forced him to cōfeſſe the trueth. But yet was he not regenerat therfore.

[e] They had only receaued the common grace of adoption & regeneratiō which are offered to all the faithful in Baptiſme.

[f] The particulier gifts of the holy Spirite.

Gost was geuen, he offered them money.
19 Saying, Geue me also this power, that on whomsoeuer I put the handes, he may receaue the holy Gost.
20 Then sayd Peter vnto hym, Thy money perishe with thee, because thou wenest y[t] the gift of God may be obteined with money. D
21 Thou hast nether part nor fellowshyp in this busynes: for thy hart is not right in the sight of God.
22 "Repent therfore of this thy wickednes, and pray God, that if it be possible the thoght of thyne hart may be forgeuen thee.

"or, turne away from.

23 For I perceaue that thou art [f] in y[e] gall of * bitternes,* in the bōde of iniquite. *Deut.29.c.*
24 Then answered Simon, & sayd, Pray ye to the Lord for me that none *of these thinges* which ye haue spoken, fall on me. *1.Tim.2.d. esa.58.b.*
25 And they when they had testified and preached the worde of the Lord, returned toward Ierusalem, and preached the Gospel in many townes of the Samaritans.
26 Then the Angel of the Lord spake vnto Philip, saying, Aryse & go towarde the south vnto the way that goeth doune frō Ierusalē vnto Gaza, which is leaft [d] waste. E
27 And he arose and went on: and beholde a certeyne Eunuche of Ethiopia Candaces the Quene of the Ethiopians chief Gouuerner, who had the rule of all her threasure, came to Ierusalem for to worshyp.
28 And as he returned home agayne syttyng in his charet, he read Esai the Prophete.

[f] Or, thy hart is ful of dispitful malice, & deuelishe *poison* of impietie, so that now Satan hath thee tyed as captiue in his bādes.

[g] Eunuche, signifieth him that is gelded, but because in the east partes great affaires were cōmit to suche: it came in vse that noble mē were called Eunuches, althogh they were not gelded.

[d] After that Alexāder had destroyed it it was not muche peopled.

29 Then

29 Then the Sprite ſayd vnto Philip, Go neare and ioyne thy ſelfe to yonder charet.

F 30 And Philip ranne thether, and heard him read the Prophet Eſaie, and ſayd, But vnderſtandeſt thou what thou readeſt?

31 And he ſayd, How can I, except I had a gyde? And he deſired Philip, that he wolde come vp and ſit with him.

32 The place of the Scripture which he read was this, *He was led as a ſhepe to be ſlayne: and like a lambe domme before his ſhearer, ſo opened he not his mouth.

*Eſa.53.e.

33 [h]In his humilitie his [f]iugement hath bene exalted. But who ſhal declare his [i]generation? for his life is taken from the [f]earthe.

[f]The puniſhemẽt which he ſuffered.
[i]Or, age.
[f]And now raigneth in heauen.

34 Then the Eunuche anſwered Philip and ſayd, I pray thee of whom ſpeaketh the Prophet this? of him ſelfe, or of ſome other man?

35 Then Philip [f] opened his mouth, and begã at the ſame Scripture, and preached vnto him Ieſus.

[f]He opened at length this matter, of ſo great importance.

36 And as they went on their way, they came vnto a certayne water, & the Eunuche ſayd, Se, *here is* water, what doth let

G me to be baptized?

37 And Philip ſayd vnto him, If thou beleueſt with [f] all thyne heart, thou mayſt. And he anſwered and ſayd, I beleue that Ieſus Chriſte is the Sonne of God.

[f]With a pure and perfect heart.

38 Then he cõmanded the charet to ſtand

h Albeit Chriſte was in graue and in deathes bandes, feling alſo his Fathers angre againſt ſynne: yet he brake the bãdes of death and was exalted. Act.2.d.

i That is, how long his age ſhal endure? for being riſen from death, death ſhal no more raige, nether ſhal his kyngdome euer haue ende, or els we may take generation, for his churche which neuer ſhal haue ende, for now they ſit in heauenly places with Chriſte their head.

styl: and they went doune bothe into the water, bothe Philip & also the Eunuche, and he baptized him.

39 And assone as they were come out of the water the Spirit of the Lord caught away Philip, ℣ the Eunuche [k] sawe him no more, and he went on his way reioysing.

40 But Philip "was founde at [l] Azotus: & he walked through out the countre, preaching in their cities, tyl he came to Cesarea.

k This was, to thintent that he might knowe so muche the better that Philip was sēt to him by God.

l Some thinke this citie was also called Asdod. Iosue. 15.

" or, perceaued him selfe to be.

THE IX. CHAPTER.

The conuersion of Saul, his vocation to the Apostleshyp, and his zeale to execute the same. How he escapeth the Iewes cōspiracies: his accesse to the Apostles. The prosperitie of the Churches. Peter healeth AEneas, raiseth Tabitha, conuerteth many to Christe, & logeth in a tanners house.

a He persecuted with a great rage, and crueltie the innocēt bloud which he thirsted fore.

AND Saul yet [a] breathing out threatninges & slaughter agaynst the disciples of the Lord, went vnto the hye Priest, A *Rom. 9. a. 1. Cor. 15. a. gal. 1. c.*

2 And desired of him letters to Damascus to the Synagoges: ℣ if he founde any of thys "way (whether they were mē or womē) he myght bring them bounde vntō Ierusalem. " or, secte, or, sorte.

3 *Now as he iorneyed, it fortuned that as he was come nye to Damasc⁹, *sodēly ther shyned rounde about him a lyght from heauen. *Chap. 22. b. 1. cor. 11. a. 1. Cor. 15. a.*

4 And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he sayd, Who art thou Lord? And the

the Lord ſayd, I am Ieſus whom thou perſecuteſt, it is hard for thee to kycke againſt [b] prickes.

b That is, to reſiſt God when he pricketh and ſoliciteth our conſciences.

6 He *then* bothe trembling & aſtonyed, ſayd, Lord what wilt thou haue me to do? and the Lord ſayd vnto him, Ariſe and go into the citie, & it ſhalbe tolde thee what thou ſhalt do.

B 7 The men which iorneyed with him, ſtode amaſed, hearing [a] *his* voyce: but [c] ſeing no man.

a Sauls voice.

c For onely Saul knewe that Ieſus ſpake vnto him.

8 And Saul aroſe from the grounde, and opened his eyes, but [a] ſawe no man. Thē led they him by the hand, & broght him into Damaſcus.

a For he was blynde.

9 Wher he was thre dayes with out ſight, and nether [d] ate nor drancke.

d He was ſo rauiſhed with the viſiō that his appetite was taken away.

10 And ther was a certaine diſciple at Damaſcus named Ananias, and to him ſayd the Lord in a viſiō, Ananias. And he ſayd, Beholde, *I am here* Lord.

11 Then the Lord ſayd vnto him, Ariſe, & go into the ſtrete which is called Straygh and ſeke in the houſe of Iudas after one called Saul of Tarſ: for beholde he prayeth.

Saul prayeth.

12 And he ſawe in a viſion a man named Ananias coming into him, and putting his handes on him, that he myght receaue his ſyght.

13 Thē Ananias anſwered, Lord, I haue heard by many of this mā, how muche euyl he hath done to thy ſainctes at Ieruſalem.

C 14 Moreouer here he hath auctorite of the hye Prieſtes, to bynde all that call on thy Name.

15 The Lord ſayd vnto him, Go thy wayes:

for he is a[e] chosen vessel vnto me, to[n] beare my Name before the Gētiles, and kynges, and the children of Israel.

16 For I wil shewe hym, how many thynges he must suffre for my Names sake.

17 Then Ananias went his way, & entred into that house, & put his handes on him, and sayd, Brother Saul, the Lord hath sent me (Iesus *I meane* that appeared vnto thee in the way as thou camest) that thou mygh test receaue thy syght, and be fylled with the holy Gost.

18 And immediatly ther fel frō his eyes as it had bene scales, and sodenly he receaued syght: and arose, and was baptized. D

19 And receaued meat, and was comforted. Thē was Saul certayne dayes with the disciples which were at Damascus.

20 And strayght way he preached Christ in the Synagoges, how that he was the Sōne of God.

21 So that all that heard him, were amased and sayd, Is not this he, that spoyled them w[c] called on this Name in Ierusalē: & came hyther for that entent, y[t] he shuld bryng them bounde vnto the hye Priestes?

22 But Saul encreased the more in strēgth, and confounded the Iewes which dwelt at Damascus, [o] confirming, that this was very Christe.

23 And after a [f] good whyle, the Iewes toke consel together, to kyl him.

24 But their laying awayt was knowen of Saul. and they *[g] watched the gates day & nyght to kyl him.

25 Then the disciples toke him by night, and put him through the wall, and let him doune E

e A worthy seruant of God, and endewed with excellent graces aboue others.

f That was after three yeres, that he had remayned at Damascus. and in the coūtrey about. Gal. 1. d.

g The Gouuernour at their request appointed a watche as he declareth to the Corinthians.

[n] To beare me witnes, & set forthe my glorie.

[o] Prouing by the conference of the Scriptures.

2. *Cor.* 11. g.

doune in a basket.

26 And when Saul was come to Ierusalē, he assayde to couple him selfe with the disciples, but they were all afrayde of him, and beleued not that he was a disciple.

27 But Barnabas toke him, & brogt him to the Apostles, & declared to them, how he had sene the Lord in the way, who spake vnto him: and how he had done boldely at Damascus in the Name of Iesus.

28 And he was conuersant with "them at Ierusalem.

"With Peter and Iames. Gal.1.d.

29 And spake frankly [h] in the Name of the Lord Iesus. & disputed with the "Grekes: and they went about to slay him.

h Making open profession of the Gospel.

"Which were Iewes, but so called because they were dispersed through Grecia and other contries.

30 But when the brethren knewe of that, they brogt hym to Cesarea, and sent him forth to [i] Tarsus.

i Because it was his owne cōtrie, & there he might haue some autoritie.

31 Then had the Churches rest through all Iewrie, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy Gost.

F 32 And it chāsed as Peter walked through out all *quarters*, he came also to the saincte̅s which dwelt at Lidda.

33 And there he founde a certayne man named AEneas, which had kept his bed eight yeres, sycke of the palsye.

34 Thē sayd Peter vnto him, AEneas, Iesus Christe maketh thee whole: arise and "make vp thy bed. and he arose immediatly.

"Or, trusse thy couche together.

35 And [k] all that dwelt at Lydda and "Saron, sawe him, and tourned to the Lord.

k Meaning the greatest part.

"A place so called, & not a citie.

36 Ther was at Ioppa a certayne woman which was a disciple named Tabitha, (&

by interpretation is called "Dorcas) the same was "ful of good workes and almes dedes, which she did.

37 And it chanced in those dayes, that she was sycke and dyed. and when they had l washed her, they layd her in an vpper chamber.

38 Now forasmuche as Lydda was nye 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: G and when he was come, they broght him into the vpper chamber: where all the widdowes stode rounde about him weping, and shewyng the coates and garmentes which Dorcas made, while she was with them.

40 And Peter put them all forth, & kneled downe, and prayd, and turned him to the body, and sayd, Tabitha, arise. And she opened, her eyes, and when she sawe Peter, sat vp.

41 And he gaue her the hand, and lift her vp, and called the m saincts and wyddowes, and restored her alyue.

42 And it was knowen through out all Ioppa, and many beleued in the Lord.

43 And it came to passe that he taried many dayes in Ioppa, with one Simon a "tanner.

" That is a dere, or roebucke.

" or, riche.

l To thintēt they might bury her afterward.

m For she was restored to life, rather that others myght haue occasion to beleue and glorifie God, thē for her owne sake.

" or, corier.

THE X. CHAPTER.

The vision that Peter saw. How he was sent to Cornelius The Heithen also receaue the Sprite, and are baptized.

Forthermore

A FOrthermore there was a certayne man in Cesarea called Corneli⁹, a captayne of the souldiers called the Italian *bande*.

2 A deuout man, and [a] one that feared God with all his housholde, which gaue much almes to the people, & prayed God continually.

a Who had forsȝkē all superstitiōs, and gaue him selfe to the true seruice of God.

3 The same sawe in a visiō euidētly (about the nynthe houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius,

4 When he loked on him, he was afrayd and sayd, What is it Lord? And he sayd vnto him, Thy prayers and thy almes are come [b] vp into remembrance before God.

b That is, God dyd accept them, wherof it foloweth that he had faith, for els it is impossible to please God.

5 Now therfore send men to Ioppa, and cal for one Simō, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea syde: he shal tel thee what thou oghtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his household seruantes, and a souldier that feared God, one of thē that wayted on him.

8 And tolde them all the matter, & sent them to Ioppa.

B 9 On the morowe as they went on their iorney, and drewe nye vnto the citie, Peter went vp vpon the top of the house to pray, about the "sixt houre.

"which was midday.

10 Thē waxed he an hongred, and would haue eaten: but whyle they made *some thing* ready, he fel into a trance.

11 And he sawe heauen opened, and a certayne vessel come downe vnto him, as it had bene a great shete, knyt at ȳ foure cor

ners, and was let downe to the earth.

c As camels, horses, dogges, oxen, sheepe, swyne & suche like which mā nourrisheth for his vse.

12 Wherin were c all maner of foure footed beastes of the earth, and wilde beastes & creping beastes, and foules of the ayer.

13 And ther came a voyce to him, Ryse Peter, kyl, and eat.

14 But Peter sayd, Not so Lord, for I haue neuer eaten any thing that is commen, or vncleane.

15 And the voyce *spake* vnto him agayne the seconde tyme, What God hath d purified pollute thou not.

C

d In taking away the difference betwixt vncleane beastes & cleane, he sheweth there is no difference betwixt men.

'Take it not for polluted & impure.

16 This was so done thryse: and the vessel was drawen vp againe into heauen.

17 Whyle Peter mused in him selfe what this vision which he had sene meant, beholde, the men which were sent from Cornelius, had made inquirance for Simons house, and stode before the dore.

18 And caled out one, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 Whyle Peter thoght on the vision, the Sprite said vnto him, Beholde three men seke thee.

20 *Arise therfore, get thee downe, and go with them, and e doute not: for I haue sent them.

Chap.15.b.

e Then true obedience which proceedeth of faith, ought to be without doubt or questioning.

21 Then Peter went downe to the men, which were sent vnto him from Cornelius. and sayd, Beholde, I am he whome ye seke, what is the cause wherfore ye are come?

22 And they sayd, Cornelius the captaine, a iuste man, and one that feareth God, & of good reporte among all the people of the Iewes, was warned by an holy Angel,

D

gel, to send for thee into his house, and to heare thy wordes.

23 Then called he them in, & lodged thē. and the next day, Peter went away with them, and certayne brethren from Ioppa accompanyed hym.

Peter goeth towarde Cornelius.

24 And the day after, they entred into Cesarea. And Cornelius wayted for them, and had called together his kynsmen, and speciall friendes.

25 And as it chanced Peter to come in, Cornelius met hym, and fel downe at his fete, and [f] worshypped hym.

f Shewed to muche reuerence and farre passing decēt ordre, as thogh Peter had bene God.

26 But Peter toke hym vp, saying, Stand vp, for euen I my selfe am a man.

27 And as he talked with hym, he came in, and founde many that were come together.

28 And he said vnto them, Ye knowe how that it is an vnlawful thyng for a mā that is a *Iewe, to companye or come vnto one, that is of an other nation: but God hath shewed me, that I should not call any man "commen, or vncleane.

*Iohn. 4. e.

"or, polluted.

29 Therfore came I vnto you without saying naye, assone as I was sent fore. I aske therfore, For what intent haue ye sent for me?

E 30 Thē Cornelius sayd, Foure dayes ago, euē about this houre I fasted, and at the nynthe houre, I prayd in my house: and beholde, a man stode before me in bryght clothyng,

31 And sayd, Cornelius, thy prayer is heard and thyne almes dedes are had in remēbrance in the syght of God.

32 Send therfore to Ioppa, and call for

Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the sea syde, the which assone as he is come, shal speake vnto thee.
33 Then sent I for thee immediatly, and thou hast wel done for to come. Now therfore are we al here present before God, to heare all thinges that are commanded vn to thee of God.
34 Then Peter opened his mouth, and sayd, Of a truth I perceaue, that * God is not parciall. *Deu.10.d. 2.chro.19.d*
35 But in all people he that [g] feareth him, & worketh righteousnes, is accepted with hym. *iob.34.b. wisd.6.b. eccles.35.b.*
36 The which thing he declared vnto the children of Israel, preaching * peace by Iesus Christe, which is Lord ouer all. *gal.2.b. rom 2.b. eph.6.b. col.3.d. 1.pet.1.c.*
37 Ye knowe what thing was done through out all Iewrie, and beginning in Galile, after the baptisme which Iohn preached: F
38 How God [f] annointed Iesus of Nazaret with the holy Goost, and with power: which Iesus went about doing good and healing all that were cruelly oppressed of the deuyl: for God was with hym. *Luk.4.b.*
39 And we are wytnesses of all thinges which he dyd bothe in the land of the Iewes, & also at Ieruslem: whome they slewe, hanging him on a tree.
40 Hym God raysed vp the third day, and caused that he was shewed openly:
41 Not to al the people, but vnto the witnesses chosen before of God, to vs which ate and dranck with him, after he arose from death.
42 And

[g] By this speache the hebrewes meane the whole religion of God, which with out faith proffiteth vs nothing.

[f] That is, endewed him with graces & giftes aboue all others.

The charge to preache the Gospel.

42 And he commanded vs to preache vn to the people, & testifie, that it is he that G is ordeyned of God, a Iudge of quick and dead.

Iere. 11. *f.* *mich.* 7. *d.* *chap.* 15. *b.*

43 To him also geue all the * Prophetes witnes, that through his Name, all that beleue in hym, shal * receaue remission of synnes.

The holy Spirite powred vpō the Gentils.

44 Whyle Peter yet spake these wordes, the holy Gost fel on all them which heard the preaching.

45 And they of the Circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentils also, was powred out the gyft of the holy Gost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man [h] forbyd water, that these should not be baptized, which haue receaued the holy Gost, as wel as we?

h We ought not to debarre them of baptisme whome God testifieth to be his.

48 And he commanded them to be baptized in the Name of the Lord. Then prayed they hym to tary a fewe dayes.

THE XI CHAPTER.

Peter sheweth the cause wherfore he went to the heythen. The Churche increaseth. Barnabas and Paul preache at Antioche. Agabus prophecieth dearth for to come: & the remedie.

A

AND the Apostles and the brethren that were in Iewrie, heard say, that the Gentils had also receaued the worde of God.

2 And when Peter was come vp to Ie-

a For they could not comprehende this secret which was hid from the Angels them selues, euen from the creation of the world. Eph. 3. b. Colos. 1. d.

rusalem, they of the Circumcision[a] reasoned with hym,

Peter is vnlustly reproued.

3 Saying, Thou wentest into men vncircumcised, and atest with them.

4 Then Peter began, and expounded *the thyng* in order to them, saying,

5 I was in the citie of Ioppa praying, and in a traunce I sawe *this* vision, A certayne vessel descende, as it had bene a large lynnen cloth, let downe from heauen by the foure corners, and it came to me.

He purgeth his fact before the Churche.

6 Into the which, when I had fastened myne eyes, I considered, and sawe foure foted beastes of ye earth, & wilde beastes, and creping beastes, & foules of the ayre.

7 Also I heard a voyce, saying vnto me, Aryse Peter, slay and eat.

B

8 And I sayd, God forbyd Lord, for nothing comen or vnclene, hath at any tyme entred into my mouth.

9 But the voyce answered me agayn frō heauen, Count not thou those thynges comen, whych God hath clensed.

* Or, pollute thou not these thinges.

10 And this was done thre tymes: and al were taken vp agayne into heauen.

11 Then beholde immediatly ther were thre men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Sprite sayd vnto me, that I shuld go with them, with out douting. Moreouer these sixe brethren accompanyed me: & we entred into *a certeyn* mans house.

13 And who 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 tel thee wordes wherby both thou

C thou and all thyne houſe ſhalbe ſaued.
15 And as I began to preache, the holy
Cha.2.a.3.b Goſt fel on them, * as he dyd on vs at the begynnyng.
16 Then came to my remembrance that
Cha.1.a.19.a ſaying of the Lord, how he ſaid, * Iohn ba
mat.3.c. ptized with water, but ye ſhalbe baptized
mar.1.b. with the holy Goſt.
luk.3.c. 17 For as muche then as God gaue them
iohn.1.d. a lyke gyfte, as he dyd vnto vs, when we beleued on the Lord Ieſus Chriſte: who was I, that I ſhuld haue withſtande God?
18 When they heard thys, [b] they helde their peace, and glorifiedGod, ſaying, Thē hath God alſo to the Gentils graunted [a] repentance vnto lyfe.
19 And they which were ſcatred abrode becauſe of the [b] affliction that aroſe about D Steuen, walked throughout tyl they came vnto Phenice and Cyprus, and Antioche, preaching the worde to no man, but vnto the Iewes only.
20 But ſome of them were men of Cyprus and Cyrene, which when they were come into Antioche, ſpake vnto the [c] Grekes, & preached the Lord Ieſus.
21 And the [a] hand of the Lord was with them, & a great nombre beleued and turned vnto the Lord.
22 Tydinges of theſe thinges came vnto the eares of the Congregation, which was in Ieruſalem: and they ſent forth Barnabas that he ſhulde go vnto [d] Antioche.
23 Which, when he was come & had ſene [e] ỹ grace of God, was glad, and exhorted thē al, that with purpoſe of heart they wold

[a] This repentāce dependeth vpon faith.

[b] Or, trouble.

[b] Their modeſtie declareth that they were not aſhamed to vnſay that wherof they had vniuſtely blamed Peter.

[a] The power and vertue.

[c] He meaneth not the Iewes which being ſcatered abrode in diuers contreys were called by this name, but the Greckes which were Gētils.

[d] This was the moſte famous Citie of Syria, & bordered vpō Cilicia.

continually cleaue vnto the Lord.
24 For he was a good man, and ful of the holy Goſt, and faithe: and muche people was added vnto the Lord.
25 Then departed Barnabas to Tarſus, for to ſeke Saul:
26 And when he had founde hym, he broght hym vnto Antioche. & it chanced that a whole yere they had their conuerſatiõ with the Churche there, and taught muche people: inſo muche, that the diſciples of Antioche, were the fyrſt that were called [a] Chriſten.
27 In thoſe dayes came Prophetes from Ieruſalem vnto Antioche.
28 And ther ſtode vp one of them named Agabus, and ſignified by the [e] ſprite, that ther ſhulde be great derth throughout al the worlde, which came to paſſe in the *Emperour Claudius dayes.
29 Then the diſciples, euery man according to his habilitie, [f] purpoſed to ſend ſocour vnto the *brethren which dwelt in Iewrie.
30 Whych thynge they alſo dyd, and ſent it to the Elders, by the handes of Barnabas and Saul.

[a] Wher as before they were called diſciples now they are named Chriſtians.

Chap. 21. d.

Chap. 12. d.

The Chriſtiãs are poore.

e This prophecie was an occaſion to the Antiochians to relieue the neceſſitie of their brethren.

f To ſignifie that it came of a charitable mynde towardes them.

THE XII. CHAPTER

Herode perſecuteth the Chriſten, killeth Iames, and putteth Peter in priſon, whom the Lord deliuereth by an Angel. The ſhameful death of Herode. The Goſpel floriſheth. Barnabas and Saul retorning to Antioche take Iohn Marke with them.

In

A Persecution.

IN that tyme, [a] Herode the kynge stretched forth his handes to vexe certayne of the Congregation.

2 And he kylled Iames the [″] brother of Iohn, with the sworde.

3 And because he saw that it [b] pleased the Iewes, he proceded farther, to take Peter also. then were the dayes of swete bread.

4 And when he had caught him, he put him in prison, and deliuered him to [″] foure quaternions of souldiers to be kept: entending after Easter to bringe him forth to the people.

5 Then was Peter kept in prison, but prayer was made with out ceasing of the Churche vnto God for him.

6 And when Herode wolde haue broght hym out vnto the people, the same nyght slept Peter bitwene two souldyers, bounde with two chaynes, and the kepers before the dore, kept the prison.

7* And beholde, the Angel of the Lord came vpon them, and a light shyned in the lodge: and he smote Peter on the syde, & sterid hym vp saying, Aryse vp quickly. And his chaynes fel of from hys handes.

8 And the Angel sayd vnto hym, Gyrde thy selfe, and bynde on thy * [″] sandales. and so he dyd, and he sayd vnto hym, Cast thy garment about thee, and folowe me.

9 Then *Peter* came out and folowed hym, and wist not that it was true which was done by the Angel, but thoght he had sene a vision.

B 10 When they were past the fyrst & the

[a] Who was called Agrippa the sōne of Aristobulus. he was nepuewe vnto Herode the great, and brother of Herodias.

[b] It came then of no zeale nor religion, but only to flatter the people.

[a] There was another so named which was the sonne of Alpheus.

[″] The nomber being sixtene was deuided by foures, to kepe diuers wardes.

The Churche prayeth for Peter.

Chap. 5. d.

Mar. 6. b.

[″] Or, shoes.

seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accorde: & they went out, and passed through one strete, and by and by, the Angel departed from hym.

11 And when Peter was come to hym selfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hād of Herode, and from all the wayting fore, of the people of the Iewes.

Peter acknowlegeth that God deliuered him.

12 And as he considered *the thinge*, he came to the house of Marie, the mother of one Iohn, whose surname was Marke, wher many were gathered together and prayed.

13 As Peter knocked at the entry dore, a mayde came forth to hearkē, named Rhode.

C Rhode.

14 So when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and tolde how Peter stode before the entry.

15 But they sayd vnto her, Thou art mad. And she bare them downe, that it was euē so. then said they, It is his [c] Angel.

c For they dyd knowe by Gods worde that Angels were appoynted to defende the faythful: and also in those dayes they were accustomed to see suche sightes.

16 But Peter continued knockyng: and when they had opened the dore, and sawe hym, they were astonyed.

17 And he beckened vnto them, with the hand, to holde their peace, and tolde thē by what meanes the Lord had broght him out of the prison.

18 And he said, Go shewe these thinges vnto Iames and to the brethren. and he departed and went into [d] another place.

d Which was lesse suspect, by reaso of the brethren.

18 Now

18 Now assone as it was day, there was no lytle a do among the souldiers, what was become of Peter.

19 When Herode had sought for him, and found hym not, he examined the kepers, and commanded them to be led to be punished, and he descended from Iewrie to Cesarea, and *there* abode.

D 20 Then Herode intended to make warre against thē of Tyre and Sidon. but they came all with one accorde, and made intercession vnto "Blastus the kynges chamberlayne, and desired peace, because their coūtrey was nouryshed by [e] ỹ kynges *land*.

"Bothe by flatering wordes and also by bryberye.

21 And vpon a daye appoynted, Herode arayed hym in royal apparel and set him in his seat, and made an oration vnto them.

22 And the people gaue a shoute, saying, It is the voyce of a God, and not of a mā.

23 But immediatly the Angel of the Lord smote him, because he [e] gaue not God the honour, so that he was eaten "of wormes, and gaue vp the gost.

"His grande Father was eaten of lysse.

24 And the worde of God "grewe, and multiplied.

"The more that tyrants go about to suppresse Gods worde, the more doth it increase.

25 And Barnabas and Saul returned frō Ierusalem, when they had fulfylled their [f] office, and toke with them Iohn, whose surname was Marke.

e Which he shulde haue done, if he had punished the flatterers, of whose vanitie he cōplayned when he was dyeng as Iosephus writeth.

f Which was, to distribute the almes sent from Antioche. Chap. 11. d

THE XIII. CHAPTER.

Paul and Barnabas are called to preache among the Gentils. Of Sergius Paulus, and Elymas the sorcerer. The departure of Marke. Paul preacheth at Antioche. The faith of the Gentils. The Iues reiected. They that are ordey-

ned to life beleue. The fruit of faith.

THere were in the Congregation that was at Antioche, certayne * Prophetes, and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and [a]Manahē, which had bene broght vp with Herod the kynge, and Saul. A *Chap. 14. d.* [a] God calleth of all sortes.

2 As they [a] miniſtred to the Lord, and faſted, the holy Goſt ſayd, * Seperate me Barnabas and Saul, for the worke where vnto I haue called them. *Rom. 1. a.*

3 Then faſted they and prayed, * and layd their handes on them, and let them go. *Chap. 6. b.*

4 And they, after they were ſent forth of the holy Goſt, came vnto Seleucia, and from thence they ſayled to Cyprus.

5 And when they were at Salamine, they preached the worde of God in the Synagoges of the Iewes: and they had alſo Iohn to their miniſter.

6 When they had gone through out the Yle vnto *the citie* of Paphus, they founde a certayne ſorcerer a falſe prophet, which was a Iewe, named Bariesus.

7 Which was wyth the Ruler of the coũtrey, one Sergius Paulus, a prudent man: B the ſame Ruler called vnto hym Barnabas and Saul, and deſired to heare the worde of God.

8 But Elymas, the ſorcerer (for ſo is his name by interpretation) withſtode them, and ſoght to turne away the Ruler from the fayth.

9 Then Saul (which alſo *is called* Paul) beyng ful of the holy Goſt, ſet his eyes on hym,

10 And

[a] The worde ſignifieth to execute publike charge, as the Apoſtleſhip was: ſo that here is ſhewed, that they preached, and prophecied.

10 And ſayd, O ful of all ſuttelty and miſchiefe, thou chylde of the deuyl, and enemie of all righteouſnes, wylt thou not ceaſe to peruert the ſtrayght[f] wayes of the Lord?

[f] Which are, the doctrine of the Apoſtles that onely leadeth vs to God.

11 Now therfore beholde, the hand of the Lord is vpō thee, & thou ſhalt be blynde, & not ſe the ſunne for a ſeaſon. And immediatly ther fel on hym a myſte and a darknēs, and he went about, ſeking ſome to lead hym by the hand.

12 Then the Ruler whē he ſawe what had happened, beleued, and wondred at the doctrine of the Lord.

13 When Paul and they that were with him were departed by ſhip from Paphus, they came to Perge *a citie* of Pamphylia: & Iohn departed from them, and returned to Ieruſalem.

C

14 But they wandred through the countres from Perge to[g] Antioche *a citie* of the countrey of Piſidia, and went into the Sinagoge on the Sabbath day, and ſate doune.

[g] Another Antioche was in Syria.

15 And after the lecture of the Lawe and Prophetes, the Rulers of the Synagoge ſēt vnto them, ſaying, Ye men and brethren, yf ye haue any worde of [b] exhortation for the people, ſay on.

b This declare that the Scriptu is geuen to teach and exhort vs.

16 Then Paul ſtode vp and beckned with the hand, and ſayd, Men of Iſrael, and ye that feare God, geue audience.

17 The God of this people choſe our fathers, and exalted the people when they dwelt as ſtrangers in the lande of *Egypt, and with a *myghty arme, broght them out of it.

Exod.1.a.
Exod.13.c.

18 And about the tyme * of fortie yeres, suffred he their[c] maners in the wyldernes. *Exod. 16.a.*

19 And he destroyed seuen nations in the land of Chanaan, and * deuided their lād to them by lot. *Iosue 14.a.*

20 Then afterwarde he gaue vnto them * Iudges, [d] about the space of foure hundreth and fifty yeres, vnto the tyme of Samuel the Prophet. *Iudg.3.b.*

21 So after that, they desired a * kyng, & God gaue vnto thē * Saul, the sōne of Cis, a man of the tribe of Beniamin, by the space of fourty yeres. *1.Sam. 8.a. 1.Sam.9.c. & 10.a.*

22 And after he had put hym downe, he set vp * Dauid to be their kyng, of whome he witnessed, saying, I haue found Dauid *the sonne* of Iesse, a man after myne owne heart, which wyl fulfyl all thinges that I wyl. D *1.Sam.16.e psal.89.d.*

23 Of this mans sede hath God * according to hys promisse raised vp to Israel, the sauiour Iesus: *Esa.11.a.*

24 When * Iohn had fyrst preached before him that was euen commyng, the baptisme of amendement of lyfe to Israel. *Mat.3.a. mar.1.a. luk.3.a.*

25 And when Iohn had fulfylled his[e] course, he sayd, * Whō ye thinke that I am, the same am I not, but behold there commeth one after me, whose shoe of his fete, I am not worthy to lowse. *Iohn.1.c.*

26 Ye men and brethren, chyldren of the generation of Abraham; and whosoeuer amōg you feareth God, to you is this[f] worde of saluation sent.

27 For the inhabiters of Ierusalem, and their Rulers, because they[f] knew him not, nor yet the wordes of the Prophetes, which

c Here is declared the great paciēce and long suffering of God before he ponisheth.

d For, 450 yeres were not fully accōplished, but there lacked 3. yeres counting from the byrth of Isaac to the distribution of the land of Chanaan.

e When his office drewe to an ende he sent his disciples to Christe.

f He rebuketh them for their ignorance.

[f] The message of saluation.

which are [g]red euery Sabbath day, they haue fulfilled them in condemning him.

E 28 And whē they founde no cause of death in him, * yet desired they Pilat to kyl him.

Mat.27.c. mar.15.b. luk.23.c. iohn 19.a.

29 And when they had [h] fulfilled all that was written of him, they toke him downe from the tree, and put him in a sepulchre.

30 But God raised him vp from death:

31 And he was seene many dayes of them, [c]w came with him from Galile to Ieruſalē: which are his wytnesses vnto the people.

32 And we declare vnto you, how that the promisse made vnto the fathers,

33 God hath fulfylled vnto vs their childrē, in that he [d]rayſed vp Iesus, euē as it is written in [e]y ſecond Pſalme, *Thou art my Sonne, this day begat I thee.

[d] In that he was borne & incarnat.

Pſal.2.b. hebr.1.b. 5.b.

34 As concerning that he rayſed him vp from deathe, now no more to returne to graue, he ſayd on this wiſe: *The [i] holy [d]mercies *made* to Dauid, I wil geue faithfully to you.

Eſa.55.b. pſal.15.d. chap.2.e.

[d] or, promises

35 Wherfore he ſayth alſo in another place, *Thou ſhalt not ſuffre thyne Holy one to ſee corruption.

1.Kyn.2.b. chap.2.c.

36 Howbeit, Dauid after he had ſerued his tyme by the cōſel of God, he *ſlept, & was layd with his fathers, and ſawe corruptiō.

37 But he whom God rayſed agayne, ſawe no corruption.

F 38 Be it knowen vnto you therefore men and brethren, that through this man, is preached vnto you the forgeuenes of ſinnes, and *that* from all *ſynnes*, from which ye could not be iuſtified by the Lawe of Moſes.

g Although they read the Lawe, yet their hartes are couered that they can not vnderſtande. 2.Cor.5.c.

h In Chriſte all the promeſſes are yea, and Amen. 2.Cor.1.d.

i He ſheweth that as the grace which God hath geuē to his Sōne is permanēt foreuer: ſo likewyſe the life of the Sonne is eternal.

39 By him euery one that beleueth is iuſtified.

40 Beware therefore, leſt ỹ fall on you, which is ſpoken of, in the Prophetes,

41 * Beholde ye [k] deſpiſers and wonder, and vaniſhe away: for I worke a [l] worke in your dayes, a worke which ye ſhal not beleue, yf a man would declare it you. *Abac.1.b.*

42 Whē they were come out of the Synagoge of the Iewes, ỹ Gētiles beſoght, that they would preache theſe wordes to them the next Sabbath daye.

43 When the Churche was brokē vp, many of the Iewes, and vertuous conuertes folowed Paul and 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 citie together, to heare the worde of God.

45 But when the Iewes ſawe the people, they were ful of [m] indignation, and ſpake agaynſt thoſe thinges which were ſpoken of Paul, contrarying them, and raylyng on them.

46 Then Paul & Barnabas waxed bolde, and ſayd, * It was mete that the worde of God ſhould fyrſt haue bene preached to you: but ſeyng ye put it from you, and iudge your ſelues vnworthy of [n] euerlaſting lyfe, lo, we turne to the Gentils. G *Mat.10.a.*

47 For ſo hath the Lord commanded vs, *ſaying*, * I haue made thee a lyght of the Gentiles, that thou ſhuldeſt be the ſaluation vnto the ende of the world. *Eſa.49.b.*

48 When the Gentiles heard this, they were glad, & glorified the worde of the Lord:

k He reproueth them ſharpely becauſe ſoftenes wolde not preuayle.

l Which is, vengence vnſpeakable, or the contēpt of Gods worde.

m They diſdaigned that the Gētils ſhould be made equal with them.

n Which is, to knowe one only God, & whome he hath ſent, Ieſus Chriſte.

Lord: and beleued, euen as many as were
[n] ordeyned vnto eternal lyfe.
49 And the worde of the Lord was publi
shed throughout all that contrey.
50 But the Iewes stirred certeyne [o] de-
uoute and honorable women, & the chief
men of the citie, and rayſed perſecution
againſt Paul and Barnabas, and expelled
them out of their coſtes.
51 But they * ſhouke of the duſt of their
fete againſt them, & came vnto Iconium.
and the diſciples were fylled with ioye, &
with the holy Goſt.

[n] None can beleue, but they whom God doth appoint before all beginning to be ſaued.

[o] He meaneth ſuperſtitious womē, and ſuche as were led with a blinde zeale, albeit the comē people eſtemed thē godly, & therfore Luke ſpeaketh as the world eſtemed them.

Chap.18.b. *mat.10.b.* *mar.6.b.* *luk.9.a.*

THE XIIII. CHAPTER.

God giueth ſucceſſe to his worde. Paul and Barnabas preache at Iconium. Some beleue: ſome ſtere vp ſedition and perſecute. At Lyſtra they wolde do ſacrifice to Barnabas and Paul, which refuſe it, and exhorte the people to worſhip the true God. Paul is ſtoned. They confirme the diſciples in faith and patiēce. Appoint miniſters. And paſſing through many places make report of their diligence at Antioche.

A AND ſo it was, in Iconium, that they went both together into the Synagoge of the Iewes, and ſo ſpake, that a great multitude, both of the Iewes, and alſo of the Grekes beleued.
2 But the [a] vnbeleuing Iewes ſteryd vp, and corrupted the myndes of the Gentils, againſt the brethren.
3 Long tyme abode they there, and ſpake franckely *with the helpe* of the Lord, which gaue teſtimonie vnto the worde of his grace, and cauſed ſignes and wondres

[a] Which wolde not obey the doctrine nether ſuffer thē ſelues to be perſuaded.

to be done by their handes.
4 But the people of the citie were diuided: and part helde with the Iewes, & part with the Apoſtles.
5 And when there was an aſſaut made both of the Gentiles, and alſo 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, and vnto the region that lieth round about. B
7 And there preached the Goſpel.
8 *And there ſate a certayne mā at Lyſtra, impotent in his fete, being a creple frō his mothers wombe, and neuer walked.
9 The ſame heard Paul preache: who beholding hym, and perceauing that he had faith to be whole,
10 Sayd with a lowde voyce, * Stand vp right on thy fete. & he ſtert vp, & walked.
11 Then when the people ſaw what Paul had done, they lyft vp their voices, ſaying in the ſpeache of Lycaonia, Goddes are come downe to vs in the lykenes of men.
12 And they called Barnabas Iupiter: and Paul Mercurius, becauſe he was the ſpeaker.
13 Then Iupiters prieſt, which dwelt before their citie, broght oxen with garlandes vnto the [b] gates, and would haue done ſacrifice with the people.
14 But when the Apoſtles, Barnabas and Paul heard that, they "rēt their clothes, & ran in among the people, crying,
15 And ſaying, O men, why do ye theſe thinges? We are mortal mē lyke vnto you, and

Al. inſomuch that all the people were moued at the doctrine. So bothe Paul and Barnabas remayned at Lyſtra

**Al. I ſay to thee, in the Name of the Lord Ieſus Chriſte, Stand &c.*

[b] He meaneth before the gates of the howſe were the Apoſtles lodged for the temple was without the towne, & therfore the Prieſt broght the ſacrifice (as he thoght) to the Goddes them ſelues.

C

"In ſigne of deteſting & abhorring it.

and preache vnto you, that ye ſhould turne from theſe vaine *idoles*, vnto the lyuing
Gen.1.a. God, * which made heauen and earth and
pſal.145.b. the ſea, and all thinges that in them are.
reue.14.b. 16 The which in tymes paſt, * ſuffred al na
Pſal.81.c. tions to walke in their owne [c] ways.
rom.1.b. 17 Neuertheleſſe, he left not hym ſelfe without [d] wytneſſe, in that he ſhewed his benefites, in geuyng vs rayne from heauē, and fruteful ſeaſons, fylling our heartes with foode and [e] gladnes.
18 And with theſe ſayinges, ſcarſe refrayned they the people, that they had not ſacrificed vnto them.*

c To lyue after their owne fantaſies not preſcribing vnto them any religion.
d To take from men all excuſe.
e That being ſatiſfied they *might* reioyſe.

**Al. but that they ſhulde go euery mā home. And whiles they taried and taught, ther came, &c.*
19 Thē ther came certayne Iewes frō Antioche and Iconium, * which whē they had perſuaded the people, * ſtoned Paul, and drewe him out of the citie, ſuppoſing he had bene dead.
20 Howbeit, as the diſciples ſtode round about him, he aroſe vp, and came into the citie: and the next day, he departed with Barnabas to Derbe.
**Al. And diſputing boldely perſuaded the people to forſake them, for (ſayd they) they ſay nothing true but lie in all thīgs.*
21 And after they had preached to that citie, and had taught many, they returned to Lyſtra, and to Iconium, and Antioche.
22 Confirming the diſciples hartes, and exhorting them to continue in the faith, *affirming* that we muſt through muche tribulatiō, entre into the kyngdome of God.
23 And when they had ordeined them Elders by [f] election, in euery Churche, and prayd and faſted, they commended them
D to God on whom they beleued.
2.Cor.11.f. 24 Thus they went through out Piſidia, & came to Pamphylia.
25 And when they had preached [g] ỹ worde

f The worde ſignifieth to elect by putting vp the hādes. which declareth that miniſters were not made without the conſent of the people.

of God in Perga, they descended into Attalia.

26 So thence departed by shyp to Antioche, *from whence they had bene cõmended vnto the grace of God, to the worke which they had fulfilled. *Chap. 13. a.*

27 When they were come and had gathered the Churche together they rehersed all that God had done "by them, and how he had opened the dore of fayth vnto the Gentils. "By their ministerie.

28 And there they abode long tyme with the disciples.

THE XV. CHAPTER.

Variance about Circumcision. The Apostles send the agrement to the Churches. Paul and Barnabas preache at Antioche, and separat cõpanie because of Iohn Marke.

THen came [a] certayne from Iewrie, and taught the brethern *saying*, *Except ye be circumcised after the maner of Moses, ye can not be saued. A *Gal. 5. a.* False brethern.

2 And when there was rysen sedition, and disputing not a lyttel vnto Paul and Barnabas agaynst them, they determined that Paul and Barnabas, and certayne other of them, shulde go vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being send forth by the Churche, they passed ouer Phenice, and Samaria, declaryng the conuersion of the Gentils: and they broght great ioye vnto all the brethren.

4 And when they were come to Ierusalem, they were receaued of the Churche, and

[a] As Cerinth[e] & others, so writeth Epiphani[e] against the Cerinthians, also the fame of the place whence they came dyd muche preuayle to persuade abrode.

and of the Apoſtles and Elders: and they declared what thinges God had done by them.

B 5 But *ſayed they*, certayne of the ſecte of the [b] Phariſes roſe vp, which dyd beleue, ſaying, That it was nedeful to circumciſe them, & to enioyne thē to kepe the Lawe of Moſes.

[b] which were ſe&ious and geuē to diſſenſion.

6 Then the Apoſtles, & Elders came together to reaſon of this matter.

7 And when ther was muche diſputing, Peter roſe vp, and ſayd vnto them, Ye mē & brethren, ye know how that a good whyle ago, God choſe *one* from among vs, that the Gētils by my mouth, ſhulde heare the worde of the Goſpel, and beleue.

8 And God which knoweth the heartes, bare them wytnes, in gyuing vnto them the holy Goſt, euen as he dyd vnto vs:

[a] As touching adoption, & eternal life.

9 And he put no [a] difference betwene thē and vs, ſeyng that with faith he [a] purified their heartes.

[a] Faith purifieth the heart. *1. Cor. 1. a. chap. 10. g. mat. 23. a.*

10 Now therfore, why [c] tempt ye God, to * lay a yoke on the diſciples neckes, [c] w nether our fathers, nor we were able to beare?

[c] They pourpoſly tēpt God which lay greater charges on mens conſciences then they are able to beare.

[a] And not by the yoke of the Lawe.

11 But we beleue, that through the [a] grace of the Lord Ieſus Chriſt, we ſhalbe ſaued, euen as they do.

C 12 Then all the multitude was appeaſed, and gaue audience to Barnabas and Paul, which tolde what ſignes and wōdres God had ſhewed among the Gentils by them.

13 And when they helde their peace, Iames anſwered, ſaying, Men and brethren hearken vnto me.

2. Pet. 1. a. 14 * Simeon tolde, how God at the begin-

ning did visit the Gentils, to take of them a people vnto his Name.
15 And to this agreeth the wordes of the Prophetes, as it is written.
16 *After this I wyl returne, and wyl build agayne the tabernacle of Dauid, & is fallē doune, and that is fallen in decay of it, wil I buyld agayne, & I wyl set it vp. *Amos 9.c.
17 That the residue of men myght seke after the Lord, and all the [d] Gentils vpon whom my Name is called, sayth the Lord,
18 which doth all these thinges: From the begynnyng of the worlde God knoweth all his workes.
19 Wherfore my sentence is, that we trouble not them, which from among the Gentyls are turned to God:
20 But that we wryte vnto them, that they absteine them selues frō filthynes of idoles, and from [e] fornication, from strangled, and from bloude. *For some thoght it none offence to be present in the idoles tēples, & there to banket which saith Paul saith, is to drinke the cup of the deuils. 1. Cor. 10. d.
21 For [f] Moses of olde tyme hath in euery citie them that preache him, being read in the Synagoges euery Sabbath day.
22 Then pleased it the Apostles and Elders with the whole Churche, to send chosen men of their owne company to Antioche with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren.
23 And wrate letters by them after this maner. The Apostles, and the Elders, and the brethren send gretings vnto the brethern', which are of the Gentiles in Antioche, and in Syria, and in Cilicia.
24 Forasmuch as we haue heard, that certaine

d Which are gathered into one familie with the Iewes to thintent they sholde ackno ledge all one God.

e The heathen thoght this no vice, but made it a commen custome. As touching a strāgled thing & bloude, they were not vnlawful of thē selfe, & therfore were *obserued* but for a tyme.

f Therfore the ceremonies commāded by God colde not so sone be abolished, til the libertie of the Gospel were better knowen.

D

taine which departed from vs, haue troubled you with wordes, & coumbred your myndes, saying, Ye must be circumcised & kepe the Lawe, to whom we gaue no suche commandement.

E 25 It semed therfore good to vs, when we were come together with one accorde, to send chosen mē vnto you, with our beloued Barnabas and Paul.

26 Men that haue ieoparded their lyues, for the Name of our Lord Iesus Christe.

27 We haue therfore sent Iudas and Silas, which shal also tel you the same thinges by mouth.

28 For it semed good to the holy Gost, & g to vs, to lay no more burden vpon you, then these necessary thinges.

g Whome the holy Gost hath moued and directed to ordeine & write these things.

29 *That is to say*, that ye abstayne from thinges offered to images, frō bloude, frō strangled, and fornication: * from which if ye kepe your selues, ye shal do wel. So fare ye wel.

*Al. and what soeuer ye wolde not that men sholde do vnto you, do not to others.

30 When they were departed, they came to Antioche: and the multitude being assembled, they deliuered the Epistle.

31 When they had read it, they reioyced of that consolation.

F 32 And Iudas and Silas being Prophetes, "exhorted the brethren with muche preaching, and strengthened them.

"or, cōforted.

33 And after they had taried there a space, they were let go in h peace of the brethren vnto the Apostles.

h Hauing desired leaue of the Churche the brethern prayed God to prosper their iorney.

34 Notwithstandyng, " Silas thoght good to abyde there styl.*

"who for iuste causes changed his mynde.

*Al. And only Iudas went.

35 Paul also and Barnabas continued in Antioche, teaching and preaching with

other many, the worde of the Lord.
36 But after a certayne ſpace, Paul ſayd vnto Barnabas, Let vs go agayne, and viſite our brethren in euery citie, where we haue ſhewed the worde of the Lord, *and ſe* how they do.
37 And Barnabas * gaue counſel to take with them Iohn, called Marke. G
38 But Paul thoght it not mete to take him vnto their companye, which departed from them from * Pamphylia, and wēt not with them to the worke.
39 And then was their angre ſo ſharpe, that they [i] departed a ſunder one from the other: ſo that Barnabas toke Marke, & ſayled vnto Cyprus.
40 And Paul choſe Silas and departed, beyng commended of the brethren vnto the grace of God.
41 And he went through Syria and Cilicia, ſtabliſſhing the Churches.

* *Al. wolde take Iohn, &c. Chap. 13. c.*

i God ſuffreth the moſte perfiteſt to fall & tourneth their infirmities to the ſettīg forth of his glorie, as this breache of cō panie cauſed the worde to be preachedin mo places.

THE XVI. CHAPTER.

VVhen Paul had circumciſed Timothe he toke him with him. The Sprite calleth them from one contrie to another. Lydia is conuerted. Paul and Silas impriſonned cōuert the Iayler, and are deliuered as Romains.

THen came he to Derbe and to Lyſtra: and beholde, a certaine diſciple was there named Timotheus, a womans ſonne, which was a Iewe and beleued, but his father was a Greke. A
2 Of whom reported wel the brethren of Lyſtra and of Iconium.
3 Paul wolde ỹ he ſhulde go forth with him,

Rom. 16. c. phil. 2. c. 1. theſ. 3. a.

him, and toke and [a] circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Greke.

a Lest the Iewes shulde disdain him as one that were prophane, & without God.

4 As they went through the cities, they deliuered them the decrees for to kepe, ordeined of the Apostles, & Elders, which were at Ierusalem.

5 And so were the Churches stablisshed in the faith, and encreased in noumbre dayly.

B 6 Whē they had gone through out Phrygia, and the region of Galacia, and were [b] forbydden of the holy Gost to preache [e] y worde in [a] Asia.

b God choseth not onely mē, but also appointeth cōtreys where his worde shalbe preached, & onely as he wil.

[a] Asia the lesse.

7 They came to Mysia, & soght to go into Bithynia: but the Sprite suffred them not.

8 Then they went ouer Mysia, and came doune to [a] Troas.

[a] Called also Antigonia, & Alexandria.

9 And a vision appeared to Paul in the nyght, Therestode a man of Macedonia, & prayed him, saying, Come in to Macedonia, and helpe vs.

10 After he had sene the vision, immediatly we prepared to go in to Macedonia, beyng [c] certified that the Lord had called vs for to preache the Gospel vnto them.

c We oght not to credit visions except we be assuered ther of by the Sprite of God.

11 Thē went we forth from Troas, & with a strayght course came to Samothracia, & the next day to [a] Neapolis.

[a] Which is in the borders of Thracia, and Macedonia.

12 And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwel there. we were in that citie abyding certaine dayes.

13 And on the Sabbath day, we went out of the citie, besydes a ryuer, where they were wont to [d] pray: and we sate doune, and spake vnto the womē, [c] w resorted thither.

d Where the Christians accustomed to assemble their Churche when the infideles persecured them.

14 And a certayne woman named Lydia a seller of purple, in the citie of the Thyatirians, which worshipped God, gaue vs audience: whose heart the Lord opened, that she attended vnto the thinges, which Paul spake.

15 When she was baptized, and her housholde, she besoght vs saying, If ye thincke that I beleue on the Lord, come into my house, and abyde *there*. and she cōstrayned vs. D

16 And thus as we went to prayer, a certain mayde possessed with *a sprite [e] of diuination, met vs, which gate her masters muche vantage with diuining.

Leuit.20.d. deut.18.b. 1.sam.38.a.

e Which could gesse & fordeme of things past, present & to come, which knowledge in many things God permitteth to the deuil.

17 The same folowed Paul and vs, and cried, saying, These men are the seruantes of the most hye God, which shewe vnto vs the [f] way of saluation.

f Satan althogh he spake the truth: yet was his malicious purpos to cause the Apostles to be troubled as sedicious personnes and teachers of strange religion.

18 And this dyd she many dayes: but Paul not content, turned about, and sayd to the sprite, I commāde thee in the Name of Iesus Christe, that thou come out of her. and he came out the same houre.

*For Satans subtiltie incresed, & also it might seme that Satan & the Spirit of God taught bothe one doctrine.

19 And when her masters sawe that the hope of their gayne was gone, they caught Paul and Silas, and drue them into the market place, vnto the magistrats, E

20 And broght them to the Rulers, saying, These men which are Iewes trouble our citie.

21 And preache ordināces, which are not lauful for vs to receaue, nether to obserue-

ue, seing we are Romains.

22 And the people together made an insurrection against them, and the Rulers rent *their* clothes, and *commanded *them* to be beaten with roddes.

*Of Paul and Silas.

2. *Cor.* 11. *c.* 1. *thes.* 2. *a.*

23 And when they had beaten them sore, they cast *them* into prison, commandyng the iayler to kepe them surely.

24 Who hauing receaued suche commãdemẽt, thrust them into the ynner prison, and made their fete fast in the stockes.

25 And at midnight, Paul and Silas prayed, and "praised God: and the prisonners heard them.

"or, song praises to God.

F 26 And sodenly ther was a great erthquake, so that the foundation of the prison was shaken: and by & by all the dores opened, & euery mans bandes were losed.

27 When the keper of the prison waked out of his slepe, and sawe the prison dores open, he drue out his sword and wolde haue kylled him selfe, supposing the prisoners had bene fled.

28 But Paul cried with a loude voyce, saying, Do thy selfe no harme: for we are all here.

29 Then he called for a light and sprang in and came trembling, and fel doune *at the fete* of Paul and Silas.

30 And broght them out, and sayd, Syrs, what must I do to be saued?

31 And they sayd, Beleue in the Lord Iesus Christe, and thou shalt be saued, & thy housholde.

32 And they preached vnto him the worde of the Lord, and to all that were in his house.

33 And he toke them the ſame houre of the night, and waſſhed *their* woundes, and was baptized, with all that belõged vnto him, ſtrayght way. G

34 When he had broght them into his houſe, he ſet meat before them, and ioyed that he with all his houſholde beleued in God.

35 And when it was day, * the Rulers ſent the ſergeants, ſaying, Let thoſe men go.

* *Al. The Rulers aſſembled together in the market, & remembring the earthquake that was, they feared and ſent, &c.*

36 The keper of the priſon tolde this saying to Paul, The Rulers *ſayd he*, haue ſent worde to lowſe yow . now therfore get you hence, and go in peace.

37 Then ſayd Paul vnto them, They haue beaten vs openly vncondemned, for all that we are [g] Romains, & haue caſt vs into priſon, & now wolde they ſend vs away preuely? nay verely: but let them come & fet vs out.

g No mā had auoritie to beat or put to death a citizen Romain, but the Romains themſelues by the consent of the people.

38 And the ſergeants tolde theſe wordes vnto the Rulers, who "feared when they heard that they were Romains.

"For the puniſhemēt was great againſt thē that dyd iniurie to a Citizen Romain.

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 brethren, they conforted them, and departed.

THE XVII. CHAPTER.

Paul commeth to Theſſalonica, wher ſome receaue him, and others perſecute him. He diſputeth at Athens, and the fruite of his doctrine. The Theſſalonicians earneſtnes in reading the

the Scriptures.

A AS they made their iorney through Amphipolis, and Appolonia, they came to Theſſalonica, where was a Synagoge of the Iewes.

2 And Paul, as his maner was, went in vnto them, and thre Sabbath dayes diſputed *with* them by the Scriptures,

Luk.24.g. 3 Openyng, & allegyng, that *Chriſt muſt nedes haue ſuffred, and ryſen agayn from death: and this is Ieſus Chriſt whom *ſayd he*, I preache to you.

4 And ſome of them beleued, and ioyned in companye with Paul and Silas: alſo of the Greckes that feared God a great multitude, and of the chiefe women, not a fewe.

B 5 But the Iewes which beleued not, hauing indignation, toke vnto them certeyne vagabondes which were wicked felowes, and when they had aſſembled the people, they ſet all the citie on a rore, & made aſſaut againſt the houſe of Iaſon, and ſoght to bryng them out to the people.

6 But when they found them not, they drue Iaſon and certain brethren vnto the heades of the citie, crying, Theſe are they which haue ſubuerted the ſtate of ȳ world and here they are,

7 Which Iaſon hath receaued: and theſe all do contrary to the decrees of Ceſar, affirming ȳ there is another [a]kyng, one Ieſ⁹.

8 And they troubled the people, and the Rulers of the citie, when they heard theſe thinges.

9 Notwithſtāding when they had recea-

a Like quarelpiking they vſed againſt Chriſte, & theſe be the weapons where with the world continually fighteth againſt the membres of Chriſte, trayſon, & ſedition.

ued sufficient assurance of Iason and of the other, they let them go.

10 And ỹ brethrē immediatly sent away Paul & Silas by nyght vnto Berœa. which whē they were come thyther, they entred into the Synagoge of the Iewes.

11 These were [b] more worthy men then they which were at Thessalonica, which receaued the worde with readiest affection, and searched the Scriptures dayly, [c] whether those thinges were so.

12 Then many of them beleued: & honest women, which were Grekes, and men not afewe.

13 When the Iewes of Thessalonica had knowledge, ỹ the worde of God was preached of Paul at Berœa, they came thither also and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there styl.

15 And they had charge to cōduit Paul safely, & brogt him euen to Athenes: and receaued a commandemēt vnto Silas and Timotheus, for to come to him atonce, & so came their way.

16 While Paul waited for them at Athēs, his sprite was moued in him, to se the citie "subiect to *worship* idoles.

17 Therfore he disputed in the Synagoge with the Iewes, and with them that feared God, and in the market dayly [d] with whome soeuer he met.

18 Certaine Philosophers of the "Epicures, and of the "Stoickes, disputed with him, and some sayd, What wil this "babler say? Other *sayd*, He semeth to be a tydinges

b Not more excellēt of byrth but more prōpt & courageous in receauing the worde of God.

c This was not onely to trie if these thinges which they had heard were true: but also to cōfirme them selues in the same, & to increase their faith.

d Suche was his feruent zeale towards Gods glorie that he laboured to amplifie the same both in season and out of season, as he taught afterward to Timothie.

C

D

"That Citie which was the fountein of all knowlage was now the sincke of moste horrible idolatrie.

"Who held, that pleasure was mās whole felicitie.

"Who taught that vertue was onely it. which notwithstanding they neuer attayned vnto.

"or, rascal, or, trifler.

dinges bringer of newe Gods (becauſe he preached vnto thē Ieſus, & ye reſurrectiō.)
19 And they toke hym, and broght hym into [e] Mars ſtrete, ſaying, May we not knowe, what this new doctrine, wherof thou ſpeakeſt, is?
E 20 For thou bryngeſt ſtrange tydynges to our eares: we wolde know therfore, what theſe thinges 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 new tidinges.
22 Paul ſtode in the myddes of [f] Mars ſtrete, and ſayd, Ye men of Athens, I perceaue that in all thinges ye are to ſuperſtitious.
23 For as I paſſed by, and behelde the maner how ye worſhyp your goddes, I founde an aulter wherin was written, VNTO THE VNKNOWEN GOD. Whome ye then ignorantly worſhyp, him ſhewe I vnto you.
F 24 God that made the worlde, & all that is in it: ſeying that he is Lord of heauen and earth,* dwelleth not in temples made wyth handes.
25 * Nether is worſhipped with mens handes, as thogh he needed any thing, ſeing he geueth to all, lyfe and breath and all thinges:
26 And hath made of one bloud all man kynde, for to dwel on all the face of the earth, & hath [g] aſſigned the tymes which were ordeyned before, and the endes of their [f] inhabitation.
27 That they ſhulde ſeke God, yf they

e Where iudgement was geuen of waightie matters, but chiefely of impietie agaiſt their Gods, wherof Paul was accuſed. or els was led thither becauſe of the reſort of people whoſe eares euer tickled to heare newes.

f Called Areopagus.

Chap. 7. f.

Pſa. 50. b.

f This is mēt touching the ſo drie chāges of t world, as whē ſo people depart of a contrey an thers come to el there.

g Before man was created God had appointed his ſtate and condition.

myght "fele, and fynde hym, thogh doute-
les he be not farre from euery one of vs.
28 For in him we lyue, moue, and haue
our being, as also certayne of your owne
Poetes haue sayd, *For we are also his ge-
neration.
29 *For as muche then, as we are the ge-
neration of God, we oght not to thinke [t] y
the Godhead is lyke vnto [g] golde, syluer,
or stone grauen by crafte and imaginatiō
of man.
30 And the tyme of this ignorance, God
" regarded not. But now he biddeth [h] all
men euery where repent.
31 Because he hath appointed a day, in
the which he wil iudge the world accor-
ding to righteousnes, by that man whom
he hath appointed, *which thing* he made
manifest to all men, in that he raysed him
from death.
32 When they heard of the resurrection
from death, some mocked: & other sayd,
We wyl heare thee agayne of this matter.
33 So Paul departed from among them.
34 Howbeit certayne mē claue vnto Paul,
and beleued: among the which was Denis
" Areopagita, and a woman named Dama-
ris, and other with them.

[t] Mē grope in darknes til Christe the true light shyne in their hartes.

Aratus.

Esai.40.d.

G

[g] He condēneth both the matter & the forme wherwith God is conterfaited

[h] This is ment of the vniuersal world & not of euery particuler mā. or whosoeuer synneth without the Lawe shal die without the Lawe.

[t] But pardoned.

[u] or, a Iudge.

THE XVIII. CHAPTER.

Paul laboureth with his handes, and preacheth at Corinthus. He is receaued of many, detested of the Iewes, and conforted of the Lord. Gallio refuseth to medle with religion. Pauls vowe. His faith in the prouidence of God: and care for the brethren. The praise of Apollos.

After

A AFter that, Paul departed from Athēs, and came to Corinthus.

2 And founde a certayne Iewe, named *Aquila borne in Pontus, lately come from Italie, and his wyfe Priſcilla (becauſe that ꝯ *Emperour* Claudius had commanded all Iewes to departe from Rome) and he drewe vnto them.

Rom. 16. b.

3 And becauſe he was of the ſame crafte, he abōde with them & [a] wrought (for their crafte was to make "tentes.)

"orpauilliōs, which thē were madē of ſkynnes.

4 And he preached in the Synagoge euery Sabbath day, and exhorted the Iewes, and alſo the Grekes.

B 5 When Silas and Timotheus were come from Macedonia, Paul " burned in ſprite to teſtifie to the Iewes that Ieſus was very Chriſt.

"or, boyled with a certain zeale.

6 And when they ſayd contrary and blaſpemed, he ſhoke his rayment, and ſayd vnto them, [b] Your bloud vpon your owne heades, and from hence forth wyl I go blameleſſe vnto the Gentils.

7 And he departed thence, and entred into a certaine mans houſe, named Iuſtus, a worſhypper of God, whoſe houſe ioyned hard to the Synagoge.

8 And one *Criſpus the chiefe Ruler of the Synagoge, beleued in the Lord with all his houſholde: and many of the Corinthians gaue audience, and beleued and were baptized

1. Cor. 1. b.

C 9 Then ſpake the Lord to Paul in the nyght by a viſion, Be not afrayde, but ſpeake, and holde not thy peace:

10 For [c] I am with thee, and no man ſhal inuade thee that ſhal hurt thee: for I haue

a Thus he vſed wher euer he came but principally at Corinthus becauſe of the falſe Apoſtles which preached without wages to wine the peoples fauour.

b Becauſe they haue none excuſe he denonceth the vengeance of God againſt thē through their owne faut.

c God promeſeth him a ſpecial protection, wherby he wolde defende him from the violent rage of his enemies.

muche people in this citie.
11 And he continued there a yere and syx monethes, and taught them the worde of God.
12 When Gallio was Lieutenant of the countre of "Achaia, the Iewes made insurrection with one accorde agaynst Paul, & broght him to the iudgement seat,
13 Saying, This felow counselleth men to worshipp God contrary to the [d] Lawe.
14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, Yf it were a matter of wronge, or an euyl dede (ò ye Iewes) I would according to reason heare you.
15 But yf it be a question of wordes, and names, & of your Lawe, loke ye to it your selues: for I wil be no iudge in suche matters.
16 And he draue them from the seat.
17 Then toke all the Greekes " Sosthenes the chief Ruler of the Synagoge, and bet him before the iudges seat: but Gallio cared for none of those thinges.
18 Paul after this, taried there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Syria. (Priscilla and Aquila accompaniyng him) after that he had [e] shorne his head in Cenchrea: for he had a* vowe.
19 And he came to Ephesus, and left them there: but he entred into the Synagoge, & reasoned with the Iewes.
20 When they desired him to tary lõger tyme with them, he consented not.
21 But bade them fare wel saying, I must nedes at this feast that commeth, be in Ierusalem:

"or, Grecia.

d They accused him because he trãsgressed the seruice of God appointed by the Lawe.

D

" Of whome is spoke. 1. Cor. 1. a.

E

e Paul dyd thus beare with the Iewes infirmities which as yet were not sufficiently instructed.

Nom. 6. c. chap. 21. d.

rusalē: but I wil returne agayne vnto you,
2.Cor.4.d. Iam.4.d. * yf God wil. and he departed from Ephe sus.
"Called Cesarea Stratonis. 22 And whē he came downe to" Cesarea, he ascended *to Ierusalē*, & saluted the Church, and went doune vnto Antioche.
23 And when he had taryed *there* a whyle, he departed, and went forthwith ouer all the countrey of Galacia and Phrygia by order, strengthening all the disciples.
1.Cor.1.b. 24 And a certayne Iewe named * Apollos, borne at Alexādria, came to Ephesus,
"Or, vel instructed. an eloquent man, and" myghty in the Scriptures.
" And was some what entred. 25 The same was" informed in the way of the Lord, and he spake feruently in the Sprite, and taught diligently the thinges of the Lord, and knewe but the f" baptisme of Iohn only.
"That is, his doctrine. 26 And he began to speake boldely in the Synagoge. Whome when Aquila and *
Rom.16.a. Priscilla had heard, they toke him vnto
"The way to saluation. them, and g expounded vnto him the" way of God more perfectly.
27 And when he was disposed to go into Achaia, the brethren exhorting him, wrote to the disciples to receaue him: after he was come thyther, he holpe them muche which had beleued through grace.
28 For mightely he ouercame the Iewes, and that openly, shewyng by the Scriptures, that Iesus was Christe.

f He had but as yet the first principles of Christs religion.

g This great learned, and eloquent man disdaigned not to be taught o a poore craftes mā

THE XIX. CHAPTER

The holy Goost is geuen by Pauls handes. The Iues blaspheme his doctrine, which was con-

firmed by miracles. The rashenes and ponishement of the Coniurers, and the fruit that came there of. Demetrius raiseth sedition vnder pretence of Diana.

A Nd so it came to passe, while Apollos was at Corinthus, that Paul passed through the vpper costes, and came to Ephesus, and founde certayne disciples:

2 And sayd vnto them, Haue ye receaued the "holy Gost sence ye beleued? And they sayd vnto him, No, we haue not heard whether ther be any holy Gost.

3 And he sayd vnto them, [a]Vnto what were ye then baptized? And they said, vnto Iohns baptisme.

4 Then sayd Paul, *Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him: that is in Christ Iesus.

5 When they heard that, they were "baptized in the Name of the Lord Iesus.

6 And Paul layd hys handes vpon them, and the holy Gost came on them, and they spake with tounges, and prophecied.

7 And all these men were about twelue.

8 Moreouer he went into the Synagoge, and spake boldely for the space of thre monethes, disputyng, and geuyng them exhortations of the kyngdome of God.

9 But when diuers waxed hard harted, & obeyed not, but spake euil of the way *of the Lord* before the multitude, he departed from them, and separated the disciples, & disputed dayly in the schole of one called Tyrannus.

A

"The particuler giftes of the Spirit.

*Mat.3.c. mar.1.a. luk.3.c. iohn.1.d. chap.1.a. 2.a.11.c.

"Endewed with the visible graces of the holy Gost.

B

The infideles are hardened.

[a] Meaning, what doctrine they dyd professe by their baptisme. for to be baptized in Iohns baptisme signifieth to professe the doctrine which he taught, and sealed with the signe of baptisme. to be baptized in the Name of the Father, &c. is, to be dedicate and consecrate vnto him. to be baptized in the death of Christe, or for the dead, or into one body, or vnto remission of synnes, is, that synne by Christs death may be abolished, and die in vs, and that we may growe in Christe our head: and that our synnes may be washed away by the bloud of Christe.

Tyrannus.

*Al. from fiue a clocke vnto ten.

10* And this continued by the space of two yeres: so that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes and Grekes.

C 11 And God wroght no small miracles by the handes of Paul.

12 So that from his body, were broght vn to the sycke, " napkyns [b] or handkerchefs and the diseases departed from them, and the euyl sprites went out of them.

" Or, kerchefes.

b This was to autorize the Gospel, and to confirme Pauls ministerie, not to cause men to worship hī or his napkins.

13 Then certayne of the vagabonde Iewes, " exorcistes, toke vpon them to call ouer them which had euyl sprites, the Name of the Lord Iesus, saying, We adiure you by Iesus, whome [c] Paul preacheth.

" Or, Coniurers.

c They abuse Pauls autoritie, & with out any vocation of God, vsurpe that which is not in mās power.

14 And there were seuen sonnes of one Sceua a Iewe, and chiefe of the Priestes which dyd this.

15 And the euyl sprite answered, & said, Iesus I know, and Paul I know: but who are ye?

16 And the man in whome the euyl spri-

D te was, ran on them, and ouercame them, and preuayled agaynst them: so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes, and Grekes also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and cō-fessed, and " shewed their workes.

'Bewrayed their synnes.

19 Many also of them which vsed curious craftes, broght their bokes, and burned them before all men, and they counted the price of them, and founde it

d fyfty thousand syluerlynges.

d This monteth to of our money about 2000 markes.

20 So myghtely grewe the worde of God, and preuayled.

21 After these thynges were ended, Paul purposed, "by the Sprite, to passe ouer Macedonia and Achaia, and to go to Ierusalē, saying, After I haue bene there, I must also se Rome.

"By the motiō of the holy Gost.

22 So sent he into Macedonia two of thē that ministred vnto him, Timotheus and Erastus, and he him selfe remayned in Asia for a season.

23 The same tyme there arose no lytle a do about "that e way.

E

"Or, state of the Christiās.

e For they contemned the Christians because they left the olde religion, and brought in another trade of doctrine.

24 For a certayne man named Demetrius a syluersmyth, which made syluer shrynes for Diana "broght great gaynes vnto the craftes men.

"what impietie doth not couetousnes dryue a man vnto?

25 Which he called together, with the workemen of lyke occupation, and sayd, Syrs, ye knowe that by this crafte f we get our goodes.

f He was moued with his proffit, & the others for their bellies, so that they wolde rather loose their lyues then their filthy gaine.

26 Moreouer ye see and heare, that not alone at Ephesus, but almoste through out all Asia, this Paul hath perswaded, & turned away muche people, saying, That they be not goddes which are made with handes.

27 So that not only this our crafte being reproued by him to our faces is in danger to be set at noght: but also that the g temple of the great goddesse Diana should be despiced, and her magnificence should be destroyed, which all Asia, & the "world worshyppeth.

g Religion is his seconde argument which he lesse esteemeth then his profit, & therfore putteth it last.

"He grondeth his religion vpon the multitude and auctoritie of the world.

28 When they heard *these sayinges*, they were ful of wrath, and cryed out saying,

Great

Great *is* Diana of the Ephesians.

29 And all the citie was on a rore, and they rushed into the Commen place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Paules companyons of his iorney.

30 When Paul would haue entred in vnto the people, the disciples suffered hym not.

31 Certayne also of the chiefe of Asia
F which were his friendes sent vnto hym, desiring hym that he would not prease into the Commen place.

32 Some therfore cryed one thyng, and some another, for the assemble was all out of ordre, and the more parte knew not wherfore they were come together.

33 And *some* of the cõpanye drewe forth Alexander, the Iewes thrustyng hym forwardes. Alexander then beckened with the hande, and would haue excused the matter to the people.

34 When they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men cryng, Great *is* Diana of the Ephesians.

35 Then the towne clarcke when he had staied the people, sayd, Ye men of Ephe-
G sus, what man is it that knoweth not how that the citie of the Ephesiãs is a worshipper of the great goddesse Diana, and of the image which came from [h] Iupiter?

[g] He pacifieth the people by worldly wisdome, & hath no respect to religion.

36 Seyng then that no man [g] sayeth here agaynst, ye oght to be content, and to do nothing rashly.

37 For ye haue broght hyther these men,

[h] Antiquitie and couetousnes of the Priestes broght in this superstition. for (it is written) that the temple being repayred. 7 tymes, this idole was neuer chãged.

which are nether robbers of churches, nor yet despicers of your goddesse.

38 Wherfore, yf Demetrius and the craftes mē which are with him, haue any matter against any man, the lawe is open, and ther are Rulers, let them accuse one another.

39 But yf ye go about any other thyng, it may be determined in a lawful assemble.

40 For we are in ieopardy, to be accused of thys dayes vprour: forasmuche as there is no cause, whereby we may geue a rekenyng, of thys concourse of people.

41 And when he had thus spoken, he let the assemble departe.

THE XX. CHAPTER.

Paul goeth into Macedonia and into Grece. At Troas he rayseth vp Eutychus. At Ephesus he calleth the Elders of the Churche together, committeth the kepyng of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

AFter the rage was ceased, Paul called A
the disciples vnto hym, & embraced them, and departed for to go into Macedonia.

2 And when he had gone ouer those parties, and geuen them large exhortations, he came into Grece.

3 And hauing taryed there three monethes, when the Iewes layd wayt for him as he was about to sayle into Syria, he purposed to returne through Macedonia.

4 And

4 And there accompanied him into Asia Sopater of Berœa: and of Thessalonica, Aristarchus, and Secundus: and Gaius of Derbe, and Timotheus: and out of Asia Tychicus, and Trophimus.

5 These went before, and taryed vs at Troas.

6 And we sayled away from [a] Philippi, after the dayes of swete bread, and came B vnto them to Troas, in fyue dayes, where we abode seuen dayes.

7 And [b] the first day after the Sabbath, the disciples being come together for to [r] breake bread, Paul preached vnto them, ready to departe on the morowe: and continued the preaching vnto mydnyght.

8 And there were many lightes in an vpper chamber, where we were gathered together.

9 And there sate in a wyndowe, a certayne yonge [s] mā named Eutychus fallen into a depe slepe, and as Paul was long preachyng, he falling doune for slepe, fel from the thyrd lofte doune ward, and was takē vp dead.

10 But Paul descended, & [*] lay on hym, and embraced hym, saying, Make nothing a do, for his lyfe is in him.

11 So when Paul was come vp agayne, & C had broken bread, and eaten, he commoned sufficienly, euen tyl the dawning, and so departed.

12 And they broght the boye alyue, and were not a lytle comforted.

13 And we went afore to shyp, and sailed vnto *the citie* Assos, there to receaue Paul: for so had he appoynted, and would hym

a He remayned there these dayes because he had better opportunitie to teache: also the abolishing of the lawe was not yet knowen.

b Which we call Sonday. Of this place & also of the 1. Cor. 16. a. we gather that the Christians vsed to haue their solemne assēbles this day. layinga syde the ceremonie of the Ieweshe Sabbath.

r To celebrat the Lords Supper. Cha. 2. g.

s or, boye.

1. Kin. 17. d
2. king. 4. f.

selfe go a fote.

14 When he was come vnto vs to Assos, and we had receaued him, we came to Mitylenes.

15 And we sayled thence, and came the next day ouer against Chios. and the next day we arriued at Samos: & taried at Trogyllio, the next day we came to Miletum.

16 For Paul had determined to leaue Ephesus as they sayled, because he would not spend the tyme in Asia: for he hasted to be, yf he could possible, at Ierusalem, at the day of" Pentecost.

" Or, witsontyde.

17 Wherfore from Miletum he sent to Ephesus, and called the Elders of the Chur che. D

18 Which when they were come to hym, he said vnto them, Ye knowe from the first day that I came into Asia, after what maner I haue bene with you at all seasons:

19 " Seruyng the Lord with all [c] modestie, and with many teares, & tentations, which happened vnto me by the layinges awayt of the Iewes.

" In my vocation and ministerie.

c This vertue is contrarie to boasting and hie mynded: which vices are detestable in the seruants of Iesus Christe.

20 And how I kept " backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout euery house,

" Inether held my tonge for feare, nor dissembled for gayne.

21 Witnessing both to the Iewes, and also to the Grekes, the " repentance towarde God, and " fayth towarde our Lord Iesus.

" The tournig to God. E

" Which is the receauing of the grace which Christe doth offer vs.

d That is, by the impulsion and cōmandement of the holy Gost who draweth me as with a band.

22 And now beholde I go [d] bounde in the sprite vnto Ierusalem, & knowe not what shal come on me there.

23 But [e] y the holy Gost " witnesseth in euery citie saying, That bandes and trouble abyde

" By the Prophetes.

abyde me.

24 But none of these thynges moue me: nether is my lyfe deare vnto my selfe, that I myght fulfyl my course with ioye, and the ministration which I haue receaued of the Lord Iesus, to testifie the Gospel of the grace of God.

F 25 And now behold, I am sure that hence forth ye all through whome I haue gone preachyng the kyngdom of God, shal se my face no more.

26 Wherfore, I take you to record this same day, that I am * pure from the [c] bloud of all men.

1. King. 3. f. daniel 3. c.

c I am not the occasion of any of your destructions.

27 For I haue kept nothyng backe, but haue shewed you [d] all the counsel of God.

[d] Which concerneth your saluation.

28 Take hede therfore vnto your selues, and to all the flocke, wherof the holy Gost hath made you Ouersears, to gouerne the Churche of God, which he hath purchased with his [f] bloud.

f That which apperteyneth to the humanitie of Christe, is here attributed to his diuinitie because of the cōmunion of the properties, and vnion of the two natures in one persone.

29 For I am sure of this, that after my departing, shal * greuous wolues entre in among you, not sparyng the flocke.

1. Tim. 4. a. 2. cor. 11. c. 2. peter 2. a. iude 1. f.

30 Moreouer of your owne selues, shal men aryse, speakyng [e] peruerse thinges, to drawe disciples after them.

[e] Through their ambitiō which is mother of all heresie.

31 Therfore, watche, and remember, that by the space of thre yeres, I ceased not to warne euery one, both nyght & day with teares.

G To exhort with teares.

32 And now brethren, I commende you to God, and to the worde of his grace, which is able to buylde further, and to geue you an [g] inheritance among all them which are sanctified.

g He promiseth to the faithful cōtinuall increase of grace, til they enter into the possession of that inheritance which is prepared for them.

33 I haue coueted no mans syluer, golde,

or veſture.

34 Ye knowe wel, that theſe handes haue miniſtred vnto my * neceſſities, and to them that were with me. *1.Cor,4.c. 1 theſſ.2.b. 2.theſſ.3.b.

35 I haue ſhewed you all thinges, how that ſo labouring, ye oght to receaue the weake, & to remember the wordes of the Lord Ieſus, how that he ſaid, [h] It is a bleſſed thing to geue, rather then to receaue.

h Althogh this not orderly ſo it in any one pla , yet it is gathed of diuers plas of the Scriptuin effect.

36 When he had thus ſpoken, he kneled downe, and prayed with them all. They pray before departure.

37 And they wept all abundantly, and fel on Pauls necke, and kyſſed him.

38 Sorowyng moſte of all for the wordes which he ſpake, that they ſhould ſe his face no more. And they accompanyed hym vnto the ſhyp.

THE XXI. CHAPTER.

The cõmon prayers of the faithful. Philips 4. daughters prophetes. Pauls conſtãcie to beare the croſſe, as Agab & others foreſpake, althogh he was otherwiſe coũſeled by the brethren. The great dãger that he was in, & how he eſcaped.

AND it came to paſſe, that aſſone as we had launched forth, and were departed from them, we came with a ſtrayght courſe vnto Coos, and the day folowyng vnto the Rhodes: and from thence vnto Patara. A

2 And we founde a ſhyp ready to ſayle vnto Phenice, and went a boorde, and ſet forthe.

3 And when Cyprus began to appeare vnto vs, we left it on ye left hand, & ſayled vnto Syria, and came vnto Tyrus: for ther the

the shyp vnladed the burthen.

4 And when we had founde disciples, we taried ther seuen dayes. And they tolde Paul through" the [a] Sprite, that he should not go vp to Ierusalem.

5 And when the dayes were ended, we departed, and went our wayes, & they all broght vs on our way, wyth their wyues and chyldren, tyl we were come out of the citie: and we kneling downe on the shore prayd.

6 Then when we had embraced one another, we toke shyp, and they returned home agayne.

7 And when we had ful ended the course from Tyrus, we arriued at Ptolomais, & saluted the brethren, and abode with thē one day.

8 The next day, Paul, and we that were of his company departed, and came vnto Cesarea: and we entred into the house of *Philip the Euangelist, which was one of the [b] seuen *deacons* and abode with him.

9 The same man had foure daughters virgins, which dyd prophecie.

10 And as we taried there a good many of dayes, there came a certayne Prophet from Iurie, named Agabus.

11 When he was come vnto vs, he toke Pauls gyrdle, and bounde his owne handes and fete, and sayd, [c] Thus sayth the holy Gost, So shal the Iewes at Ieruselē bynde the man that oweth this gyrdle, and shal deliuer him into the handes of the Gentiles.

12 But when we heard this, both we & other of the same place, besoght hym that

'By the reuelatiō of Gods Spirit.

B

They prayd on the shore.

Chap. 6. b.

C

Maydes that prophecied.

Agabus.

This was not to make Paul affraied but to encourage hī against the brunt.

a The holy Spirit reueiled vnt them the persecutions that Paul shi de haue made a gainst him. and th same Spirit als strengthened Pau to susteine them.

b This office deaconshyp was bi for a tyme, acco ding as the Cōg gation had nede, otherwise.

c God wolde h ue his seruants b des knowē, to thi tent that no m shulde thinke th he cast him sel into wilful dāge

he would not go vp to Ieruſalem.
13 Then Paul anſwered, & ſayd, What do ye weping and breakyng myne heart? I am ready not to be bounde only, but alſo to dye at Ieruſalē, for the Name of the Lord Ieſus.
14 So whē we could not turne his mynde, we ceaſed, ſaying, The wyl of the Lord be fulfylled.
15 After thoſe dayes we truſſed vp our far deles and went vp to Ieruſalem.
16 There went with vs alſo *certayne* of the diſciples of Ceſarea, and broght with thē one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.
17 And when we were come to Ieruſalē, the brethren receaued vs gladly.
18 And the next day Paul went in with vs vnto Iames: and all the Elders were there aſſembled.
19 And when he had embraſed them, he tolde by order all thinges, that God had wroght among the Gentiles by his miniſtration.
20 Whē they heard it, they glorified the Lord, and ſayd vnto hym, Thou ſeyſt brother, how many thouſand Iewes there are which beleue, and they are all zelous of the Lawe.
21 Now they are informed of thee, that thou teacheſt all the Iewes, which are among the Gentiles, to forſake Moſes, and ſayſt, That they oght not to circūciſe their chyldren, nether to lyue *after* the cuſtomes.
22 What is thē to be done? the multitude muſt nedes come together: for they ſhal heare

To ſuffre willingly for Chriſte.

D

Mnaſon.

heare that thou art come.

E 23 Do therfore this that we ſay to thee. We haue[a] foure mē, [c]w haue made a vowe.

[a]Who as yet were not wel Inſtructed in Chriſte.

24 Them take, and [d] purifie thy ſelf with them, and do coſt on them, that they may *ſhaue their heades: and all ſhal know, that thoſe thinges, which they haue heard by relation concerning thee, are nothing: but that thou thy ſelfe alſo walkeſt & kepeſt the Lawe.

Nom. 6 a. chap. 18. e.

d Thend of this ceremonie was thākes geuing, & was inſtitute by God, & partely of ignorance & infirmitie reteyned: therfore S. Paul ſupported therin, the weakenes of others and made him ſelfe all to all men not hindering his conſcience.

25 For as touching the Gentiles which beleue, we haue written, and concluded, *that they obſerue no ſuche thinges but [f]y they kepe them ſelues from things offred to idoles, and from bloud, and from ſtrangled, and from fornication.

Chap. 15. d.

26 Then Paul toke the men, and the next day was purified with them, and entred into [c]y tēple, *declaring that he obſerued the dayes of the purification, vntil that an offering ſhould be offered for euery one of them.

Nom. 6. c. chap. 24. c.

27 And when the ſeuē dayes were almoſte ended, the Iewes which were of Aſia (whē they ſawe him in the temple) moued all the people, and [e] layd handes on him,

F 28 Crying, Men of Iſrael, helpe: this is the man that teacheth all men euery where, againſt the people, and the Lawe, and this place: moreouer, he hath broght Grekes into the tēple, and hath polluted this holy place.

e In thinking to appeaſe the faithful, and to ſupport the infirme, he falleth into the handes of his ennemies.

29 For they had ſene before one Trophim[g] an Epheſian with him in the citie, whom they ſuppoſed Paul had broght into the temple.

30 Then all the citie was moued, and the

people ſwarmed together: and they toke Paul, and drewe hym out of the temple: & forthwith the dores were ſhut.

31 As they went about to kyl him, tydinges came vnto the hye Capitayne of the ſouldiers, that all Ieruſalem was on an vprore.

32 Which immediatly toke ſouldiers and vnder Captaynes, and ran doune vnto thē: and when they ſaw the hie Captayne and the ſouldiers, they left beating of Paul.

A notable example of Gods prouidence for the defēce of his.

33 Then the Captayne came neare and toke him, and commanded him to be bounde with two chaines: and demanded who he was, and what he had done.

G

34 And one cryed this, another that, amōg the people: ſo when he could not knowe the certaintie for the rage, he commanded hym to be caried into the caſtle.

35 And when he came vnto the greces, he was borne of the ſouldiers, for the violēce of the people.

36 For the multitude of the people folowed after crying, Away with him.

37 And as Paul ſhulde haue bene caried into the caſtle, he ſayd vnto the hye Captayne, May I ſpeake vnto thee? Which ſayd, Canſt thou ſpeake Greke?

38 Art not thou that *Egyptian, which before theſe dayes made an vprore, and led out into the wyldernes foure thouſande men that were mortherers?

*Ioſephus li. Antiq. 20. ca. 11. & de bello Iuda. 2. Cap. 12.

39 Then Paul ſayd, I am a man which am a Iewe, and citiſen of *Tarſus, a famous citie in Cilicia, and I beſeche thee ſuffre me to ſpeake vnto the people.

*Chap. 22. a.

40 And when he had geuen him licence,

Paul

Paul ſtode on the ſteppes, and beckened with the hand vnto the people: and when there was made great ſilence, he ſpake vn to them in the Hebrue tongue, ſaying,

THE XXII. CHAPTER.

Paul rendreth an account of his life and doctrine. He eſcapeth the whippe by reaſon he was a Citiſen of Rome.

A

1 YE men, brethrē and fathers, heare my "defence which I now make vnto you.

"Raiſon, or excuſe.

2 (When they heard that he ſpake in the Hebrue tonge to them, they kept the more ſilence, and he ſayd)

3 I am verely a mī which am a Iewe, borne in *Tarſus, a citie in Cilicia: neuertheleſſe, yet broght vp in this citie, "at the [a] fete of Gamaliel, and inſtructed according to the perfect maner of the Lawe of the fathers, and was feruent mynded to Godwarde, as ye all are this ſame day.

*Chap. 21. g.

"A diligent hearer.

[a] Wherby he declareth his modeſtie, diligence, and docilite.

4 * And I perſecuted this "way vnto the death, byndyng and deliueryng into priſon bothe men and women.

*Chap. 8. a. & 9 a.

"or, this profeſſion of the Chriſtians.

5 As the chiefe Prieſt doth beare me wytnes, and all the ſtate of the Elders: of whome alſo I receaued letters vnto the [b] brethrē, and went to Damaſcus to bryng them which were there bounde vnto Ieruſalem, for to be puniſſhed.

B

[b] To the Iewes to whome the letters were directe.

6 And ſo it was, as I made my iorney and was come nye vnto Damaſcus about noone, that ſodenly ther ſhone from heauen a great lyght rounde about me,

7 So I fel vnto ȳ earth & heard a voyce, ſaying vnto me, Saul, Saul, why perſecuteſt thou me?

8 Then I answered, Who art thou Lord? And he sayd to me, I am Iesus of Nazaret, whome thou persecutest.

9 Moreouer they that were with me, sawe verely a light and were afrayde: but they heard not the voyce of him that spake with me. C

10 And I sayd, What shal I do Lord? And ỹ Lord sayd vnto me, Arise, & go into Damascus: and there it shalbe tolde thee of all thinges, which are appointed for thee to do.

11 So when I could not see for the brightnes of that lyght, I was led by the hande of them that were with me, and came into Damascus.

12 And one Ananias a godly man as pertayning to the Lawe, hauing good reporte of all the Iewes which dwelt there,

13 Came vnto me, and stode, and sayd vnto me, Brother Saul, receaue thy sight: and that same houre I loked vpon him.

14 And he sayd, The God of our fathers D hath [c]ordeyned thee, ỹ thou shuldest knowe his wil, and shuldest se that [f] Iuste one, & shuldest heare the voyce of his mouth.

15 For thou shalt be hys wytnes vnto all men *of those thinges*, which thou hast sene and heard.

16 Now therfore why tariest thou? Arise and be baptized, and wassh away thy synnes, in callyng on the [d] Name of the Lord.

17 And so when I was come agayne to Ierusalem, and prayed in the temple, I was in a traunce,

18 And sawe him saying vnto me, Make haste, & get thee quyckly out of Ierusalē: for

c This may be referred to the eternal Coūsel of God, or els to the execution & declaration of the same, which semeth here to be more propre.

d He sheweth that synnes cā not be wassched away but by Christe who is the substance of Baptisme: in whome also is comprehended the Father & the holy Gost.

f which is Christ, 1. Ioh. 2. a.

for they wyl not receaue thy wytnes that thou beareſt of me.

E 19 Then I ſayd, Lord they know ꝑ I *priſoned, and bet in euery Synagoge, them that beleued on thee.

Chap.8.a.

"or, Martyr. *Chap.7.d.*

20 And when the bloud of thy "wytnes Steuen was ſhed, I alſo*ſtode by, and conſented vnto his death, & kept the clothes of them that ſlewe him.

21 Then he ſayd vnto me, Departe, for I wil ſend thee afarre hence, vnto the Gentils.

F 22 And they gaue hym audience vnto this worde, *but* then they lyft vp their voyces, and ſayd, Away with ſuche a felowe from ꝑ earth, for it is not mete ꝑ he ſhulde lyue.

23 And as they cried and caſt of their clothes, and threwe duſt into the ayre,

24 The Captaine bade him to be broght into the caſtle, and commanded him to be ſcourged, and examined, that he might know wherfore they cried ſo on hym.

25 And as they bounde hym with thonges, Paul ſayd vnto the Centurion that ſtode by, Is it lauful for you to ſcourge a man ꝑ is a [e]Romain, and not condemned?

26 When the Centurion heard *that*, he went and tolde the vpper Captaine, ſaying, Take heed what thou doeſt, for this man is a Romain.

27 Thē the vpper Captaine came, & ſayd to him, Tel me, art thou a Romaine? And he ſayd, Yea.

G 28 And the Captaine anſwered, With a great ſumme obtayned I this fredome. But Paul ſayd, I was [f]free borne.

29 Thē ſtrayght way they departed from

e Not becauſe he was borne at Rome but by reaſō of his Citie: for Tarſus was inhabited by the Romains, and was their Colonia.

f This priuilege was oftymes geuē in recōpēce of ſeruice to thē that were farre of Rome, and to their children.

him, which shulde haue examined him: & the hye Captayne also was afrayde, after he knewe that he was a Romayne: and because he had bounde him.

30 On the next day, because he wolde haue knowen the certaintie wherfore he was accused of the Iewes he lowsed him from his bondes, and commanded the hye Priestes and all theyr Counsel to come together: and broght Paul and set him before them.

THE XXIII. CHAPTER.

The answer of Paul being smit, and the ouerthrowe of his ennemies. The Lord encourageth him. And because the Iewes layed wayte for him, he is sent to Cesarea.

A NDPaul behelde ye Councel, & sayd, A
Men and brethren, I haue in all good conscience serued God vntyl this day.

2 And the hye Priest Ananias commanded them that stode by, to smyte him on the mouth.

3 Then sayd Paul to him, God [a] wil smite thee thou paynted wall: doest thou sitte to iudge me after the Lawe, and commandest me to be smytten contrary to the Lawe?

4 And they that stode by, sayd, Reuylest thou Goddes hye Priest?

5 Then sayd Paul, I [b] wist not brethren that he was the hye Priest: for it is writtē, *Thou shalt not curse the Ruler of thy people. *Exo.22.d.*

6 Whē Paul perceaued that the one parte were Sadduces, and the other Phari-

ses,

a Paul doth not curse the hie Priest but denōceth sharpely the ponishemēt of God which shulde light vpon him, who vnder pretēce of maintei ning the Lawe doth transgresse it.

b He made this excuse as it were in mockerie, as if he wolde say, I know nothing in this man worthy the office of the hye Priest.

ſes, he cried out in the Counſel, Men and
Phil.3.a. brethrene, * I am a Phariſe, the ſonne of a
chap.24.f. Phariſe, I am accuſed of the hope and [c] re
ſurrection of the dead.

B 7 And when he had ſo ſayd, ther aroſe a debate betwene the Phariſes and the Sadduces, and the multitude was deuided.

Mat.22.c. 8 *For the Sadduces ſay that there is no reſurrection, nether Angel, nor ſprite: but the Phariſes graunt [d] bothe.

9 Then ther aroſe a great crye: and the Scribes which were of the Phariſes parte, aroſe and ſtroue, ſaying, We finde none euil in this man: if a ſprite or an Angel hath appeared to hym, let vs not ſtryue agaynſt God.

10 And whē ther aroſe great debate, the Captaine, fearing leſt Paul ſhould haue bene pulled in pieces of them, commanded the ſouldiers to go doune, and to take him from among them, & to bring him into the caſtel.

11 The night folowing, God ſtode by him and ſayd, Be of good chere Paul: for as thou haſt teſtified of me in Ieruſalem, ſo muſt thou beare wytnes alſo at Rome.

12 And when the day was come, certaine of the Iewes gathered them ſelues togeather and made a [e] ſolemne othe, ſaying, That they wolde nether eat nor drincke, tyl they had kylled Paul.

13 They were more thē fourtie, which had made this conſpiration.

14 And they came to the chiefe Prieſt & Elders, and ſayd, We haue bounde our ſelues with a ſolēne othe, that we wil eat nothing, vntil we haue ſlayne Paul.

c He denieth not but there were other points, but he expreſſeth that for the which the Sadduces that were the chief Gouerners hated him moſte fore.

d Vnderſtanding bothe kyndes: the Angels & the ſpirites, which he concludeth vnderone, & the reſurrectiō, which is the other part.

e The worde ſignifieth curſing, as when a man either ſweareth, voweth, or wiſſheth him ſelfe to dye, or to be geuen to the deuel, except he brīg his pourpos to paſſe.

15 Now therfore, geue ye and the Council knowlege to ye vpper Captain, yt he bring him forth vnto you to morow, as thogh ye wolde knowe some thing more perfectly of him: and we, or euer he come neare, are ready to kyl him.

16 When Pauls systers sonne heard of their laying awayte, he went and entred into the castle, and tolde Paul. D

17 And Paul called one of the vnder Captaines vnto hym, & sayd, Bring this yonge mā vnto the hye Captayne: for he hath a certayne thyng to shewe him.

18 And he toke him, and broght him to the hye Captayne, and sayd, Paul the prisonner called me vnto him, & prayed me to bring this yong man vnto thee, which hath a certayne matter to shewe thee.

19 The hye Captayne toke him by the hād, and went a parte with him out of the way, and asked him, What hast thou to shewe vnto me? E

20 And he sayd, The Iewes are determined to desire thee, yt thou woldest bring forth Paul to morow into the Council, as thogh they wolde inquire some what of him more perfectly.

21 But folowe not thou their myndes: for ther lye in wayte for him of thē, more thē fourtie mē, which haue bounde them selues with a solemne othe, yt they wil nether eat nor drincke, tyl they haue kylled him: & now are they ready, and loke that thou shouldest promes.

22 The vpper Captayne then let the yonge man departe, and charged him, *saying*, Se thou disclose to no man, that thou hast

shewed

shewed these thinges to me.

F 23 And he called vnto him two certeyn vnder Captaynes, saying, Make ready two hundred souldiers to go to Cesarea, and horsmen threscore and ten, and two hundred, with dartes at the thirde houre of the nyght.

24 And let them make ready an horse that Paul being set on, may be broght safe vnto Felix the hye Deputie.

25 And he wrote a [f] letter in this maner.

26 Claudius Lysias vnto the moste myghty Rular Felix, sendeth gretynges.

27 This man was taken of the Iewes, and shulde haue bene kylled of them: but I came with souldiers, & rescued him, [g] perceauing that he was a Romaine.

28 And when I wolde haue knowen the cause, wherfore they accused him, I broght hym forth into their Councel.

29 There I perceaued that he was accused of questiõs of their Lawe: but was not gylty of any thyng worthy of death or of bondes.

G 30 And when it was shewed me, how that the Iewes layd wayt for the man, I sent hym strayght way to thee, and gaue commandement to his accusers, if they had oght agaynst him, to tel it vnto thee: fare wel.

31 Then the souldiers as it was commanded them, toke Paul, and broght him by nyght to Antipatris.

32 On the next day, they left [e] horsmen to go with him, & returned vnto [e] castel.

33 Which whē they came to Cesarea, they

f This letter was writ partely in the fauour of Paul that his aduersaries might not oppresse him.

g The Captayne dissembleth, to cõmend his owne diligence, for he dyd not knowe that Paul was a Romã before he had rescued him, & geuen him to be strai&ly examined.

deliuered the epistle to the deputie, and presented Paul also before him:
34 When the deputie had read *the letter*, he asked of what [h]prouince he was, and when he vnderstode that he was of Cilicia,
35 I wil heare thee sayd he, when thyne accusers are come also, and commanded him to be kept in Herodes iudgement hall.

h By this name the Romains called euerie contrey which they had subdued.

THE XXIIII. CHAPTER.

Paul answereth for his lyfe and doctrine, against his accusers. Felix gropeth him, thinking to haue a bribe. And after leaueth him in prison.

AFter fyue dayes, Ananias the hye Priest came doune wyth the Elders and with a certayne oratour named Tertullus which appeared before the Gouuerner against Paul. A
2 And when Paul was called forth, Tertullus began to accuse him, saying, Seing that we lyue in great quietnes by reason of thee, & that many worthie thinges are done vnto this nation through thy prouidence:
3 That, we acknowllage from our hartes, & in all places, most [a]myghty Felix, with all thanckes.
4 But, that I be not tedious vnto thee, I pray thee, that thou woldest heare vs of thy curtesy a fewe wordes.
5 Certenly we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Iewes throughout the world and

a For Felix by his diligence had taken Eleazarus the Captaine of the murtherers. & put the AEgyptian to flight which raised vp tumults in Iurie: for these the orator praiseth him, otherwise he was bothe cruel & couetous.

B and a chief mayntayner of the ſecte of the Nazarites.

6 And hath alſo enforſed to pollute the temple: whome we toke, and woulde haue iudged according to our Lawe.

7 But the hye Captayne Lyſias came vpō vs, and wyth great violence toke hym away out of our handes.

8 Commanding hys accuſers to come to thee: of whome thou mayſt, yf thou wylt enquire, knowe the certayntie of all theſe thinges wherof we accuſe hym.

9 And the Iewes lykewyſe affirmed, ſaying that it was euen ſo.

Paul anſwereth for him ſelfe.

10 Then Paul, after that the Ruler hym ſelfe had beckened vnto him that he ſhold C ſpeake, anſwered, I do with a more quiet mynd anſwer for my ſelfe, for as muche as I knowe that thou haſt bene of many yeres a "Iudge vnto this [b] people.

"Or, Gouerner. for before this, he ruled Trachonites, Batanea, and Gaulanites.

b So that thou art not ignorant of their faſhions.

11 Seyng that thou mayſt knowe, that there are yet but twelue dayes ſince I went vp to Ieruſalem for to worſhip.

12 And they nether founde me in the tēple diſputing with any man, ether rayſing vp the people, nether in the Synagoges, nor in the citie.

13 Nether can they proue the thynges, wherfore they accuſe me.

D 14 But this I confeſſe vnto thee, that after that way (which they call "hereſie) ſo worſhip I the God of my fathers, beleuing all thinges which are written in the Lawe and the Prophetes.

"Or, ſecte. for ſo then they termed the Chriſtians.

15 And haue hope towardes God, that the ſame reſurrection of the dead which they

them ſelues loke for alſo, ſhalbe, both of iuſt and vniuſt.

16 And therfore, I endeuour my ſelfe to haue al way a cleare conſcience towarde God, and toward men alſo.

17 Now after [c] many yeres, I came and broght * almes to my people, and offeringes. *Chap. 11. d.*

18* At what tyme, certeyne Iewes of Aſia, *Chap. 21. e.* founde me purified in the temple.

19 Nether with multitude, nor yet with vnquietnes.

20 Who [d] oght to haue bene here preſent before thee & accuſe me, yf they had oght againſt me.

21 Or els let theſe ſame here ſay, yf they haue founde any euyl doing in me, while I ſtode in the Council.

22 Except it be for thys one voyce, that I cryed ſtādyng among them, Of the reſurrection of the dead am I accuſed of you this day.

23 When Felix heard theſe thinges, he differred thē, & ſayd, When I ſhal more perfectly knowe the things ẇ cōcerne this ſecte, by the coming of Lyſias, the chiefe Capitaine, I wil deciſe your matter.

24 And he commanded an vnder Captaine to kepe Paul, & that he ſhuld haue eaſe, and that he ſhulde forbyd none of his acquayntance to miniſter vnto him, or to come vnto him.

25 And after certayne dayes, came Felix and his wyfe Druſilla which was a Ieweſſe, and called forth Paul, & heard him of the faith which is towarde Chriſte.

26 And

c Meaning that it was a long tyme ſince he had bene at Ieruſalem, when he broght almes.

d For his accuſers ſpake but vpon a falſe report which theſe bellowes of Satan had blowen a broad, and durſt not them ſelues appeare.

26 And as he preached of righteousnes, temperance, and iudgement to come, Felix [c] trembled and answered, Go thy way for this tyme, when I haue conuenient tyme I wil send for thee.

[e] The worde of God maketh the verie wicked astonished, and therfore to them it is the sauour of death vnto death.

G 27 He hoped also that money should haue bene geuen hym of Paul, that he might lowse him: wherfore he called hym the oftener and communed with him.

The corrupt magistrat gapeth for bribes.

28 But after two yere, Festus Porcius came into Felix roume: and *Felix* willing to [a] get fauour of the Iewes, left Paul in prison bounde.

[a] Or, to do a pleasure.

THE XXV. CHAPTER

The Iewes accuse Paul before Festus, he appealeth vnto the Emperour. His matter is rehearsed before Agrippa, and is sent vnto Rome.

A VVhen Festus was come into the prouince, after thre dayes, he ascended from Cesarea vnto Ieruſalem.

2 Then enformed hym the hye Priestes & the chiefe of the Iewes against Paul: and they besoght him,

3 And desired fauour against him, that he wolde sent for him to Ieruſalem: and they layd wayt for him in the way, to kyl him.

The enuious sute of the Priests against Paul.

4 But Fest[a] answered, That Paul shulde be kept at Cesarea, & that he hym selfe wolde shortly departe thyther.

5 Let them therfore sayd he, which among you are [a] able, come doune with vs and accuse hym, yf ther be any wickednes in the man.

[a] Which may moste cōmodiously.

6 When he had taryed there among thē no more then ten dayes, he went doune vn to Cesarea, and the next day, sate in the iudgement seat, and commanded Paul to be broght. B

7 And when he was come, ỹ Iewes which were come from Ieruſalem, ſtode about him, and layd many and greuous cōplayntes againſt Paul, which they could not proue:

8 Foraſmuche as he anſwered, That he had nether offēded againſt the Lawe of the Iewes, nether againſt the temple, nor yet againſt Ceſar.

Paul defēdeth him ſelf in iudgement.

9 Feſtus wylling to" get fauour of the Iewes, anſwered Paul and ſayd, Wylt thou go vp to Ieruſalem, and there be iudged of theſe thinges before me?

"Or, to do pleaſure.

C

10 Then ſaid Paul, I ſtand at[a] Ceſars iudgement ſeat, where I ought to be [b] iudged: to the Iewes I haue done no harme, as thou very wel knoweſt.

a Seing him ſelf betrayed by the ambitiō of the iudge, he deſireth that in conſideratiō of his fredome he may be ſent to Rome.

b It is lawful to require the defence of the Magiſtrat to maynteyne our right.

11 If I haue done wrong, or committed any thing worthy of death, I refuſe not to dye: If none *of theſe thinges* are, whereof they accuſe me, no man can deliuer me to them: I appeale vnto Ceſar.

12 Then ſpake Feſtus with" the Counſel, & anſwered, Haſt thou appealed vnto Ceſar? vnto Ceſar ſhalt thou go.

"Without whoſe conſent he colde do nothing.

D

13 And after certayne dayes, kyng Agrippa and "Bernice came vnto Ceſarea to ſalute Feſtus.

"His owne ſiſter whome he enterteyned.

14 And when they had bene there certeyn daies, Feſtus rehearſed Pauls cauſe vnto the kyng, ſaying, There is a certaine man left in priſon by Felix.

15 Of

15 Of whome when I came to Ieruſalem, the hye Prieſtes, and Elders of the Iewes enformed me, and deſired to haue iudgement againſt him.

The Romains maner in iudgement.

16 To whom I anſwered, That it is not the maner of the Romaynes, for fauour to deliuer any man to the death, before that he which is accuſed, haue the accuſers before him, and haue place to anſwer for himſelfe, concerning the crime layed againſt him.

17 Therfore when they were come hyther, without delay the day following, I ſate to geue iudgement, and commanded the mā to be broght forth.

18 Againſt whom, when the accuſers ſtode vp, they broght no accuſation of ſuche thinges as I ſuppoſed:

19 But had certayne queſtions againſt him of their owne *ſuperſtition, and of one Ieſus which was dead, whom Paul affirmed to be alyue.

*This worde doth alſo ſignifie religiō.

20 And bycauſe I doubted of ſuch maner of queſtiōs, I aſked him whether he wold go to Ieruſalem, and there be iudged of theſe *matters*.

F

21 But becauſe he appealed to be reſerued to the examination of Auguſtus, I cōmanded him to be kept, tyll I myght ſend him to Ceſar.

22 Then Agrippa ſayed vnto Feſtus, I would alſo heare the man my ſelfe. To morow (ſayed he) thou ſhalt heare him.

23 And on the morow when Agrippa was come & Bernice, w great pōpe, & were entred into the Comon hall, with the Captaines and chiefe men of the citie, at Feſtus

commandement Paul was broght forth.
24 And Festus sayed, Kyng Agrippa, and all men which are here present with vs, ye se this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and also here, criyng, That he oght not to lyue any lenger.
25 Yet founde I nothing worthy of death, that he had cõmitted. neuertheles, seyng that he hath appealed to Augustus, I haue determined to send him.
26 Of whom I haue no certayne thyng to write vnto " my c Lord. wherfore, I haue broght him vnto you, and specially vnto thee, kyng Agrippa, that after examination had, I myght haue some what to write.
27 For me thynketh it vnreasonable, for to send a prysonner, and not to shewe the causes *which are layed* against him.

Paul broght to be examined.

G

" Or, Cesar.

c Flatterers first rsed to call Tyrãts by this name: & af ter it so growed in ovse, that vertuous Princes refuced it not. as appeareth by Plinies Epistles to Traian.

THE XXVI. CHAPTER.

The innocencie of Paul is approued by rehearsing his conuersation. His modest answer against the iniurie of Festus.

A

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered,
2 I thinke my selfe happy king Agrippa, bycause I shal answere this day before thee, of all the thinges wherof I am accused of the Iewes.
3 Namely, bycause thou art experte in all sustomes, and questions which are among the

Paul defendeth his cause before Agrippa.

the Iewes. wherfore, I beſech thee [a] to heare me paciẽtly. As touching the life that I haue led from a childe,

B 4 And what it was from the begynning amõg mine owne nation at Ieruſalẽ, know all the Iewes,

Paul was a Phariſe.

5 Which knew me here to fore (if they would teſtifie) that after the moſt ſtrayteſt [b] ſect of our religiõ I liued a Phariſe.

6 And now I ſtand and am accuſed, for the hope of the promiſe made of God vnto our fathers.

7 Vnto which promiſe, our twelue tribes inſtãtly ſeruyng *God* day and night, hope to come: for which hopes ſake, Kyng Agrippa, am I accuſed of the Iewes.

8 Why ſhould it be thoght a thing increadible vnto you, that God ſhould rayſe agayne the dead?

9 I alſo verely thoght in my ſelfe, that I oght to do many contrary thinges, cleane againſt the Name of Ieſus of Nazaret.

Chap. 8. a. 10 *Which thyng I alſo did in Ieruſalẽ: for many of the ſainctes I ſhut vp in priſon, hauing receaued auctoritie of the hye Prieſtes: and when they were put to death I gaue the ſentence.

C 11 And I puniſhed thẽ oft in euery Synagoge, and cõpelled them to blaſpheme: & was yet more mad againſt them, and perſecuted them, euen vnto ſtrange cities.

Chap. 9. a. 12 At which tyme, as I went to * Damaſcus with autoritie, and commiſſion from the hye Prieſtes,

13 Euen at midday ò Kyng, I ſaw in the way a light from heauen, farre paſſing the brightnes of the ſunne, ſhyne round

[a] Foraſmuche as he beſt vnderſtode the religion he oght to be more attentiue.

[b] Paul ſpeaketh of this ſect according to the peoples eſtimation who preferred it as moſte holy aboue all others.

about me, and them which iorneyed with me.

14 So when we were all fallen to ye earth, I heard a voyce ſpeakyng vnto me, and ſaying in the Hebrue tonge, * Saul Saul, why perſecuteſt thou me? It is hard for thee to kicke againſt pryckes. D *Chap.9.a. and 22.b.*

15 And I ſayd, Who art thou Lord? And he ſayd, I am Ieſus whom thou perſecuteſt.

16 But ryſe and ſtand vp on thy fete: for I haue appeared vnto thee for this purpoſe, to make thee a miniſter and a witnes, both of thoſe thinges whych thou haſt ſene, and of thoſe thinges in the which I wil appeare vnto thee,

17 Deliuering thee from this "people, and from the Gentils, vnto whome now I ſend thee, "Of the Iewes.

18 To [c] open their eyes, that they may tourne from darkneſſe to lyght, and frome the power of Satan vnto God, that they may receaue forgeuenes of ſynnes, and inheritance among them, which are ſanctified by faith in me.

[c] Althogh this properly appartey eth vnto God: yet he applyeth this vnto his miniſters vnto whome he geeth his holy Spirit.

19 Wherfore Kyng Agrippa I was not diſobedient vnto the heauenly viſion. E

20 *But ſhewed firſt vnto them of Damaſcus, and at Ieruſalem, and throughout all the coaſtes of Iurie, and *then* to the Gentils, that they ſhould repent, and turne to God, and do the ryght workes of repentance. *Chap.13. & 14.*

21 For this cauſe the Iewes caught me in the *temple, and went about to kyl me. *Chap.21 f.*

22 Neuertheles, I obteyned helpe of God, and continue vnto thys day, witneſſyng both

both to ſmall and to great, ſaying none other thinges, then thoſe which the Prophetes and Moſes dyd ſay ſhould come.

F 23 *To wit*, that Chriſt ſhould ſuffer, and that he ſhould be the fyrſt that ſhould ryſe from the dead, and ſhould ſhewe lyght vnto the people, and to the Gentils.

24 As he thus anſwered for him ſelfe, Feſt' ſayed with a loude voyce, Paul thou art beſides thy ſelfe: much learnyng doth make thee mad.

25 And Paul ſayd, I am not mad moſt worthie Feſtus, but ſpeake the wordes of trueth and ſobernes.

26 For the Kyng knoweth of theſe thinges, before whom alſo I ſpeake freely: neither thinke I that [d] any of theſe thinges are hyd from him: for this thing was not done in a corner.

d He knewe that the Lawe and the Prophetes were of God, but he dyd not vnderſtãde the true applying of the ſame.

G 27 King Agrippa, beleueſt thou the Prophetes? I wot well thou beleueſt.

28 Then Agrippa ſayed vnto Paul, Almoſt thou perſuadeſt me to become a Chriſtian.

29 Then Paul ſayd, I would to God that not only thou, but alſo all that heare me to day, were not almoſt onely, but altogither ſuche as I am, except theſe bondes.

30 And when he had thus ſpoken, the Kyng roſe vp, and the Deputie, and Bernice, and they that ſate wyth them.

31 And whē they were gone aparte, they talked betwene them ſelues, ſaying, This man doth nothyng worthy of death, nor of bondes.

32 Then ſayd Agrippa vnto Feſtus, This

man myght haue bene lowsed, if he had not appealed vnto Cesar.

THE XXVII. CHAPTER.

Pauls dangerous vyage and his compagnie towarde Rome. How, and where they arryue.

VVhē it was concluded, that we should sayle into Italie, they deliuered both A Paul, and certayne other prisoners, vnto one named Iulius, an vnder Captaine of the bande of Augustus.

2 And * we entred into a shyp of Adramyttium, appoynted to sayle by the costes of Asia, and lowsed from land, one Aristarchus of Macedonia, a Thessalonian, being with vs. *2.Cor.11.f.* *Aristarchus.*

3 And the next day we came to Sidon. & Iulius courteously entreated Paul, and gaue him libertie to go vnto his friendes, that they might refresh him.

4 And from thence we launched, and sayled harde by[a] Cyprus, because the windes were contrary.

5 Then sayled we ouer the sea by Cilicia, and Pamphylia, & came to Myra, *a citie* in Lycia.

6 And there the vnder Captayne founde a shyp of Alexandria, ready to sayle into B Italie, and put vs therein.

7 And when we had sayled slowly many dayes, and scace were come ouer against Gnidum, because the wynde withstode vs, we sayled harde by the costes of Candie, nere to "Salmon.

8 And with muche worke sayled beyonde it, & came vnto a place called the Fayre hauens, nye where vnto, was a citie called

[a] From Sidon to Myra, they shulde haue sayled north & by west: but the wyndes caused thē to saile to Cyprus playne north, then e to Cilicia north nd by east, and so o Pamphylia and Myra plaine west.

"which was an high hil of Candie bowing into the sea warde.

led Lasæa.

9 When muche tyme was spent, and sayling was now ieoperdeous, because also ye tyme of the [b] Fast was now passed, Paul put them in remembrance,

10 And said vnto them, Syrs I perceaue, that this viage wyl be with hurt and muche domage, not of the ladyng and shyp only, but also of our lyues.

11 Neuerthelater the vnder Captayne beleued the gouerner and the patron of ye shyp, better then those thinges which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many toke counsel to departe thence, yf by any meanes they myght attayne to Phenice, and there to wynter, which is an hauen of Candie, and lyeth towarde the southwest and by west, and northwest and by west.

13 When the southern wynde blewe, they supposing to obteyne their purpose, lowsed nearer, and sayled by Candie.

14 But anone after, there arose agaynst Cādie, a stormye wynd out of ye northeast.

15 And whē the shyp was caught, & could not resist the wynde, we let her go, & draue wyth the wether.

16 And we were caryed beneth a litle yle named [c] Clauda, and had much worke to come by the boat.

17 Which they recouuered and vsed helpe, vndergirding the shyp, fearing lest they should haue fallē into Syrtes, & they let slip the "vessel, and so were caried.

18 The next day whē we were tossed with an exceadīg tēpest, they lightened ye shyp.

b This fast the Iewes obserued about the moneth of October in the Feast of theyr expiatiō. Leu. 32. d. So that Paul thoght it better to wynter there, then to saile in the diepe of wynter which was at hand.

c This yle was west and by south from Candie streight towarde the goulfe Syrtes.

"or, boat.

19 And the thyrd day we caſt out, with our owne handes, the takling of the ſhyp.
20 When at the laſt, nether ſunne nor ſtarre in many dayes appeared, & no ſmal tempeſt lay vpon vs, all hope ꝑ we ſhould be ſaued, was then taken away.
21 Then after long abſtinence, Paul ſtode forthe in the myddes of them, & ſayd, Syrs, ye ſhould haue hearkened to me, and not haue lowſed from Candie. and "to haue gayned this iniurie and loſſe.
22 But now I exhorte you to be of good chere: for ther ſhal be no loſſe of any mās life among you, ſaue of the ſhyp onely.
23 For there ſtode by me this nyght the Angel of " God, whoſe I am, and whom I ſerue,
24 Saying, Feare not Paul, for thou muſt be broght before Ceſar: and lo, God hath geuen vnto [d]thee, all that ſayle wyth thee.
25 Wherfore, ſyrs be of good chere: for "I beleue God, that it ſhal be euen as he tolde me.
26 Howbeit, we muſt be caſt into a certay ne ylande.
27 And when the fourtenth nyght was come, as we were caried to and fro in the [e]Adriatical ſea, about midnight, the ſhypmē demed that ſome countrey approched vnto them.
28 And ſounded, & founde it twenty paſſes. and when they had gone a little further they ſounded agayne, and founde fyftene paſſes.
29 Then fearing leſt they ſhould haue fallen into ſome rough places, they caſt foure ancres out of the ſterne, and wyſhed for

" or, to haue ſaued the loſſe by auoyding the danger.

E.
" They colde not then reproue him of raſhenes.

d The graces and bleſſinges which God geueth to his children, proffit many tymes the ennemies, which are vnworthie to receaue the fruit therof.

" Faith is grounded vppon the worde of God.

e This ſea in Strabos tyme was takē for all that part which was about the mountaynes called Ceraunii, & ſo deuideth Italie from Dalmatia, & goeth vp to Venice.

for the day.

30 As the mariners were about to flie out of the ſhyp, & had let downe the boate in to the ſea, vnder a coulour as thogh they would haue caſt ancres out of ye foreſhyp,

F 31 Paul ſayd vnto the vnder Captayne & ye ſouldiers, Except theſe abyde in yᵉ ſhyp, f ye can not be ſafe.

32 Then the ſouldiers cut of the ropes of the boat, and let it fal away.

33 When the day began to appeare, Paul exhorted them all to take meat, ſaying, This is the fourtenth day that ye haue taried and continued g faſting, receauing no thing at all.

34 Wherfore, I pray you to take meat: for this is for your ſauegarde: for there ſhal not h an heere fall from the head of any of you.

35 And when he had thus ſpoken, he toke bread and gaue thankes to God, in preſence of them all: and brake it, and began to eat.

36 Then were they all of good chere, & they alſo toke meat.

37 We were all togither in the ſhyp, two hundred, threſcore, and ſixtene ſoules.

38 And whē they had eaten inough, they lyghtened the ſhyp, and caſt out the wheat into the ſea.

G 39 When it was day, they knew not the countrey, but they ſpied a certayne hauē with a banck, into the which they were mynded (if it were poſſible) to thruſt in the ſhyp.

40 And when they had taken vp the ancres, they committed *the ſhip* vnto the ſea,

f Paul wolde vſe ſuche meanes as God had ordeyned leſt he ſhulde ſeme to haue tempted him.

g He meaneth an extraordinarie abſtinence which came of the feare of death and ſo toke away their appetite

h By this Hebrew phraſe is mēt that they ſholde be in all pointes ſafe and ſound. 1. Sam. 14. g. 1 kyn. 1. g. matth. 10. c.

and lowſed the rudder bondes, and hoyſed vp the mayne ſayle to the wynde, and drewe to land.

41 And when they chanced on a place, which had the ſea on bothe the ſydes, they thruſt in the ſhyp: and the fore part ſtucke faſt and moued not, but the hinder, brake wyth the violence of the waues. Shipwrake.

42 The ſouldiers counſel was to kyl the priſoners, leſt any of them, when he had ſwome out, ſhould flie away.

43 But the vnder Captaine willing to ſaue Paul, kept them from their purpoſe, and commanded that they that could ſwyme, ſhould caſt them ſelues firſt into the ſea, and ſcape to land:

44 And the other, he commanded to go, ſome on boordes, and ſome on *broken peces* of the ſhyp, and ſo it came to paſſe, that they came all ſafe to lande.

THE XXVIII. CHAPTER.

Paul with his compagnie are gentely intreated of the Barbarous people. The viper hurteth him not. He healeth Publius father and others, and being fourniſhed by them of thinges neceſſarie he fared towarde Rome. VVher being receaued of the brethren he declareth his buſynes, and there preacheth two yeres.

AND when they were eſcaped, thē they knewe that the yle was called " Melita. A

"Now called Malta.

2 And the Barbariās ſhewed vs no lytle kyndenes, for they kyndeled a fyre, and receaued vs euery one, becauſe of the ſhowre which appeared, & becauſe of ye colde.

3 And

3 And when Paul had gathered a fewe ſtickes, and put them into the fyre, there came a viper out of the heat, and lept on his hand.

4 When the Barbarians ſawe the worme hang on hys hand, they ſayd among them ſelues, This man muſt nedes be a [a] murtherer, whom, thogh he hath eſcaped the ſea, yet [*] Vengeance hath not ſuffred to lyue.

a Suche is the peruers iudgemēt of men that they condemne ſuch as they ſee in any affliction.

*whome they made a Goddeſſe & called her Dice, or Nemeſis.

5 But he ſhouke of the vermen into the fyre, and felt no harme.

6 Howbeit, they wayted when he ſhould haue ſwolne, or fallen downe dead ſodēly: but after they had loked a great while, and ſawe no inconuenience come to hym, they changed their myndes, & ſayd, That he was a [b] God.

B

b Beholde the extremitie of theſe infideles, and how muche they are bent to ſuperſtition.

7 In the ſame quarters, the chiefe man of the yle (whoſe name was Publius) had poſſeſſions, the ſame receaued vs, and lodged vs thre dayes courteouſly.

8 And ſo it was, that the father of Publius lay ſicke of a feuer, and of a blouddy flixe: to whome Paul entred in and prayed, and layd his handes on hym, and healed him.

9 When this was done, other alſo which had diſeaſes in the yle, came and were healed.

C 10 Which alſo dyd vs great honour: and whē we departed, they laded vs with thynges neceſſary.

11 After thre monethes we departed in a ſhyp of Alexandria, which had wyntred in the yle, whoſe badge was [c] Caſtor and Pollux.

c Theſe the Paynims fayned to be Iupiters children, and Goddes of the ſea.

12 And when we came to Syracuſæ, we taryed *there* thre dayes.

13 And from thence we fet a compaſſe, & came to Rhegium: and after one day, the ſouth wynde blewe, and we came the next day to Putioli.

14 Where we founde brethren, and were deſired to tary wyth them ſeuen dayes, & ſo we went to warde Rome.

15 And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the [d] Thre ["] tauernes. When Paul ſawe them, he thãked God, and waxed bolde.

d These places were distant from Rome a dayes iourney, or there about.

" or, shoppes

16 And when we came to Rome, the vnder Captayne deliuered the priſoners to the general Captayne: but Paul was [e] ſuffred to dwel by hym ſelfe with a ſouldier that kept hym. D

e No dout the Captaine vnderſtode bothe by Feſtus lettres, & alſo by the report of the vnder Capitayne that Paul had committed no faute.

17 And the third day after, Paul called the chiefe of the Iewes together: & when they were come, he ſayd vnto them, Men and brethrẽ, thogh I haue committed nothyng agaynſt the people, or Lawes of the fathers, yet was I deliuered priſoner from Ieruſalem into the handes of the Romaines.

18 Which when they had examined me, would haue let me go, becauſe there was no cauſe of death in me.

19 But when the Iewes ſpake contrary, I was conſtrayned to appeale vnto Cæſar: not becauſe I had ought to accuſe my people of. E

20 For this cauſe haue I called for you, euen to ſe you, and to ſpeake with you: for euen for the hope of Iſrael, I am bounde

Hope

wyth

wyth thys chayne.

21 And they sayd vnto him, We nether receaued letters out of Iewrie pertayning vnto thee, nether came any of the brethrē that shewed or spake any harme of thee.

22 But we wil heare of thee what thou thinkest: for as concerning thys secte we knowe, ẏ euery where it is spoken against.

The Christiās were euery where euyl spoken of.

23 And when they had appointed hym a day, there came many vnto him into hys lodging, to whome he expounded and testified the kyngdome of God: & preached vnto thē of Iesus both out of the Lawe of Moses, and also out of the Prophetes, euen from morning to nyght.

F

24 And some beleued the thynges which were spoken, and some beleued not.

25 And when they agreed not among thē selues, they departed, after that Paul had spokē one word, Wel spake the holy Gost by Esai the Prophet vnto our fathers,

26 Saying, *f Go vnto this people, and say, Wyth hearing shal ye heare, and shal not vnderstand, and with your eyes shal ye se, and not perceaue.

*Esa.6.c. mat.13.b. mar.4.b. luk.8.b. iohn12.f. rom.11.a.

f Hereby the hearts of the infidels ought to be mollified: & the weaklings cōfirmed that they be not offended by the stubbernes of the wicked.

27 For the heart of thys people is waxed fat, & their eares were thicke of hearing, and their eyes haue they closed: lest they should se with their eyes, and heare with theyr eares, and vnderstand with their heartes, and should be conuerted, and I should gheale them.

G

g The worde of God healeth when the vertue of the Spirit is ioyned with it, and is preached generally, that all myght be inexcusable.

28 Be it knowen therfore vnto you, that this saluation of God is sent to the Gentils, and they shal heare it.

29 And when he had sayd that, the Iewes departed, and had great reasonyng amōg

them selues.

30 And Paul remayned two yeres ful in a house hyred for him selfe, & receaued all that came in vnto hym,

31 Preaching the kyngdome of God, and teaching those thinges, which cõcerne the Lord Iesus, wyth all " confidence, vnforbidden.

" or, libertie.

THE ARGVMENT OF THE Epistle to the Romains.

THE great mercie of God is declared towarde mã in Christ Iesus: whose rightuousnes is made ours through faith. for when man by reason of his owne corruptiõ colde not fulfil the Lawe: yea cõmitted moste abhominably, bothe agaynst the Lawe of God and nature: the infinit bountie of God, myndful of his promes made to his seruant Abraham, the father of all beleuers, ordeyned that mãs saluation shulde only stand in the perfect obedience of his Sõne: so that not only the Circumcised Iewes, but also the vncircumcised Gentils shulde be saued by faith in hym: euẽ as Abrahã before he was Circumcised, was counted iuste only through faith: and yet afterwarde receaued Circũcisiõ as a seale or badge of the same rightuousnes by faith. And to the intẽt, that none sholde thinke that the couenant which God made to him, & his posteritie, was not performed: ether because the Iewes receaued not Christ (which was the blessed sede) or els beleued not that he was the true redemer, because he dyd not only, or at least more notably preferre the Iewes: the exã-

ples

ples of Ismael & Esau declare, that all are not Abrahams posteritie, which come of Abrahā according to the flesshe: but also the very strāgers and Gētils grafted in by faith, are made heires of the promes. The cause wherof is the only wil of God: forasmuche as of his fre mercie, he electeth some to be saued, & of his iuste iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to thintent that the Iewes shulde not be to muche beaten downe, nor the Gentils to muche puffed vp: the example of Elias proueth, that God hath yet his elect euen of the natural posteritie of Abraham, though it appeareth not so to mans eye: and for that prefermēt that the Gentils haue, it procedeth of the liberal mercie of God, which he at lēgth wil stretch towarde the Iewes agayne, and so gather the whole Israel (which is his Churche) of them bothe. This grounde worke of faith & doctrine layed, instructions of Christiā maners folowe: teaching euery man to walke in roundenes of conscience in his vocatiō, with all patience and humblenes: reuerencing, and obeyng the magistrat: exercising charitie: puttīg of the olde man, and putting on Christe: bearing with the weake, and louing one another according to Christs example. Finaly S Paul after his commendacions to the brethren exhorteth them to vnitie, flieng false preachers & flatterers, and so concludeth with a prayer.

THE EPISTLE
OE THE APOSTLE
PAVL TO THE
Romains.

**
*

THE FYRST CHAPTER.

Paul sheweth by whome and to what pourpos he is called His ready wyl. what the Gospel is. The vse of creatures and wherfore they were made. The ingratitude. peruersitie, and ponishement of all mankynde.

PAVL THE "seruant of IESVS CHRIST, a called to be an Apostle, "*put apart *to preache* the Gospel of God.

2 (Which he promised afore by his * Prophetes in the b holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord

A "or, minister.

a Through Gods mercie, & also appoynted by commandemēt to this Apostleship.

b The Scriptures onely set for the the great benefit of God promesed & perfourmed to the world in Iesus Christe.

'Or, chosē by the eternal cōsel of God, or by the declaration of the same counsel. *Act.* 13. *a. Deut.* 18. *c. act.* 3. *d.*

Lord, which was made of the "sede of Dauid as * perteynyng to the flesh:
4 And declared mightely to be the Sõne of God, touching the Spirite that [c] sanctifieth, sence [t] ỹ he rose agayne frõ the dead.
5 By whom we haue receaued [d] grace and Apostleshyp, that obedience might be geuen vnto the fayth in his Name among all the Heathen:
6 Of whose nũber ye be also, which are Iesus Christes by "vocation.
7 To all you that be at Rome beloued of God, & Saincte̅s by callyng, * [e] Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.
8 Fyrst verely I thanke my God through Iesu Christe for you all: because your faith is publisshed throughout "all the worlde.
9 For God is my wytnes, whom I serue in my "spirite in the [f] Gospel of his Sonne, that wythout ceasyng I make mencion of you,
10 Alwayes in my prayers, beseching, [t] ỹ by some meanes one tyme or other, a prosperous iourney by the wyl of God myght fortune me, to come vnto you.
11 * For I long to se you, that I myght bestowe, amonge you some spirituall gyfte, to strengthen you with all.
12 That is, that I might receaue exhortation together with you, through the cõmen faith, which both ye and I haue.
13 Now my brethern I wolde [t] ỹ ye shuld not be ignorant, how that I haue often tymes purposed to come vnto you (but haue bene [g] let hyther to) [t] ỹ I might haue some "frute also among you, as *I haue* amonge

"or, posteritie, & flesshe of the virgine Marie.

[c] By the Spirite he declareth that Christ is God whose power dyd so sãctifie his humanitie that it colde not fele corruption, nor yet remayne in death.

[d] Which was that moste liberal benefit to preache the vnsearcheable riches of Christe.

[e] The free mercie of God, & prosperous succesſe in all thinges.

[f] In preaching the Sonne of God, that is reconciliation and peace through Christe.

[g] Ether by Satã. 1. Thess. 2. d. or by the holy Goste. Act. 16. b. or called to some other place to preache the Gospel. Chap. 15. e.

"or, by the mercie of God are adopted in Iesus Christe. *1. Cor. 1. a. gal. 1. a.. 2. tim. 1. c.*

B

"Or, Christiã Churches.

"Earnestly, & frõ the hart.

Chap. 15. e.

"Wherof is spoken. Iohn. 15. c.

other of the Gentils.
14 I am detter both to the Grekes, & to them which are no Grekes, vnto the wisemen, and vnto the ignorant.
15 Therfore, as muche as in me is, I am redy to preache the Gospel to you that are at Rome also.
16 For I am not "ashamed of the Gospel of Christe, because it is the * [o] power of God vnto saluatiō to all that beleue, to the Iewe fyrst, and also to the "Greke.
17 For by it, the [h] ryghtuousnes of " God, is opened, from fayth to fayth: as it is written, *The iust shal lyue by fayth.
18 For the wrath of God manifestly apeareth from heauē against " all [i] vngodlynes and vnrightuousnes of men, because they withholde the truth "vniustely:
19 Seyng that, which may be knowen of God, is manifest with in them: for God hathe shewed it vnto them.
20 For hys inuisible thynges, [t] y is to say, his eternal power and Godhead, are vnderstand and sene, by the things made frō the creation of the world· to thintent that they shulde be wythout excuse:
21 *Because that when they knewe God, they "glorified him not as God, nether were thankful, but waxed ful of vanities in their imaginations, and their folishe heartes were blynded.
22 When they counted them selues wise, they became foles:
23 For they turned the glorie of the incorruptible God, to the similitude of [e] y image of mortal man, and of byrdes, & foure foted beastes, and of creeping beastes.

24 Wherfore,

h The perfection & integritie which whosoeuer hath, appeareth before God, holy, blameles, & can be accused of no faute. & this iustice is contrary to mās iustice, or iustice of workes, & only is apprehended by faith which dayly increaseth. Psal. 84.b.

i He deuideth the lawe of nature corrupt, into vngodlines, and vnrightuousnes. Vngodlynes, cōteyneth the false worshiping of God, vnrightuousnes, breache of loue towarde man.

[o] He passeth not for the mocking of the wicked. 1. Cor 1 c.

[o] Or, effectual, instrumēt.

" or Gentil.

[o] Which God approueth. Abac. 2.a. gal.3.b. heb.10.g.

C

[t] He meaneth euery mā particulerly

[t] In that they nether worship God as nature partely teacheth thē, nor loue one another, Ephe. 4.d.

[e] They worshiped him not as he prescribed, but after their good intentions.

24 Wherfore, God[k] gaue thē euē vp vnto their heartes luſt, vnto vnclēnes, to defyle their owne bodyes betwene them ſelues:
25 Which turned the trueth of God vnto a lye, and worſhypped and ſerued the creatures, neglecting the Creator, which is bleſſed for euer. Amen.
26 For this cauſe God gaue them vp vnto ſhamful luſtes: for euen their women dyd change the natural vſe into that which is agaynſt nature.
27 And lykewyſe alſo the mē left the natural vſe of the woman, and burned in their luſtes one with another, and man wt mā wroght filthines, & receaued in them, ſelues, the recompence of their errour, as was accordyng.
D 28 And as they regarded not to knowe God, *euen ſo* God deliuered them vp vnto a lewde mynde, that they ſhould do thoſe thinges which are not comly,
29 Being ful of all vnrightuouſnes, fornication, wickednes, coueteouſnes, malicioufnes, full of enuie, murther, debate, diſceyte, takyng all things in the euyl parte, whyſperers,
30 Backbyters, haters of God, doers of wronge, proude, boſters, inuenters of euyl thinges, diſobediēt to father and mother, without vnderſtāding, couenāt breakers, without natural affectiō, promesbreakers, merciles.
31 Which men, thogh they knew [l] the Lawe *ordeyned* by God, how yt they which cōmit ſuche thinges, are worthy of death: yet not only do the ſame, but alſo [m] fauour them that do them.

[g] Or, deliuered them as a iuſte iudge.

[k] Seing men wolde not according to the knowlage that God gaue thē worſhip hī a right, he ſmote their hartes with blyndenes that they ſhulde not knowe thē ſelues: but do iniuries one to another.

[l] Which Lawe God writ in their conſciences. & the Philoſophers called it the Lawe of nature. The lawers, the lawe of natiōs, wherof Moſes Lawe is a playne expoſition.

[m] Which is the ful meaſure of all iniquitie.

THE II CHAPTER.

To beat downe all vayne pretence of ignorãce, holines, and alliance with God, he proueth all men to be synners, the Gentils by their conscience, the Iewes by the Lawe written, and menaceth with the iudgement of God.

THerfore thou art inexcusable ò man, whosoeuer thou art that [a] " iudgest. *for in that same wherin thou iudgest another, thou condemnest" thy selfe: for thou that iudgest, doest euen the same selfe thinges.

2 But we are sure that the iudgement of God is according to [b] trueth, against them which commit suche thinges.

3 Thinkest thou this, ò thou mã that iudgest them which do suche thynges, and yet doest euen the very same, that thou shalt escape the iudgement of God?

4 Ether despicest thou the riches of his goodnes, and *pacience, and longe sufferance? and remembrest not how that the kyndnes of GOD leadeth thee to repẽtance?

5 But thou, after thy stubbernesse and heart that can not repent, * heapest vnto thy selfe wrath agaynst the day of" vengeãce, when shalbe opened the rightuous iudgement of God,

6 * Which wil rewarde euery man according to his [c] dedes.

7 *That is to say*, to them which by cõtinuance in wel doing seke prayse, honour, & immortalitie: eternal lyfe.

8 But vnto them that are contentious & disobey the trueth, and folowe iniquitie, *shal*

A
" or, blamest.
Mat.7.a.
1,*cor.4.a.*
' For ether thou art giltie of the same faute, or like.
2.Pet.3.d.
esa.30.d.
act.17.g.
Iam.5.a.
B
' The wicked shalbe condẽned and the faithful deliuered.
Mat.16.d.
psal.62.c.

a Nether they which do approue euel doers, nor they which reproue them are excusable before God.

b For he iudgeth the hart and regardeth not the outwarde persone.

c The comonsort of men are moste vnable to be iustified by their workes, seing Abrahã the father of beleuers hath nothing to glorie of before God, & therfore all mens workes shal condẽne them. and they only shalbe saued which apprehende Iesus Christe by faith, to be their onely iustice and sanctification.

shal be rendered indignation and wrath:
9 Tribulation & anguyshe vpon the soule of euery man that doth euyl: of the Iewe fyrst, and also of the [f]Greke.
10 But to euery man that doth good, *shal be rendered* prayse, honour, and peace, to ỹ Iewe fyrst, and also to the Greke.
11 For ther is no* respect of [d]persons with God.
12 For whosoeuer hath synned without Lawe, shal perish also without Lawe: and as many as haue synned in the Lawe, shalbe iudged by the Lawe.
13* For before God they are not ryghteous which heare the Lawe: but the doers of ỹ Lawe shalbe iustified.
14 For when the Gentils which haue no Lawe, do of Nature the thynges contayned in ỹ Lawe: then they hauyng no Lawe, are a Lawe vnto them selues.
15 Which shewe the effect of the Lawe written in their heartes: while their conscience beareth witnes vnto them, and also their thoghtes accusing one another, or excusing,
16 At the day when God shal iudge the secretes of men by Iesus Christ, according to my Gospel.
17 [e] Beholde, thou art called a Iewe, and trustest in the Lawe, and *gloriest in God.
18 And knowest his wil, and [f]alowest the thinges that are excellent, in that thou art informed by the Lawe:
19 And beleuest that thou thy selfe art a gyde of the blynde, a light of them which are in darcknes:
20 An informer of them which lacke dis-

[f] By the Grek he vnderstandeth the Gentil, & euery one that is not a Iewe.
Deu.10.d.
2.chr.19.b.
iob.37.b.
act.10.e.
Mat.7.c.
iam.1.d.
act.10.e.
eph.6.b.
col.3.d.
chap 9.a.
[f] Or, triest such things as dissent from his wil.

[d] As touching any outwarde qualitie, but as the potter before he make his vesselś, he dothe appoint some to glorie, and others to ignominie.

[e] He awaketh the Iewes which were a slepe, through a certein securitie & confidence in the Lawe.

cretiõ, a teacher of vnlearned, which haſt the "information of knowledge, and of the trueth in the Lawe.

21 Thou therfore, ℭ teacheſt another, teacheſt thou not thy ſelf? thou ℭ preacheſt, A man ſholde not ſteale, doeſt thou ſteale?

22 Thou that ſayſt, A man ſhould not cõmit aduoutry, breakeſt thou wedlocke? thou that abhorreſt images, robbeſt thou God of his honour?

23 Thou that makeſt boaſt of the Lawe, through breakyng the Lawe diſhonoureſt thou God?

24 For the Name of God is euyl ſpoken of among the Gentiles through you, *as it is written.

25 For Circumciſion verely auayleth, yf thou kepeſt the Law: but yf thou breakeſt the Lawe, thy Circumciſion is made vncircumciſion.

26 Therfore yf the vncircumciſed kepe the right thinges contayned in the Law, ſhal not his vncircumciſion be counted for Circumciſion?

27 And ſhal not vncircumciſion which is by nature (yf it kepe ℭ Lawe) "iudge thee, which beyng vnder the f letter and Circũciſion, doeſt tranſgreſſe the Lawe?

28 For he is not a Iewe, ℭ *is a Iewe onely* outwarde: nether *is* that Circumciſion, ℭ *is onely* outward in the fleſhe:

29 But he is a Iewe which is hyd wyth in, and the * Circumciſion, of the heart, is the true Circumciſion, which conſiſteth in the "ſprite, and not in the letter, the ℭ Iewes prayſe, is not of men but of God.

'The way to teache others in the knollage of the trueth.

D

Eſa 52.b. ezec.36.d.

"or, condemne.

f When the Lawe is called the letter, or that it prouoketh death in vs, or that it kylleth, or is the miniſterie of death, or that it is the ſtrẽgth of ſynne: it is ment as we conſider the Lawe of it ſelfe without Chriſte.

Iohn 8.c. chap.9.b. coloſ.2.b.

'In the inwarde man and heart.

THE

THE III. CHAPTER.

Hauing granted some prerogatiue to the Iewes, because of Gods free and stable promes, he proueth by the Scriptures, both Iewes and Gentils to be synners, and to be iustified by grace through faith, & not by workes, and so the Law to be established.

A WHat preferment then hath the Iewe? other what auantageth Circumcision?

2 Surely very much: for chiefely vnto
" Or, wordes. them was committed the "oracles of God.

3 But what then, thogh some of them dyd
Chap. 9. b. not beleue? shal their † vnbeliefe make the
2. tim. 2. b. promes of God without effect?
Ioh. 3. d.
Psal 116. b.
Psal 51. a. 4 God forbyd: yea let God be * true, and
He sheweth how the wicked doreason against God. * all men lyars, as it is written, * That thou
† Whose carnal wisdome wil not obey the wil of God. myghtest be [a] iustified in thy sayings, and
ouercome, when thou are iudged.

5 Yf our vnryghtuousnes cõmendeth the
rightuousnes of God, what shal we say? Is
God vnrighteous which taketh vengeance? (I speake after the maner of men.)

6 God forbid: for how then shal God iudge the world?

B 7 For if the veritie of God hath more abunded through my lye, vnto hys glorie,
why am I hence forthe condemned as a synner?

8 And (as men speake euyl of vs, and as
some affirme that we say) why do we not
euil, that good may come therof? whose
damnation is iust.

9 What then? [b] Are we better then they?
No, in no wyse. For we haue already proued, how that bothe Iewes and Gentiles

a That thou maist be declared iuste, and thy goodnes and trueth in performing thy promesses may appeare, when men either of curiositie or arrogancie wolde iudge thy workes.

b Lest the Iewe shulde be puffedv in that he preferred them to the Gentils, he sheweth that this their preferment standet onely in the mercie of God for a muche as bothe Iewe and Gentil through synne are subiect to Gods wrathe, that the might bothe be made equal in Christe.

are * all vnder ſynne. *Gal.3.d.*
10 As it is written, * There is none righ- *Pſal.14.a.*
teous, no not one. *and 52.a.*
11 There is none that vnderſtandeth, there is none that ſeketh after God.
12 They haue all gone out of the way, they haue alſo bene made vnproffitable, there is none that dothe good, no not one.
13 *Theyr throte is an open ſepulchre, they haue vſed theyr tonges to deceyt: the poyſon of aſpes is vnder their lippes. *Pſal.5.b.*
14 * Whoſe mouthes are ful of curſing and bytternes. *Pſal.9.b.*
15 * Theyr fete are ſwyft to ſheade bloud. *Eſai.59.b.*
16 Deſtruction and calamitie are in their wayes *prou.1.b.*
17 And the [a] way of peace they haue not knowen. [a] A peaſible & innocēt life.
18 * There is no feare of God before theyr eyes. *Pſal.36.a.*
19 * And we know that whatſoeuer the [b] Lawe ſayeth, it ſayeth it to them which are vnder the Lawe: that euery mouthe may be ſtopped, and all the worlde be [c] culpable before God. *Gal.2.d.* [b] That is, the olde teſtamēt
20 Therfore by the dedes of the [b] Lawe, ſhal no fleſhe be iuſtified in his ſight. for by the Lawe commeth the knowledge of ſinne. [b] He meaneth the law ether written or vnwrittē which commandeth or forbiddeth any thinge: whoſe workes can not iuſtifie becauſe we can not parfourme them.
21 But now is the ryghtuouſnes of God declared wythout the Lawe, hauyng witnes of the Lawe and of the Prophetes.
22 To wit, the rightuouſnes of God by the fayth of Ieſus Chriſte, vnto all, and vpon all that beleue.
23 For there is no difference: for all haue ſynned,

[c] The Lawe doth not make vs giltie but doth declare that we are giltie before God, & deſerue condemnation.

D synned, and are[d] destitute of the glorie of God.

24 And are iustified frely by hys grace, through the redemption that is in Christ Iesus.

Esai.53.d. 25 Whom God hath set forthe **to be* a pacification through faith in his bloude, to declare his [a] ryghtuousnes, in that he forgeueth the synnes that are passed:

[a] Or, fidelitie in performig his promes.

26 Which God dyd suffer, to shewe at this tyme his ryghtuousnesse, that he myght be counted iuste, and a iustifier of him which beleueth on Iesus.

27 Where is then the reioysyng? It is excluded. By what Law? of workes? Nay: but by the[e] Lawe of fayeth.

Gala.2.c. 28.* Therfore, we gather that a man is iustified by fayth, wythout the deades of the Lawe.

29 *God*, is he the God of the Iewes onely, & not of the Gētiles also? Yes euen of the Gentiles also.

30 For it is one God which shal iustifie Circumcision which is of fayth, and vncircūcision through fayeth.

Christs iustice establisheth the Lawe.

31 Do we then make the Lawe vnprofitable through fayeth? God forbyd, yea rather [f] we establishe the Lawe.

d The worde signifieth thē which are leftbehinde the race and are not able torune t the marke, that to euerlasting lif which here is ca led the glorie o God.

e The Lawe of faith is the Gosp which offreth sa uation with con tion (if thou bele ueſt) which cōditi also Christe frel geueth to vs. So th cōditiō of the Law is (if thou doeſt al these thinges) th which onely Chri hath fulfilled f vs.

f The doctrit of faith is the o namēt of the La for it embra cet Christ who by h death hath satisfi the Lawe: so th the Lawe which c de not bring vs t salua tion by real of our owne corr ption is now mad effectual to vs by Christe Iesus.

THE IIII. CHAPTER.

He declareth that iustification is a free gift euen by them them selues, of whome the Iewes moste boasted, as of Abraham and of Dauid, and also by the office of the Lawe, & faith.

A VVhat shal we say then, that Abraham our father gate, as [a] pertayning to the

[a] By workes.

fleshe.

2 For if Abraham were iustified by deades, then hath he wherin to [a] reioyce, but not with God. *Gene.15.b.*

3 For what sayeth the Scripture?* Abraham beleued God, and it was counted to him for ryghtuosnesse. *galat.3.a. iam.2.d.*

4 To hym that [c] worketh, the rewarde is not reckened of fauour, but of duety.

5 But to hym that worketh not, but beleueth on hym that [b] iustifieth the vngodly, his fayth is counted for ryghtuousnes.

6 Euen as Dauid describeth the blessedfulnes of the man, vnto whome God ascribeth ryghtuousnes wythout dedes, *saying*,

7 *Blessed are they, whose vnryghtuousnesses are forgeuen, and whose synnes are couered. *Psal.32.a.* B

8 Blessed is that man, to whom the Lord imputeth not synne.

9 *Came* this blessednes then vpon the Circumcised *onely*, or vpon the vncircumcised also? For we say, how that fayth was reckened vnto Abraham for rightuousnes.

10 How was it then reckened?* in the tyme of Circumcision? or in the tyme before he was circumcised? not in the tyme of Circumcision: but when he was yet vncircumcised. *Gene.15.b.* C

11 * And he receaued the sygne of Circumcisiō, as a seale of the rightuousnes of faith which fayth he had, yet beyng vncircumcised: that he should be the father of all thē that beleue, thogh they be not circūcised, that ryghtuousnes myght be imputed to them also. *Gene.17.b.*

a He might pretende some merite or worke worthie to be recōpensed.

b Which maketh him that is wicked in him selfe, iuste in Christe.

c Meriteth by his workes.

12 And

12 And that he myght be the father of Circumcision, not vnto them only which are of the circumcised, but vnto them also that walke in the[c] steppes of the faith that was in our father Abraham, before the tyme of Circumcision.

c This may not be vnderstande of the frutes of faith (for thereof the Apostle doth hereafter expressely intreat) but of the faith it selfe.

Gal.3.c.

13* For the promes that he should be the heyre of the worlde, was not *geuen* to Abraham, or to his seed, through the [a]Lawe: but through the rightuousnes of fayth.

[a] In fulfilling the workes thereof.

14 For yf they which[b] are of the Lawe, be [d] heyres, then is faith but vayne, and the promes of none effect.

[b] And thinke to performe the same by workes.

d If it be requisit to fulfil the Law for him that shalbe of Abrahames inheritãce, then it is in vayne to beleue the promes, for it serueth to no vse.

15 For the Lawe causeth[c] wrath. for where no Lawe is, there *is* no[d] transgression.

[c] Through our defaut, & not of it selfe.

[d] Or, breache of commandement.

16 Therfore by faith *is the inheritaunce geuen*, that it myght come of fauour, and the promes might be sure to[e] all the sede. *that is*, not to them only which *are* of the Lawe: but also to them which *are* of the fayth of Abraham, which is the* father of vs all.

[e] Which belene.

Esai.51.d.
Gen.17.a.

17 (As it is written* I haue made thee a father of many nacions) euen[f] before God whom he beleued, which quickeneth the [e] dead, and calleth those thinges which be not, as thogh they were.

[f] By a spirituall kindred which God chefely acceepteth.

e Abraham begate the circumcised euen by the vertue of faith, and not by the power of nature, which was extinguished: so the Gẽtils which were no thing, are called by the power of God to be of the nomber of the faithful.

D 18 Which *Abraham* contrary to hope, beleued in hope, that he should be the father of many nacions: according to that which was spoken *to him*, * *So* shal thy seed be.

Gen.15 b.

19 And he[a] not weke in the faith, considered not his owne body, which was now dead, since he was almost an hondred yere olde: nether yet that the matrix of Sara was[b] dead.

[a] But moste stronge & cõstant.

[b] Or, that she was past childe bearing.

20 He disputed not against the promes of

God through vnbeliefe : but was made stronge in the faith, and gaue [v] honour to God.

[v] For his mercie & trueth.

21 Beyng ful certified that he which had promised, was also able to make it good.

22 And therfore it was reckened to him for rightuousnes:

23 It is not written for him only, that it was reckened to him for rightuousnes.

24 But also [v] for vs, to whom it shalbe coũted *for rightuousnes*, so we beleue on hym that raysed vp Iesus our Lord from the dead.

[v] For our instruction, for we shalbe iustified by the same meanes.

25 Which was deliuered *to death* for our synnes, and [v] rose agayne for our iustification.

[v] To accõplishe and make perfect our iustification.

THE V. CHAPTER.

He declareth the fruit of faith. and by comparison setteth forthe the Loue of God and obedience of Christe, which is the fondacion and grounde of the same.

THen being iustified by faith, we haue [a] peace with God through our Lord Iesus Christe. A

a By peace, here is ment that incredible and moste cõstant ioye of mynde when we are deliuered frõ all terror of conscience and fully persuaded of the fauour of God.

2 * By whom also we haue accesse through faith, vnto this grace, wherin we stand, and reioyce in hope of the glorie of God. *Iohn.16.g. eph.2.d.*

3 Nether *do we so* only, but also we * reioyce in tribulations, knowing that tribulatiõ bryngeth patience. *Iam.1.a.*

4 And patience bringeth experience, and experience bringeth hope,

5 And hope maketh not [v] ashamed, for the [b] loue of God is shed abrode in our heartes by the holy Gost, which is geuen vnto

b He meaneth that Loue wherwith God loueth vs.

[v] For it hath euer good successe.

to vs.

6 For Chriſte, when we were yet of noſtrength, at his tyme dyed for vs, which were * vngodly.

Heb.9.d. 7 Douteles one wyl ſcarce dye for a ryghtuous mã: but for a good man paraduenture durſt a man dye.

1.pet.3.c.

8 But God ſetteth out his loue that he hath to vs, ſeing that while we were yet ſynners Chriſt dyed for vs.

B 9 Seing therfore that we are iuſtified in his bloud, we ſhal be now muche more ſaued from wrath through him.

10 For if, when we were ″ enemies, we were reconciled to God by the death of his Sonne, muche more ſeing we are recõciled, we ſhalbe preſerued by his life.

*Becauſe of ſynne: yet friendes by the grace of Chriſte.

11 And not only *ſo*, but we alſo reioyſe in God by the meanes of our Lord Ieſus Chriſte, by whom we haue now receaued the atonement.

12 Wherfore, as by one man ſinne entred C into the world, and death by the meanes of ſynne: and ſo death went ouer all men, in ſo much as all men haue ſinned.

13 For euen vnto the ′ tyme of the Lawe, was ſynne in the worlde, but ſynne is not imputed, as long as there is no law.

*From Adam to Moſes.

14 Neuertheles death raigned from Adã to Moſes, euen ouer them alſo that ſinned not c ″ with like tranſgreſſion as did Adã: ẘ is the ſimilitude of ″ him ẙ was to come.

15 But the gyft is not lyke as the offence. for if through the ſinne of him alone, many be dead: much more plenteous vpon many was the grace of God and gift by grace: ẘ grace *was geuen* by one mã Ieſus Chriſt.

*Yet all man kinde (as it were) ſynned whẽ they were as yet incloſed in Adames loynes.

*Which was Chriſte.

c He meaneth yonge babes which nether had the knowlage of the Lawe of nature, nor any motion of cõcupiſcence, much leſſe cõmitted any actual ſynne: and may alſo comprehend the Gentils

16 Nether is the gyft ſo, as *that which entred in* by one that ſynned: for the giltieſhip *came* of one *offence* vnto condemnatiõ: but the gyft *is geuen* to iuſtifie from [d] many ſynnes. D

17 For if by the offence of one, death raygned by the meanes of one: muche more ſhal they which receaue that abundant grace and gyft of [f] ryghtuouſnes raygne in life by the meanes of one, *that is to ſay*, Ieſus Chriſt.

18 Lykewyſe then as by the offence of one, *giltiſhip came* on all men to condemnation: euen ſo by the iuſtifiing of one, *the benefit abunded* vpon all men to the iuſtification of life.

19 For as by one mans diſobedience many became ſynners: ſo by the obedience of one ſhal many be made ryghtuous.

20 And moreouer ỹ Lawe entred in, that the offence ſhould [e] encreaſe. neuerthelater, where abundance of ſynne was, *there* was more plenteouſnes of grace.

21 That as ſynne had raygned vnto death, euen ſo might grace raigne through righteouſnes, vnto eternal life, by the helpe of Ieſus Chriſte our Lord.

d For by Chriſte we are not onely deliuered from the ynnes of Adam, but alſo from all uch as we haue ad ed vnto.

f The iuſtice of Ieſus Chriſte which is imputed to the faithful.

e That it might e more manifeſtly nowen, and ſet be ore all mẽs eyes.

g The Lawe of Moſes.

THE VI. CHAPTER.

Becauſe no man ſhulde glorie in the fleſhe, but rather ſeke to ſubdue it to the Spirit, he ſheweth by the vertue and ende of Baptiſme that regeneration is ioyned with iuſtification, and therfore exhorteth to Godly life. ſetting before mens eyes the rewarde of ſynne and ryghtuouſnes.

What

A VVhat shal we say then? Shal we cõtinue stil in synne, ỹ grace may more aboũd? God forbid:

2 How shal we, that are [a] dead to synne, liue any lenger therin?

Gal.3.d.

3 Remember ye not, that * all we which haue bene baptized vnto [b] Iesus Christe, haue bene baptized vnto his death?

Col.2.b.
Hebr.12.a.
2.pet.2.a.
eph.4.a,
col.3.b.
1.Cor.6.c.

4 * We are buried then with him by baptisme, vnto his death: that lykewise as Christe was raysed vp from death vnto the glorie of the Father: euẽ so we also should * walke in a newe life.

5 * For yf we be [c] graft with him [d] to the similitude of his death: euen so shal we be *to the similitude* of his resurrection.

[d] If we, by his vertue dye to synne.

6 Knowing this, that our olde man is crucified with hym also, that the [e] body of synne myght vtterly be destroyed, that henceforth we should not be seruãtes vnto synne.

[e] The fleshe wherin synne sticketh fast.

7 For he that is dead, is [f] freed from synne.

[f] Because that being dead we can not synne.

8 Wherfore, yf we be dead with Christe, we beleue that we shal lyue also with him.

B

9 Knowing that Christe beyng raysed frõ death, dyeth no more: death hath no more power ouer him.

10 For as touching that he dyed, he dyed [g] to synne once: but as touching that he liueth, he liueth to [h] God.

[g] That he might destroy synne in our fleshe.
[h] And sitteth at the right hãd of the Father.

11 Lykewyse consider ye also, that ye are [i] dead to synne, but are aliue [k] to God through Iesus Christe our Lord.

[i] In that ye are led with the Spirit of God.
[k] or instrumẽts or armure.

12 Let not synne raygne therfore in your mortal body, that ye should obey synne in the lustes of [l] the body.

13 Nether geue ye your mẽbres as [m] weapõs

a He dieth to synne, in whome the strength of synne is broken by the vertue of Christe, and so now liueth to God.

b Which is, that growing together with him, we might receaue vertue to kil synne and rayse vp our newe mã.

c The greke worde meaneth, *that* we growe vp together with Christe, as we se, mosse, yuie misteltowe, or such like, growe vp by a tre and are nourished with the ioyse therof.

d We may gather, that we are dead to synne, whẽ synne begynneth to dye in vs: which is, by the participation of Christs death: by whome also being quickened, we liue to God, that is, to righteousnes.

e The mynde first ministreth euel motions, wherby mans wil is entised, thence burst forth the lustes, by them the body is prouoked, and the body by his actiõs doth sollicite the mynde. therfore he commandeth, at the lest, that we rule our bodies.

of vnrightuousnes vnto synne: but geue your selues vnto God, as they that are alyue from death, and *geue* your members *as* weapons of ryghtuousnes vnto God.

14 Let not sinne haue power ouer you. For ye are not vnder the " Lawe, but vnder " Grace.

C
"Which is the force of synne.
"Indewed with the Spirit of Christe.
Iohn.8.c.
2.pet.2.d.

15 What then? shal we synne, because we are not vnder the Lawe, but vnder Grace? God forbyd.

16 * Knowe ye not, that to whomsoeuer ye commit your selues as seruãtes to obey: his seruantes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto rightuousnes?

17 But God be thanked, that thogh ye were once the seruantes of synne, ye haue yet obeyed from the heart vnto the forme of the doctrine, wherunto ye were " deliuered.

"To conforme your selues vnto it.

f It is a most vile thing for him that is deliuered from the slauerie of synne, to retourne agayne to the same.

18 And being made f fre from synne, ye are become the seruantes of rightuousnes.

D

19 I speake " as men commonly vse, because of the infirmitie of your flesshe. That as ye haue geuen your members, seruantes to vnclennes & to iniquitie, to *commit* iniquitie: euen so now geue your members seruantes vnto rightuousnes, in holines.

"Leauing to speake of heauẽly thinges, and according to your capacitie vse these similitudes of seruitude and fredome that ye might the better vnderstand.

20 For when ye were the seruauntes of synne, ye were freed frome rightuousnes.

21 What frute had ye then in those thinges, wherof ye are now ashamed? For the " ende of those thinges *is* death.

"Or, the reward and recompence.

22 But now being freed from synne, and made the seruantes of God, ye haue your frute

frute in holines: and the ende, euerlasting life.

23 For the [g] wages of synne is death: but the gyfte of God, *is* eternal life through Iesus Christe our Lord.

g Synne is compared to a Tyrant which raigneth by force, who geueth death as an allowāce to them that were preferred by the Lawe.

THE VII. CHAPTER.

The vse of the Lawe, and how Christe hath deliuered vs from it. Paul describeth the dangerous fight betwene the flesshe and the Spirite.

A KNowe ye not brethren (for I speake to thē y are skilful in the Lawe) how that the "Lawe hath power ouer a man as long as he lyueth.

" The moral Lawe.

1.*Cor.*7 g. 2 * For the [a] woman which is in subiection to a man, is bounde by the Lawe to the man, as long as he lyueth: if the man be dead, she is lowsed from the Lawe of the man.

a Both in this first mariage & in the seconde, the housbād & the wif must be considered with in our selues. the first housband was Synne, our flesshe was the wife, their children were the frutes of the flesshe. Gal.5.c. In the seconde mariage the Spirit is the housband, the newe creature is the wif, & their children are the fruites of the Spirit. Gal.5.d.

3 So then, if while the man lyueth she couple her selfe with another man, she shalbe called an * adulterer: but yf the man be dead, she is fre from that Lawe: so that she is not an adulterer, thogh she couple her selfe with another man.

*Mat.*5.*c.* *and* 19.*c.*

4 Euen so ye my brethren, are dead also to the Lawe, in the body of Christe, that ye shulde be coupled to another, *I meane* " to him that is rysen agayne from " death, that we shulde bringe forth frute vnto God.

" which is the Spirit or the seconde housband. " which synne procured.

5 For when we were in the flesshe, the motions of synnes *which were stered vp* by the Lawe, bare rule in our members, to bring forth frute vnto death.

6 But now we are deliuered from the Lawe, being dead "*vnto yt*, wherin we were in bondage, that we ſhould ſerue in a newe conuerſation of the Sprite, and not in the olde conuerſation of the letter.

" To ſinne, our firſt houſbād.

b Ther is nothīg more ennemie to ſynne then the Lawe. if ſo be therfore that ſynne rage more by reaſō the reof then before, why ſholde it beim puted to the Lawe which diſcloſeth the ſleightes of ſinne, her ennemye?

7 b What ſhal we ſay then? *is* the Lawe ſynne? God forbyd. Nay, rather I knewe not what ſinne meant, but by the Lawe. For I had not knowen what luſt had meant, except the Lawe had ſayd, * Thou ſhalt not luſt.

B

Exod.20.c. deu.5.b.

8 But ſynne toke an occaſion by the meanes of the commandement, and wroght in me all maner of concupiſcence. for verely without the Lawe, ſinne is dead.

9 For I once " was a lyue, without the Lawe: but when the commandement came, ſinne reuiued.

" He thoght him ſelfe to be alyue, whē he knewe not the Lawe.

10 But I was dead: and the very ſame cōmandement which *was ordeyned* vnto life, was founde *to be* vnto me, vnto death.

11 For ſynne toke occaſion by the meanes of the commandement, and ſo diſceaued me, and by the ſelfe commandement ſlew me.

C

12 Wherfore the Lawe is * holy, and the commandement holy, iuſt, and good.

1. Tim. 1.b. gal.3.c.

c Synne being diſcloſed by the Lawe, is ſo muche more deteſtable, becauſe it tourneth the goodnes of the Lawe to our deſtruction.

13 Was that then which *is* good, made death vnto me? God forbyd, Nay c ſynne *is made death vnto me*, whē it begate death vnto me by the meanes of that which is good, that ſynne might be knowen: *that is*, that ſinne by the meanes of the commandement, might be out of meaſure ſynful.

14 For we knowe, that the Lawe is " ſpiritual: but I am carnal, ſolde vnder ſynne.

" So that it cā iudge the affections of the hart.

15 For I alowe not that which I do. for what

what I[d] wolde, that do I not: but what I hate, that do I.

16 If I do then that which I wold not, I grante to the Lawe, that *it is* good.

D 17 So then now, it is not I that do it, but synne that dwelleth in me.

18 For I knowe, that in me, that is to say, in my [a] flesshe, dwelleth no good thinge. for to wil, is present with me: but I synde no meanes to performe that which is good.

19 For I do not that good thinge, which I wolde, [e] but that euil do I, which I wolde not.

20 Finally, if I do that I wolde not, then is it not I that do it, but synne that dwelleth in me.

21 I synde then by the Lawe, that when I wolde do good, euyl lieth in me.

22 For I delite in the Lawe of God, concerning the [a] inner man.

23 But I se another [a] lawe in my [f] membres, rebelling againſt [g] ȳ lawe of my minde, & subduyng me vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shal deliuer me from this [a] body of death?

25 I thank God through Iesus Christ our Lord. So then I my selfe in my[g] mynde, serue the Lawe of God, and in my [a] flesshe the lawe of synne.

d He is not able to do that which he desireth to do, & therfore is farre from the true perfection.

a Or, in my nature.

e The flesshe stayeth euē the moste perfect to rūne forwarde as the spirit wisshеth.

a In my spirit.

a or commādment.

f Euen the corruption which yet remayneth.

a This fleshly lump of synne and death.

a which is the part corrupted.

g In that part which is regenerat.

THE VIII. CHAPTER.

The assurance of the faithful and of the fruites of the holy Goſt in them. Of hope. Of patience vnder the crosse. Of the mutual loue bet w-

ixte God and his children. Of his foreknowlage.

THer *is* then now no condemnation to them which *are* in Christ Iesus, which walke not after the fleshe: but after the Sprite. A

2 For the [a] Lawe of the Sprite of lyfe *which is* in [o] Christe Iesus, hath deliuered me from the lawe of synne, and death.

3 For what the Lawe coulde not do, in as muche as it was [o] weake, because of the fleshe: God sending his owne Sōne in [e] y [b] similitude of synful fleshe, and that for synne, condemned synne in the fleshe:

4 That the [o] rightuousnes of the Lawe, myght be fulfilled in vs, which walke not after the flesh, but after the Sprite.

5 For they [t] y are carnal, are carnally [c] wise: but they that are spiritual are *affectionned* to spiritual thinges.

6 For the wisedome of the fleshe, is death: but the wisdome of the Spirit, is lyfe and peace:

7 Because that the fleshly wisdome *is* enimitie agaynst God: for it is not obedient to the Lawe of God: nether in deed, can be.

8 So then, they that are in the fleshe, can not please God. B

9 But ye are not in the flesh, but in the Spirite: because the Sprite of God dwelleth in you. If any man hath not the Sprite of Christ, the same is none of his.

10 If Christ be in you, the [n] body is dead because of synne: but the [d] Spirite *is* lyfe for rightuousnes sake.

a The power and auctoritie of the Spirit, that is, the grace of regeneration.

b Christe dyd take fleshe, which of nature was subiect to synne, which not withstāding he sanctified euen in the very instant of his conception, and so dyd appropriat it vnto him, that he myght destroy synne in it.

c The worde cōprehēdeth all that which is most excellent in man, as wil, vnderstanding, reason, wit, &c.

d The Spirit of regeneratiō which abolisheth synne in our fleshe, not al at once, but by degres: wherfore we muste in the meane tyme call to God through pacience.

o Whose sanctification is made ours.

o Or, of no strength.

o That which the Lawe requireth.

n or, fleshe.

11 But

11 But yf the Sprite of him that rayſed vp Ieſus from death, dwel in you: euen he y rayſed vp Chriſt from death, ſhal quicken your mortal bodyes, becauſe that his Sprite dwelleth in you.

C 12 Therfore brethren, we are detters not to the fleſhe, to liue after the fleſhe, *but to the Spirit.*

13 For yf ye lyue after the fleſh, ye ſhal dye: but yf ye mortifie the dedes of the body, by the Sprite, ye ſhal lyue.

14 For as many as are led by the Sprite of God: they are the ſonnes of God.

15 For ye haue not receaued the [e] Sprite of bondage to feare any more: but ye haue receaued the Sprite of adoption, wherby we crye *Abba, *that is ſay*, Father.

16 The which ſelfe ſame Sprite [f] beareth witenes together with our Sprite, that we are the ſonnes of God.

17 If *we be* ſonnes: *we are* alſo [g] heyres, the heyres I meane of God, and heyres anexed with Chriſt: yf ſo be that we ſuffer together *with him*, that we may alſo be glorified together *with him*.

18 For I confirme, that the afflictions of this lyfe *are* not [h] worthy of the glorie w ſhal be ſhewed vnto vs.

19 For the * feruent deſire of the creature abydeth, lokyng when y ſonnes of God ſhal appere,

20 Becauſe the [f] creature is ſubiect to [i] vanitie, not of it owne wil: but by reaſon of him which hath ſubdued it in hope.

21 Becauſe the ſame creature alſo, ſhal be D delyuered from the bondage of corruption, into the glorious libertie of the ſonnes

e So he nameth the holy Goſt, of the effect, which he cauſeth in vs, whē he propoſeth vs ſaluation by the Lawe with an impoſſible conditiō, who alſo doth ſeale our ſaluation in our hartes by Chriſtes free adoption, that we conſider not God now as a rigorous Lord, but as a moſte merciful Father.

Gal. 4. *a.*

f So that we haue two witneſſes, Gods Spirit & ours, who is certified by the Sprit of God.

g Frely made parrakers of the Fathers treaſures.

h or, of likeva lue.

Pſal. 119. & 81.

f That is, to deſtruction, becauſe of mās ſynne.

f The creatures ſhal not be reſtored before that Gods children be broght to their perfection, in the meane ſeaſon they wayte.

nes of God.

22 For we knowe that euery "creature groneth with vs also, and trauayleth in payne euen vnto this *tyme*.

23 Not only *the creature*, but euen we also which haue the" fyrst frutes of the Sprite, do sighe in our selues, and waite for the adoption, *euen* the * deliuerance of our [g] body.

24 For we are saued by hope: but" hope that is sene, is no hope. for how can a man hope for that which he seeth?

25 But and yf we hope for that we se not, *then* do we with pacience abyde for it.

26 Lykewyse the Sprite also helpeth our infirmities: for we knowe not what to praye as we ogh̄t: but the Sprite asketh for vs with gronynges, which can not be expressed with tonge.

27 And he that searcheth the heartes, knoweth what is the meaning of [e] ỹ Sprite: for he [h] maketh intercession for the Saincts, accordyng to the pleasure of God.

28 Also we knowe that all thinges worcke for the best vnto them that loue God, which also are called of *his* purpose.

29 For those which he [i] knewe before, he also ordeyned before, [f] ỹ they should be made lyke fashioned vnto the image of his Sonne: that he myght be the fyrst begotten among many brethren.

30 Moreouer, which he appoynted before, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.

31 What shal we thē say to these thinges? [F]

If

"He meaneth not the Angels nether deuils, nor men.

"And yet are farre frō the perfection. *Luk.* 21. *f.*

"Signifiyng that thing which we hope fore.

g Which shalbe in the resurrection whē we shal be made conformable to our head.

h In that he sterreth their hartes to pray, & sheweth bothwhome to aske, and how.

i He sheweth by the ordre of our election that afflictions are meanes to make vs lyke the Sonne of God.

E

F

If God be on our syde, who can be agaynst vs?
32 Which spared not his owne Sonne, but gaue him for vs all *to death*: how shal he not with him geue vs all thinges also?
33 Who shal laye any thing to the charge of Goddes chosen? *it is* God that *[a] iustifieth:
34 Who then shal condemne? *it is* Christ which is dead, yea rather which is risen agayne: which is also at the ryght hand of God, and maketh intercession for vs.
G 35 Who shal separate vs from the loue of [k] Christe? shal tribulation, or anguishe, or persecutiō, ether honger, ether nakednes, ether peril, ether sworde?
36 As it is wrytten, *For thy sake are we *[b] kylled all day longe, and are counted as shepe appointed to be slayne.
37 Neuertheless, in all these thynges we are more then conquerers through him that loued vs.
38 For I am persuaded that nether death, nether lyfe, nether Angels, nor [l] principalities, nether powers, nether thinges present, nether thinges to come,
39 Nether height, nether depth, nether any other creature shalbe able to departe vs frō the loue of God, which is in Christ Iesus our Lord.

Luk.20.b. esa.50.c.
*He pronounceth his, iust in his Sonne.

Psal.44.d.
*The cōditiō of Christes Churche.

[k] Wherwith he loued vs, or God in Christe, which loue is grounded vpon his determinat pourpos, and Christe is the pleage therof.

[l] Paul setteth forth by these wordes the wonderful nature of the spirits, as wel the good. Ephe.1.d Col 1.d. as the euil spirits. Ephe.6.b. Col.2.c.

THE IX. CHAPTER.

Hauing testified his great loue towardes his nation, and the signes therof, he entreateth of the Election and Reprobation. Of the vocation of the Gentils, and reiection of the Iewes.

a As becometh him that reuerenceth Christe, or whose tōgue Christe ruleth & so taketh Christe for his witenes.

I say the trueth [a] in Christe, and lye not, A
my conscience bearing me wytnes in the holy Gost,

2 That I haue great heuynes and continuall sorowe in my heart.

3 * For I wolde wysshe my selfe to be *Act.9.a.*
"separat from Christ, for my brethren *1.cor.15.a.*
which are my kinsmen, as pertayning to 'He wolde redeme the reiectiō of the Iewes with his owne damnation.
the fleshe,

4 Which are the Israelites: to whom *pertayneth* the adoption, and the [b] glorie, and 'The two tables of the couenant.
the "* Couenantes, and the geuing of the
Lawe, and the seruice of God, and the promises.

b The Arke of the couenāt, because it was a signe of Gods presence, was called Gods glorie. 1. Sam. 4. d. Psal. 26. b.

5 Whose *are* the fathers, and they of whome, as concerning the fleshe, Christ *came*, *Chap.2.c.* *ephe 2.c.* Christe is God.
which is God ouer all blessed for euer. Amen.

6 * Notwithstanding it can not be that B
the wordes of God shulde take none effect: for they are not all Israelites which *Chap.2.d.*
came of *the father* Israel:

7 Nether *are they* all chyldren, because
they are the seed of Abraham: * but in [c] Isaac shal thy seed be called. *Gen.21.b.* *heb.11.d.*

c The Israelites must not be estemed by their kynred but by the secret election of God, which is aboue the external vocation.

8 That is to say, they which are the children of the "fleshe, are not the chyldren 'As, Ismael.
of God: but the * children of promes, are *Gal.4.d.*
counted the seede.

9 For this is a worde of promes, * In thys *Gen.18.b.*
same tyme wyl I come, and Sara shal haue
a sonne.

10 Nether *he* only *proued these thinges*: but C
also * Rebecca when she had conceaued by *Gen.25.c.*
one, *I meane* by our father Isaac,

11 For yer *the children* were borne, when
they had nether done good nether bad,
that

ỹ the purpose of God which *is* by *his* election, *that is*, not by workes, but by him ỹ calleth, myght stande *sure*,

Gen.25.e. 12 It was sayd vnto her, * The elder shal serue the yonger.

Malac. 1.a. 13 As it is written, * I haue loued Iacob, and haue hated Esau.

14 What shal we say then? Is there any vnrightuousnes wyth God? God forbyd.

15 For he sayth to Moses, I [d] wil haue mercie on him, to whom I wil shewe mercie: and wil haue compassion on him, on whom I wil haue compassion.

d As the only wil & purpose of God is the chiefe cause of election, and reprobation: so his fre mercie in Christe is an inferior cause of saluation: & the hardening of the heart, an inferior cause of damnation.

16 So lieth *election* then not in him that willeth, or runneth, but in God that pitieth.

17 For the [e] Scripture saith vnto Pharao, *Euen for this same purpose haue I stered thee vp, to shew my power in thee, & that my Name myght be declared through out al the worlde.

[e] Or, God in the Scripture.

Exo.9.d.

18 Therfore he hath mercie on whom he wil, and whom he wil, he maketh hard hearted.

D 19 Thou wylt say then vnto me, Why thē blameth he vs yet? for who hath resisted his wil?

20 But ò man, who art thou which [f] playdest against God? shal the *worke say to ỹ worke man, Why hast thou made me on this fasshon?

[f] or, speakest against.

Esa.45.b. *iere.18.a* *wisd.15.b.*

21 Hath not the potter power ouer the claye: euen of the same lompe to make one vessel vnto [g] honour, and another vnto dishonour.

[g] Or, vnto honest vses.

22 *What* and if God wolde, to shewe his wrathe, and make his power knowen, suf-

fered with longe pacience the veſſels of wrath, made ready to damnation.
23 And that he might declare the riches of his glorie on the veſſels of mercie, & which he hath prepared vnto glorie.
24 *That is to ſay*, vs, whome he hath alſo called, not of the Iewes only, but alſo of the Gentils, E
25 As he ſayth alſo in Oſee, * I wyl call thē my people, which *were* not my people: and her beloued, which *was* not beloued. *Oſe.2.d.* *1.pet.2.b.*
26 And it ſhal come to paſſe in the place where it was ſayd vnto them, * Ye *are* not my people: that there they ſhalbe called, The children of the lyuyng God. *Oſe.1.d.*
27 Alſo Eſai crieth cōcerning Iſrael, * *All* thogh the nombre of the chyldren of Iſrael were as the ſande of the ſea, *yet* ſhal *but* a remnant be ſaued. *Eſa.10.c.*
28 [e] For he wil make his account, and gather it into a ſhort ſome with' rightuouſnes. becauſe God wil make a ſhort count in the earth.
29 * And as Eſai ſayd before, Except the Lord of "Sabaoth had left vs ſeed, we had bene made as ' Sodoma, and had bene lykened to Gomorrha. F *Eſa.1.c.* "or, Armies, or hoſtes. 'Vtterly loſt
30 What ſhal we ſay then? That the Gentils which folowed not rightuouſnes, haue ouertaken rightuouſnes? *I meane* the rightuouſnes which *cometh* of faith:
31 But Iſrael which folowed the Lawe of rightuouſnes, could not attayne vnto the Lawe of rightuouſnes.
32 Wherfore? Becauſe *thei ſoght it* not by faith: but as it were, by the workes of the Lawe.

[e] God wil make ſuche waſte of that people that the fewe which ſhal remaine ſhalbe a worke of his iuſtice.

Lawe: for they haue ſtombled at the ſtomblynge ſtone.

Eſa.8.c. 33 As it is written, *Beholde I put in Siō
28.d. a [f] ſtomblyng ſtone, & a rocke which ſhal
1.pet.2.a. make mē fall: and all that beleue on him,
act.4.b. ſhal not be aſhamed.
Pſal.118.c.

f Ieſus Chriſte is to the infideles deſtruction, & to the faithful life and reſurrection.

THE X. CHAPTER.

After that he had declared his zeale towardes them, he ſheweth the cauſe of the ruine of the Iewes. The ende of the Lawe. The difference betwene the iuſtice of the Lawe, and of faith. Wherof faith commeth, and to whome it belongeth.

A BRethrē, my heartes deſire and prayer
to God for Iſrael is, that they myght be ſaued.

2 For I beare them recorde, that they haue a feruent mynde to Godwarde, but not according to knowledge.

3 For they, being ignorant of the righteouſnes of God, and goyng about to ſtabliſhe their owne righteouſnes, haue not bene obedient vnto the ryghteouſnes of God.

Gal.3.d. 4 *For Chriſt is the [a] ende of the Lawe, to iuſtifie all that beleue.

5 For Moſes deſcribeth the ryghteouſnes which cometh of the Lawe, *in theſe wordes*, *That the man which doth theſe thinges ſhal lyue therby.

Leui.18.a.
ezec.20.b.
gal.3.b.

6 But the ryghteouſnes which cometh
B of faith ſpeaketh on this wyſe, [b] * Say
Deut.30.c. not in thine hearte, Who ſhal aſcende into heauen: that is euen to fetche Chriſt

a The ende of the Lawe is to iuſtifie them which obſerue it. therfore Chriſt hauing fulfilled it for vs, is made our iuſtice, ſanctification, &c.

b Becauſe we cā not performe the Lawe it maketh vs to dout, who ſhal go to heauē, & to ſay, who ſhal go downe to the depe to deliuer vs thence? but faith teacheth vs that Chriſte is aſcended vp, to take vs with him, & hath deſcended into the depth of death to deſtroye death, & deliuer vs.

downe from aboue.
7 Or who shal descēde into the depe? that is euen to bring Christe agayne from death.
8 But what saith it? *The worde is nye thee, euen in thy mouth, and in thyne heart. This, is that "worde of faith which we preache.
9 For yf thou shalt confesse w̄ thy mouth the Lord Iesus, and shalt beleue in thyne heart, that God rayſed hym vp frō death, thou shalt be saued.
10 For the beliefe of the heart iustifieth, and to confesse with the mouth, saueth a man.
11 For the Scripture sayth, *Whosoeuer beleueth on him, shal not be ashamed.
12 For there is no difference betwene the Iewe and the Gentil: for one is Lord ouer all, which is ryche vnto all, that call on hym.
13 *For whosoeuer shal call vpon the Name of the Lord, shalbe saued.
14 But how shal they call on him, on whō they haue not beleued? How shal they beleue *on him*, of whom they haue not heard? How shal they heare, without a preacher?
15 And how shal they preache, except they be sent? as it is wrytten, *O how beautiful are the "fete of them which bryng glad tydinges of peace, and bryng glad tydinges of good thinges.
16 But they haue not all obeyed to the Gospel: for Esai saith, *Lord who hath beleued our sayinges?
17 So then fayth commeth by hearing, and

Deut. 30. c
"That is, the promesse.
Esa. 28. d.
Ioel. 2. g. act. 2. c.
C
Esa. 52. b. naum 1. d.
"Or, the comming.
Esa. 53. a. iohn 12. f.

and hearing, commeth [c] by the worde of God.

[c] That is, by Gods commandement, of whome they are sent that preache the Gospel. It may be also takē for the very preaching it selfe.

[e] The Iewes. *Psal.19.a.*

18 But I aske, haue [e] they not heard? * No doubt their [d] sounde wēt out through all the worlde, and their wordes into the endes of the [e] world.

D

[d] The Hebrewe worde signifieth the lyne or proportion of the heauēs whose moste excellēt frame, besydes the rest of Gods creatures preacheth vnto the whole world and setteth forth the worthines of the Creator.

[e] Thē seing all the worlde knewe God by his creatures, the Iewes colde not be ignorant.

19 But I demande, dyd not Israel knowe *God*? Fyrst Moses sayeth, * I wyl prouoke you to enuie, by them that are no people, and by a folyshe nacion I wyl anger you.

Deut. 32. c.

20 * And Esai is bolde, and sayeth, I am founde of them that soght me not, and haue appeared to them that asked not after me.

Esa.65.a.

Esa.65.a.

21 And against Israel he sayeth, * All day longe haue I stretched forthe my hādes vnto a [a] disobedient, and gaynesaying people.

[a] or vnbeleuing.

THE XI CHAPTER.

God hath his Churche althogh it be not sene to mans eye. The grace shewed to the elect, and iudgement of the reprobate. God hath blynded the Iewes for a tyme, and reueiled him selfe to the Gentils, whome he warneth to humble them selues. The depth of Gods iudgements.

A I say then, hath God cast away his people? God forbyd: for euen I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin,

2 God hath not cast away his people [c] whe [e] knewe before. Ether wot ye not what the Scripture saith of Elias? how he talketh with God [a] against Israel, saying,

[e] And elected before all be gynning.

[a] He talked with God, not that he shulde punishe Israel, but yet lamēted their falshode, and so his wordes made against thē.

1. Kin.19 b

3 * Lord they haue kylled thy Prophetes,

and dygged doune thyne alters : and I am left alone, and they seke my lyfe.

4 But what sayth the answer of God to hym? * I haue reserued vnto my selfe " seuen thousand men which haue not bowed the knee to *the image of* Baal.

1. *Kin.* 19. *d*

" Meaning an infinit nōber.

5 Euen so at this tyme, is ther a remnant left through the " election of grace.

" or, fre election.

6 If it be of grace, then is it not of workes: or els were grace no more grace. But if it be of workes, then is it no more grace: or els were worke, no lenger worke.

B

7 What then? Israel hath not obtayned ye he soght, but the elect haue obtayned it, and the rest haue bene blynded:

8 According as it is written, *God hath geuen them the sprite of heauy slepe: eyes that they should not se, & eares that they should not heare, euen vnto this day:

Esa. 29. *b.* *and* .6. *mat.* 13. *b.* *iohn* 12. *f.*

9 And Dauid sayth, *Let their [b] table be made in stede of a snare, and a net, and an occasion to fall: and a recompence vnto them.

Psal. 69. *e.*

10 Let their eyes be blynded that they se not: & " bowe downe their backe alwayes.

11 I say then, Haue they therfore stombled, that they should fall? God forbyd: but through their fall, saluation *commeth* vnto the Gentils, to " prouoke them to folow them.

" Take frō thē thy grace & strength.

" The Iewes to folowe the Gentils.

12 Wherfore if the fall of them, be the ryches of the worlde: and the diminishing of them the ryches of ye Gētils: how muche more shal their fulnes be?

" In that the Gentils haue the knowlage of the Gospel.

13 For in that I speake to you Gentils, in as muche as I am the Apostle of the Gentils, I magnifie myne office.

b Christ by the mouthe of the Prophet wissheth that which came vpon the Iewes, that as the vnhappy byrdes are takē wher as they thinke to fynde fode: so the Lawe which the Iewes of a blynde zeale preferred to the Gospel, thinking to haue saluatiō by it, shal tourne to their destruction.

14 *That*

14 *That I might trie* if by any meanes, I might[a] prouoke them which are my flesshe to enuie, and myght saue some of them.

[a] That they might be iealouse ouer Christe aganst the Gentils.

15 For if the castyng away of them, be the reconciling of the world: what *shal* the receauing of them *be*, but [c] lyfe from the dead?

[c] The Iewes now remaine (as it were) in death for lake of the Gospel: but when both they & the Gentils shal ēbrace Christ, the worlde shalbe restored to a newe life.

[a] Abrahā was not only sanctified, but his sede also.

16 For if[a] the first fruites be holy, the whole lompe *is holie*: and if the[a] rote be holy, the branches lykewyse *shalbe holy*.

[a] Abraham.

17 Thogh some of the branches be brokē of, & thou beyng a wylde oliue tree, wast grafte in for them, and made partaker of the rote, and fatnesse of the[a] oliue tree:

C

[a] The Churche of the Israelites.

18 Boast not thy selfe against the branches. and if thou boast thy selfe, thou bearest not the rote, but the rote thee.

19 Thou wylt say then, The branches are broken of, that I myght be grafte in.

20 Thou sayest wel: because of vnbelefe they are broken of, and thou standest sted fast by faith: be not hye mynded, but[a] feare.

[a] Be careful, worship God, & trust in his promes.

21 For seing that God spared not the natural branches, *take hede*, lest he also spare not thee.

[a] He speketh of the Iewes & Gentils in general.

22 [a] Behold therfore the kindnes, & rigorousnes of God: towarde them which fel, rigorousnes: but towarde thee, kindnes, yf thou continue in his kyndnes: or els thou shalt be hewen of.

23 And they also, if they byde not styl in vnbelefe, shalbe graffed in: for God is of power to graffe them in agayne.

24 For yf thou wast cut out of a natural wilde oliue tree, and wast graffed contrary to nature in a true oliue tree: how

muche more shal the natural branches be graffed in their owne oliue tree agayne?

25 For I wolde not brethren, that this secret should be hyd frō you (lest ye should be arrogāt in your selues) ỹ partly blyndnes is come to Israel, vntil the fulnes of the Gentils be come in.

d He sheweth that the tyme shal come that the whole natiō of the Iewes, not euery one particulerly, shalbe ioyned to the Church of Christe.

26 And so[d] all Israel shalbe saued, as it is written, * There shal come out of Siō the deliuerer, and shal turne away the vngodlynes from Iacob. D *Esa 59.d.*

27 And this is my couenant to them, *When I shal take away their synnes. *Esa 27.c.*

28 As concerning the Gospel *they are* enemies for your sakes: but as touching the election, they are loued for the fathers sakes. *iere.21 f. heb.8.c. 10.c.*

29 For the gyftes and calling of GOD are suche, that it can not repent him of them.

30 For as ye in tyme passed, haue not beleued God, yet haue now obteyned mercie through their rebellion:

31 Euen so now haue they not obeyed, ỹ by your mercie, they also may obtaine mercie.

32 For God hath wrapped all natiōs in disobediēce, ỹ he might haue mercie on al.

33 O the depnes of the ryches, bothe of the wysdome, and knowledge of God: how vnsercheable are his iudgementes, and his wayes past finding out?

e He reproueth the rashenes of mē which murmure against the iudgements of God.

34 *For [e] who hath knowen the mynde of the Lord? or who was his counseller? *Esa.40.c. wisdo.9 c. 1.cor.2.d.*

35 Other who hath [f] geuen vnto him fyrst, and he shalbe recompensed agayne?

f Or, prouoked him by his good worke?

36 For of him, and through hym, and for hym

hym are all thinges, to hym be glorie for euer, Amen.

THE XII. CHAPTER.

The conuersation, loue, and workes of suche as beleue in Christe. We are forbyd to seke reuẽgeance.

A I Beseche you therfore brethren, by the mercifulnes of God, that ye offre your bodies a [a] quicke sacrifice, holy, acceptable vnto God, *which is* your [d] reasonable seruing of God,

[d] True, lawful, & spiritual. 1. Pet. 2. a.

2 And facion not your selues lyke vnto this world, but be ye chãged in your shape, by the renuyng of your mynde, that ye may * proue what is [e] ỹ [d] wyl of God, which is good, acceptable, and perfect.

Ephe. 5. d. 1. thess. 4. a.

3 For I say through the grace that is geuen vnto me, to euery man among you, [f] ỹ no man esteme of hym selfe, more then it becometh him to esteme, but that he [b] [d] discretly iudge of him selfe, according as God hath dealt to euery man the * measure of fayth.

[e] what soeuer is not agreable to Gods wil, is euil, displeasant, and vnperfect.

[d] or, soberly, not neglectig Gods giftes, but vsing thẽ to his glorie.

4 For as we haue many members in one body, & all members haue not one office:

5 So we beyng many, are one body in Christe, and euery man among our selues, B one anothers members.

1. Cor. 12 b. ephe. 4. b.

6 * Seyng then that we haue diuers giftes according to the grace that is geuen vnto vs: whether we haue [c] prophecie, *let vs prophecie* according to [g] ỹ proportiõ of [d] faith.

1. Pet. 4. b.

7 Or if we haue an office, *let vs waite* on our office. So he that teacheth, *let him be occupied* in teaching.

[f] By faith he meaneth the knowlage of God in Christ with the gifts of the holy Goost.

a In stede of dead beastes, lyuely sacrifice, in stede of the bloude of beastes which was but a shadowe, & pleased not God of it selfe: the acceptable sacrifice of the spiritual man, framed by faith to godlynes and charitie.

b Two things are required if we wil iudge soberly of Gods giftes in vs thone that we do not arrogat to our selues that which we haue not: next, that we boast not of the giftes but reuerẽtly vse them to Gods honour.

c By propheciig here, he meaneth preaching and teaching: & by office or ministerie, all such offices as apperteyne to the Churche, as Elders, Deacons, &c.

8 Also he that exhorteth *let him be diligent* in exhortation. he that [f] distributeth, *the almes*, let *him do it* with singlenes: he that ruleth, with diligēce: he that [d] sheweth mercie, *let him do it* with cherfulnes.

[f] Of officers, some are Deacons, some Gouernors, some kepe the poore.

[d] He meaneth them which were appointed to loke vnto the poore, as for the moste part were the widowes. Act. 6. a. 1. tim. 5. b.

9 Let loue *be* without dissimulation. *Abhorre that which is euyl, and cleaue vnto that which is good. *Amos* 5. a.

10 *Be affectioned to loue one another with brotherly loue. In geuing honour, go one before another. C *Ephe.* 4 *a.* 1. *pet.* 2. *b.*

11 Not slothful to do seruice. feruent in sprite. seruing the Lord. *heb.* 13. *a.*

12 Reioycing in hope, patient in tribulation, *continuing in prayer. *Luk.* 18. *a.*

13 *Distributing vnto the necessitie of the Saincte. *geuing your selues to hospitalitie. 1. *Cor.* 16. *a.* *Heb.* 13. *a.* 1. *pet.* 4. *b.*

14 *Blesse them which persecute you: blesse *I say*, but curse not. *Matth.* 5. *g.*

15 Be mery with them that are mery, and wepe with them that wepe.

16 Be of lyke affection one towards another. *Be not hie minded: but make your selues equal to them of the lower sorte. Be not wise in your owne opinions. D *Prou.* 3. *a.* *esa.* 5. *e.*

17 * Recompence to no man euyl for euyl [e] Procure thinges honest in the syght of all men. *Prou.* 20. *c.* *matth.* 5. *f.* 1. *pet.* 3. *b.*

[e] Lyue so honestly & Godly that no man can fynde fault with you.

18 *If it be possible, as muche as in you lyeth, haue peace with all men. 2. *cor.* 8. *d.* *Heb.* 12. *d.*

19 Dearly beloued, *auenge not your selues, but geue roume vnto wrath: for it is wrytte, *Vengeance is myne: I wil repaye, sayth the Lord. *Eccl.* 2. *a.* *matth.* 5. *f.* *Deut.* 32. *d.* *heb.* 10. *f.*

20 *Therfore, yf thyne enemy honger, fede *Prou.* 25. *c.*

de him: if he thurſte, geue him drinke: for in ſo doing, thou ſhalt heape [f] coles of fyre on hys head.

21 Be not ouer come of ỹ which is euyl, but ouercome euyl wyth goodnes.

f For ether thou ſhalt wone hī with thy benefit: or els his cōſcience ſhal beare him witnes that Gods burnīg wrath hāgeth ouer him.

THE XIII. CHAPTER.

The obedience of men to their Rulers. Charitie ought to meaſure all our doings. An exhortation to innocencie and puritie of life.

A *VViſd.6.a. tit.3.a. 1.pet.2.b.* LEt euery ſoule ſubmitte him ſelfe vnto the hygher Powers. for there is no Power but of God: & the Powers that be, are ordeyned of God.

2 Whoſoeuer therfore reſiſteth Power, reſiſteth the ordinance of God: and they that reſiſt, ſhal receaue to them ſelues [a] dā nation.

a Not only the poniſhment of the Iudges, but alſo the vengeāce of God.

3 For Rulers are not to be feared *for* good workes, but for euyl. Wylt thou then be wythout feare of the Power? do wel thē: and ſo ſhalt thou be praiſed of the ſame.

B 4 For he is the miniſter of God for thy wealth. but if thou do euyl, feare: for he beareth not a ſworde for noght: for he is the miniſter of God to take vengeance on them that do euil.

[*] He ſpeaketh here of Ciuil magiſtrats: ſo that Anti-chriſt and his, can not wraſt this place to eſtabliſſhe their tyrānie ouer the conſcience.

5 Wherfore ye muſt nedes obey, not for feare of vengeance onely: but alſo becauſe of [b] conſcience.

b For no priuat man can contēne that gouernance, which God hath appointed, with out the breache of his conſcience.

6 And euē for this cauſe ye paye alſo tribute: for they are Gods miniſters, ſeruing for the ſame purpoſe.

7 [*] Geue to euery man therfore his dutie, tribute, to whom *ye owe* tribute: cuſtome, to whom cuſtome: feare, to whō feare: ho-

Mat.22.c.

nour to whom *ye owe* honour.
8 Owe nothyng to any man: but to loue one another: for he that loueth another, hath fulfilled the "Lawe.
9 For this, *Thou shalt not commit aduoutry: Thou shalt not kyl: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desire: and if there be any other commandement, it is briefely comprehended in this saying, to wit, * Thou shalt loue thy neighbour as thy selfe.
10 Loue hurteth not his neyghbour: therfore is loue the * fulfillyng of the Lawe.
11 And that, considering the season, how that it is tyme that we shoulde now awake out of slepe. for now is our saluation [c] nearer, then when we beleued it.
12 The nyght is passed, and the day hath come vnto vs. let vs therfore cast away [e] dedes of darkenes, and let vs put on the "armour of light.
13 So that we walke honestly, as it were in the day light: not in *glotonie, and drõkonnes, nether in chambering and wantonnes, nether in stryfe and enuiing:
14 *But put ye on the Lord IESVS CHRISTE, & take no thoght for the flesh, to *fulfil* the lustes of it.

"He meaneth only the secõde table.
C
Exo.20.c. deut.5.b.
Leui.19.d. mat.22.d. gal.5.b. iam.2.b. 2.Tim.1.a.
D
[c] Before we beleued, it had bene in vayne to tel vs these things: but now seing our saluatiõ is nere, let vs take hede that we neglect not this occasion.
[e] Honest maners & godly.
"Honest maners & godly.
Luk.21.f.
Gal 5.c. 1.pet.2.c.

THE XIIII CHAPTER.

The weake ought not to be despiced. No man shoulde offende anothers conscience. but one to support another in charitie and faith.

[a] Lest he sholde depart ether more ignorant then he came: or els with a greater scrupule of conscience.

HIm that is weake in the "fayth, take vnto you, *but* not *to enter* into [a] doutful
A
"Or, doctrine of the Gospel.

ful disputations of controuersies.

2 One beleueth y^t he may eate all thing: another, which is weake *in knowlage*, eateth herbes.

3 Let not him that eateth, despice hym that eateth not: and let not hym which eateth not, iudge hym that eateth. for God hath receaued hym.

Iam.4.d. 4 *What art thou that condemnest an other mans seruant? he standeth or falleth, to his owne "master: yea, he shal stand: for God is able to make him stande.

"It is the Lords matter, not thine.

5 Thys man estemeth one day before another day, and another man counteth all dayes a lyke. let euery man be [b] fully persuaded in hys mynde.

B

6 He that obserueth one day, *more thē another*, obserueth it to the "Lord: and he that obserueth not one day *more then another*, doth not obserue it to the Lord. He that eateth, eateth to the Lord: for he geueth God thankes: and he that "eateth not, [c] eateth not to the Lord, & geueth God thankes.

" Who iudgeth whither he doth wel or no.

"Because he thinketh the meates vnclene by the Lawe.

7 For none of vs liueth "to hym selfe: nether dothe any of vs dye to him selfe.

"Both our life, & death ought to profit our brother.

8 For whether we lyue, we lyue vnto the Lord: or whether we dye, we dye vnto the Lord. whether we lyue therfore, or dye, we are the Lordes.

9 For Christ therfore dyed & rose agayne, and reuiued, that he myght be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? other why doest thou despice thy brother? * for we shal be all broght before the iudgement seate of Christ.

2.Cor.5.b.

b We must be assured in our conscience by Gods worde, in all thigs that we do: that if we be stronge, we may knowe what is our libertie: & if we be weake, we may learne to profit daily.

c Here we must note thre things, first that he speaketh of thinges which of them selues are *indifferēt*, albeit in the Lawe they were not: next that he reproueth not the condēning of the act, but of the personnes: thirdly, that he meaneth not the stubburne & malicious, whome he calleth dogges & concision, but the weake & infirme to whome as yet God had not reueiled the perfect libertie.

11 For it is written, *I lyue sayth the Lord, and euery knee shal bowe to me, & all tongues shal "confesse vnto God. C *Esa.45.d. phil.2.b. "And acknowlage me for their God.

12 So shal euery one of vs geue accomptes of him selfe to God.

13 Let vs not therfore iudge one another any more: but vse your iudgement rather in this, that no man putte a stombling blocke, or an occasion to fall, in his brothers way.

14 "I knowe, & am ful certified through the Lord Iesus, that ther is nothing vnclene of it selfe: but vnto him that iudgeth it to be vnclene, to him *it is* vnclene. "He preuenteth the obiection which the Christiās myght vse.

15 But if thy brother be greued with thy meat, now walkest thou not charitably. *destroy not him with thy meat, for whom Christ dyed. 1.Cor.8.d. D

d which is the benefit of Christiā libertie, by abusing wherof, ye cause the weakelings to blaspheme the Gospel, which might seme to them contrarie to Gods wil, and the doctrine of the Lawe.

16 Cause not your [d] cōmoditie to be euil spoken of.

17 For the kyngdome of God is not meat and drinke: but rightuousnes, peace, & ioye in the holy Gost.

18 For whosoeuer "in these thinges serueth Christ, pleaseth God wel, and is cōmended of men. "In peace & rightuousnes.

19 Let vs thē folow those thinges which make for peace, and wherwyth one may edifie another.

20 Destroy not the worke of Goū for meates sake. * all thinges in deed are pure: but *it is* euyl for that man which eateth wyth offence. *Tit.1.d.*

21 *It is* good nether to eate flesshe, nether to drinke wyne, nether *any thing*, wherby thy brother stombleth, ether is offended, or made weake. 1.Cor.8.b.

22 Thou

22 Thou haſt[e] faith: haue it with thy ſelfe before God. Happy is he that cõdẽneth not him ſelfe in *that thyng* which he aloweth.

23 For he that maketh conſcience, is damned if he eate: becauſe *he doth it* not of faith. and whatſoeuer is not of [f] fayeth, is ſinne.

[e] Faith, here is taken for a ful perſuaſion of the Chriſtian libertie in thinges indifferẽt. as the Apoſtle interpreteth it in the 14. verſe.

[f] Or, of a right conſcience.

THE XV. CHAPTER.

S. Paul exhorteth them to ſupport and loue one an other by the example of Chriſte, and by the onely mercie of God which is the cauſe of ſaluation both of the one and the other. He ſheweth his zeale towarde them, and the Churches, and requireth the ſame of them.

A WE which *are* ſtrõge, oght to beare the frailnes of the weake, and not to loke onely to our ſelues.

2 *Therfore* let euery mã loke vnto his neygh bour vnto his welth, *that is* to [a] edifie *him*.

3 For Chriſte had not reſpect to him ſelfe, but, as it is written, * The rebukes of thẽ which rebuke thee, fel [g] on me.

4 For whatſoeuer thinges are written afore time, are written for our learning, that we through pacięce, and comforte of the Scriptures, myght haue hope.

5 Now, the [h] God of pacience and conſolatiõ geue you that ye be * lyke mynded one towardes another, after the enſample of Chriſt Ieſus.

B 6 That ye all agreyng together, may with one mouth prayſe God and the Father of our Lord Ieſus Chriſte.

7 Wherfore receaue ye one another, as Chriſt receaued vs, to the [i] glorie of God.

[a] To edifie, ſignifieth to do all maner dueties to our neighbour, ether to bring him to Chriſte, or if he be wone, that he may growe from faith to faith. for the faithful are called the tẽple of God, wherin he is reſident by his holy Spirit: and theſe faithful are the ſtones of the newe Ieruſalẽ, that is, the vniuerſal Churche of the which buylding, Chriſte is the chief corner ſtone. Eſa. 54. Reu. 21. Eph. 2d

Pſal. 69. b.

[g] I did ſo beare them as if they had bene done to me and not to my Father.

[h] Which is the autor of pacięce.

2. Cor. 1. b. phil. 3. d.

[i] To make vs partakers of Gods glorie.

8 And I meane *thus*, that Iesus Christe was a minister of the Circũcisiõ, for the " trueth of God, to confirme the promises *made* vnto the fathers.

" That God might be knowen true.

9 And let the Gentiles prayse God for his mercie, as it is written, * For thys cause I wyl praise thee among the Gentils, and singe vnto thy Name.

Psal. 18. *d.* *2. sam.* 22. *d* C

10 And agayne he sayeth, * Reioyse ye Gentiles with his people.

Deu. 32. *f.*

11 And agayne, * Prayse the Lord all ye Gentils, and laude ye him all nacions together.

Psal. 116. *b.*

12 And agayne Esai sayth, * There shalbe the rote of Iesse, and [b] he that shal rise to raygne ouer the Gentils, in him shal the Gentils trust.

Esai. 11. *c.*

[b] Which is Christe, who dyd spring as a yonge budde out of the drye & dead rote.

13 Now the God of hope fyl you with all ioye and peace in beleuing: that ye may be ryche in hope through the power of the holy Gost.

Then seing he toke both the Iewes and Gētils to his Fathers glorie, they ought by his example to loue together.

14 And I my selfe am ful persuaded of you (my brethren) that ye your selues are ful of goodnes, and fylled wyth all knowledge, and are able to exhorte one another.

15 Neuertheless brethren, I haue somwhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is geuen me of God.

16 That I should be the minister of Iesus Christe among the Gentils, ministring the glad tydinges of God, that the Gentils might be an acceptable " offering, sanctified by the holy Gost.

D

" The minister offreth the people to God by the Gospel.

17 I haue therfore wherof I may reioyse in

in Christ Iesus in those thinges which *pertayne* to God.

18 For I ame not able to speake of any thing, which Christ hath not wroght byme, *to make* the Gentils obedient with worde & dede.

19 In myghty signes and wonders, by the power of the Sprite of God: so that from Ierusalem and the *costes* roūde about vnto Illyricum, I haue fulfylled *myne office of preaching* the Gospel of Christe.

E 20 Yea so I enforsed my selfe to preache the Gospel, not where Christ was named, lest I sholde haue buylt on another mans foundation:

Esai.52.d. 21 But as it is written, * To whom he was not spoken of, they shal se: and they that heard not, shal vnderstand.

Chap.1.b. *1.thess.2.d.* 22 For thys cause I haue bene * oft let to come vnto you.

23 But now seyng I haue no more to do in these countres, and also haue bene desirous many yeres agone to come vnto you:

24 When I shal take my iorney into Spayne, I wyl come to you: for I trust to se you in my iorney, and to be broght on my way thytherwarde by you, after that I haue bene somewhat filled with your compagnie.

'which was to cary the almes.

25 Now go I vnto Ierusalem, to' minister vnto the Saincte.

F 26 For it hath pleased them of Macedonia and Achaia, to make a certayne distributiō vnto the poore Saincte which are at Ierusalem.

27 It hath pleased them *I say*, & their det-

ters are they. * For if the Gentils be made partakers of their spiritual thinges, their dutie is to minister vnto them in carnal thinges. 1.Cor.9.b.

28 When I haue performed this, and haue broght them this ″ frute [c] sealed: I wil passe by you into Spayne.

29 * And I am sure when I come, that I shal come to you with [d] abondance of the blessing of the Gospel of Christ.

30 Also brethren I beseche you for our Lord Iesus Christes sake, and for the loue of the Sprite, that ye * wolde striue with me in your prayers to God for me. 2.Cor.1.b.

31 That I may be deliuered from them which are disobedient in Iewrie, and that this my seruice which I haue to do at Ieru salem, may be [e] accepted of the Saincte:

32 That I may come vnto you with ioye, by the wil of God, & may [f] you be refreshed.

33 Thus the * God of peace *be with* you all. Amen. Esai.9.b.

[c] I shal faithfully leaue it with thē. & as it were sealed moste surely.

[d] His coming shal be profitable vnto them, for God wil gyue him abundāt knowlage of Diuine mysteries to cōmunicat vnto thē.

[e] He feared lest slanderous tōgues wolde haue made his message ether odious, or lesse acceptable.

[f] Almes is the fruite of faith and charitie. Chap.1.b.

G

THE XVI. CHAPTER.

After many recommendations he admonisheth them to beware false brethren and to be circumspect. He prayeth for them, and geueth thankes to God.

I Commende vnto you Phebe our syster which is a seruant of the Churche of Cēchrea. A

2 That ye receaue her in the Lord, as it becōmeth Saincte, & that ye assist her in whatsoeuer busynes she neadeth of your ayde, for she hath gyuen hospitalitie vnto many, and to me also.

3 Grete

Actes 18.a. 3 Grete * Priſcilla and Aquila my helpers in Chriſt Ieſus.

4 Which haue for my lyfe layde downe their owne neckes. Vnto whome not I only geue thankes, but alſo all the Churches of the Gentils.

5 Lykewyſe grete the Churche that is in their houſe. Salute my welbeloued Epenetus, which is the [a] fyrſt fruts among them of Achaia in Chriſte.

a The firſt which was cõſecrat to the Lord by embraſing the Goſpel.

B 6 Grete Marie which beſtowed muche labour on vs.

7 Salute Andronicus and Iunia my coſyns and fellow priſoners with me, which are wel taken among the Apoſtles, and [/] were in Chriſte before me.

/ They were grafted in Chriſte by faith.

8 Grete Amplias my beloued in the Lord.

9 Salute Vrbanus our helper in Chriſte, and Stachys my beloued.

10 Salute Appelles approued in Chriſt. Salute them which are of Ariſtobul' *friendes*.

11 Salute Herodion my kynſman. Grete them *which are* of the *friendes* of Narciſſus, *I meane* them *which are* in the Lord.

12 Salute Tripbena and Triphoſa, which women labour in the Lord. Salute the beloued Perſis, which womã hath laboured muche in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and myne.

C 14 Grete Aſyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, & his ſyſter, & Olympas, and all the Saincte which are with them.

16 Salute one another with an holy [b] kiſſe. The Churches of Chriſte ſalute you.

b This was a ſigne of amitie amonge the Iews, which he willeth to be holy, that is that it come from a mynde, ful of godly charitie.

17 I beseche you brethren, watche diligẽtly them which cause diuision & offences, contrary to the doctrine which ye haue learned, and auoyde them.

18 For they that *are* suche, serue not the Lord Iesus Christ, but their owne "bellyes, and with c fayre speache and flattering, deceaue the heartes of the simple.

c The worde signifieth him that promiseth muche and performeth nothing, who semeth also to speake for thy profit, but doth nothing lesse.

'These be marks to knowe the false Apostles by.

19 For your obedience is knowen of all men. I am glad therfore *as touching* you: but yet I wolde haue you wyse, vnto that which is good: & to be innocent, as concerning euyl. D

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 compagniõ, and Lucius and Iason, and Sosipater my kynsmen, salute you. *Act.16.a. phil.1.c.*

22 I Tertius, which wrote out this epistle salute you in the Lord.

23 * Gaius myne hoste, and the hoste of the whole Churche saluteth you. Erastus the " chamberlaine of the " citie saluteth you. and Quartus a brother *saluteth you.* *1.Cor 1.b.*

"or, receauer. 'Corinthus.

24 The grace of our Lord Iesus Christe *be* with you all. Amen.

25 * To hym that is of power to stablyshe you according to my Gospel, & preaching of Iesus Christe, * in vtteryng of the d mysterie, & was kept secrete sence the worlde began: *Eph.3.d. Eph.3 b. col 1 d.*

d Bothe as touching the doctrine of the Gospel, and also the calling of the Gentils.

26 (But now is opened, & published amõg all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God, to stere vp obedience to the fayth) *2.tim.1.c. tit.1.a 1.pet.1.d.*

27 To

27 To God *I say*, which alone is wyse, be prayse through IESVS CHRIST for euer. Amen.

Written to the Romains from Corinthus *and sent* by Phebe, seruant of the Churche, which is at Cenchrea.

THE ARGVMENT OF THE first Epistle to the Corinthians.

AFTER that S. Paul had preached at Corinthus a yere, and an halfe, he was compelled by the wickednes of the Iewes, to sayle into Syria. In whose absence false Apostles entred into the Churche, who being puffed vp with vaine glorie, and affectat eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambitiō suche factions and schismes sprange vp in the Churche, that from opinions in pollicies, and ceremonies, they fel to false doctrine and heresies: calling into dout the resurrection from the dead, the chiefest point of Christian religiō. Against these euyls, the Apostle procedeth, preparing the Corinthians, harts & eares with gentil salutations. but sone after he reproueth their contentions and debats, their arrogancie and pride and exhorteth them to concorde and humilitie, setting before their eyes the spiritual vertue, and heauenly wisdome of the Gospel, which can not be persuaded by worldely wit, and eloquent reasons: but is reueiled by Gods Spirit, and so sealed in mens harts. Ther-

fore this saluatiō may not be attribute to the mi-
nisters, but only to God, whose seruāts they are,
and haue receaued charge to edifie his Churche:
wherin sainct Paul behaued him selfe skilfully
buylding according to the foundation (which is
Christ) and exhorteth others to make the ende
proportionable to the begynning: taking diligent
heed they be not polluted with vayne doctrine:
seing they are the temple of God. And as for
those which douted of his Apostleship he she-
weth thē that he depēdeth not on mans iudge-
ment, albeit he had declared by manifest signes
that he neuer sought his owne glorie, nether yet
how he might lyue, but only the glorie of Christ.
which thing at his comming he wolde decla-
re more amply, to the shame of those vayne glo-
rious braggers, who sought them selues only:
and therfore suffred most horrible vices vnpo-
nished: as incest, contentions, plaidings be-
fore infideles, fornication, and such like, to the
great slander of the Gospel. This done, he ans-
weth to certeine pointes of the Corinthians let-
ter, as touching single life, duety of mariadge, of
discord and dissension amongs the maried, of
virginitie, and seconde mariage. And because
some thoght it nothing to be present at idole ser-
uice, seing in their heart they worshiped the
true God, he warneth them to haue respect to
their weake brethrē, whose faith by that dissem
bling was hindred, and their consciences wo-
unded. which thing rather then he wolde do, he
wolde neuer vse that libertie which God had ge-
uen him. But forasmuche as pride, & selfe wil
was the cause of those great euils, he admoni-
sheth them by the example of the Iewes not to
glorie in these outwarde gifies, whose horrible
ponishemēt for the abuse of Gods creatures, ought

to

so be a warning to all men to followe Chriſte vprightly, without all pollution and offence of others. Then he correcteth diuers abuſes in their Churches, as touching the behauiour of men and womẽ in the aſſembles: of the Lords Supper: the abuſe of the ſpiritual gifter: which God hath geuen to mainteyn loue, and edifie the Churche: as concerning the reſurrection frõ the dead, with out the which, the Goſpel ſerueth to no vſe. Laſte of all he exhorteth the Corinthians to relieue the poore brethern at Ieruſalem: to perſeuere in the loue of Chriſt, and wel doing: ſending his commendations, and wiſhing them peace.

THE FIRST EPISTLE OF PAVL TO THE CORINthians.

*

THE FYRST CHAPTER.

He praiſeth the great graces of God ſhewed toward them, exhorting them to concorde & humilitie. He beateth downe all pride, and wiſdome which is not groũded on God, ſhewing that all true wiſdome ſtandeth in the deſpiced croſſe of Chriſte.

PAVL by vocation an Apoſtle of IESVS CHRIST, through ye wyl of God, & our brother Soſtenes: 2 Vnto ye Churche of God which is at Corinthus, to thē that are [a] *ſanctified in Chriſte Ieſus, "* Saintes by

A

Act.15.b. 1.theſ.4.b.

[a] Whome God hath ſeparat from the reſt of the world, purified, & geuen to his Sõne, that he might be in them, & they in him.

' Made holy, by the fre mercie & calling of God.

Rom.1.a. ephe.1.a. coloſſ.2.c. 2.tim.1.c. tit.2.c.

2.*Tim*.2.*d*. *colos*.1.*b*. 2.*b*.

by calling,*wyth all [t]y [b]call on the Name of our Lord Iesus Christe in euery place, both their *Lord I say*, and ours.

b Which is to a knowlage him to be very God, to worship him, & seke vnto him for helpe.

3 Grace be to you, and peace from God our Father, and from the Lord IESVS CHRISTE.

4 I thanke my God alwayes on your behalfe, for the grace of God, which is geuē you in Iesus Christe.

Tit.2.*c*. *philip*.3.*d*.

5 *That in all thinges ye are made riche "in hym, in [c]all kynde of speache, and knowledge.

c He cōmendeth those giftes in thē, whose abuse after he doth reproue.

6 Euen as the testimonie of Iesus Christe hath bene confirmed in you.

7 So that ye are behynde in no gyft:*wayting for the appearing of our Lord Iesus Christ.

*As membres of the same body which communicat with their head.

1.*Thes*.3.*d*. 5.*d*.

B

8 Which *God*, shal also strengthen you vnto the ende, that ye may be "blamelesse in the day of our Lord Iesus Christe.

*For ther is no condēnation to them that are grafted in Christ Iesus.

9 *God is faythful, by whō ye are called vnto [e]y felowship of his Sōne Iesus Christe our Lord.

Psal.138. 1. *thes*.5.*d*. *Rom*.15.*b*. *phil*.3.*d*.

10 Now I besech you brethrē, in the Name of our Lord Iesus Christe, *[t]y ye all [d]speake one thynge, and that there be no dissentions among you: but be ye knyt togither in one minde, and in one iudgement.

d Disagreing in wordes ingendreth dissention of myrde, wherof procedeth repugnācie of iudgemēt, which is the mother of schisme & heresie.

11 For it hath bene declared vnto me my brethrē, of you, by thē that are of the house of Cloe, that ther is strife among you.

12 And this is it that I meane, that euerie one of you sayeth, I holde of Paul, I holde of Apollos, I holde of Cephas, I holde of Christe.

C

13 Is Christe deuided? was Paul crucified for you? ether were ye baptized" in the

*Read the annotation in the Act.3.c

the Name of Paul?
14 I thanke God, that I baptized none of you, but *Crispus, and [e]Gaius.
15 Lest any should say, that I had baptized in myne owne name.
16 I baptized also the householde of Stephanas: furthermore knowe I not, whether I baptized any other.
17 For Christ sent me not to [f]baptize, but to preache the Gospel, not wyth [f]*wysdome of talke, [f] lest [g] the crosse of Christ shold haue bene made of none effect.
18 For the preaching of the crosse, is to them that perishe, folishnes: but vnto vs which are saued, it is the * power of God.
19 For it is written, I * wil destroye the wysdome of the wyse, and wyl cast away the vnderstanding of the prudent.
20 Where is the wyse? where is the [f]Scribe? where is the [g] disputer of this world? hath not God made the wisdome of this world folishnes?
21 For whē the world by wysdome, knew not God, in the wysdome of God: it pleased God by foolish preaching, to saue them that beleue.
22 Seing also that the Iewes require a *sygne, and the Grekes seke after wysdome.
23 But we preache Christe crucified: vnto the Iewes, an occasion of fallyng: and vnto the Grekes, folyshnes:
24 But vnto them which are called, both of the Iewes & Grekes, *we preache* Christe, the power of GOD, and the wysdome of God.

Act.18.c.

[e] This Gaius was Pauls hoste, in whose house also the Churche was at Corinthus. Rom.16.d. ther was yet another so called, which was of Derbe, and followed Paul. Act 20.a.

[f] Whē mē sholde attribute that vnto eloquēce which only belonged to the power of God.

[g] He that is so subtil in discussing questiōs. & herein Paul reprcheth euē the best learned as thogh not one of them colde perceaue by his owne wisdome this mysterie of Christ reueiled in the Gospel.

[f] Chiefely, & peculierly.
[f] As rhetorike. or art oratorie.

Chap.2.a. gal.5.a.2. 2.pet.1.c. Rom.1.b. Esa.29.c.

[f] Or, the interpreter of the Lawe.

D

Mat.12.c.

25 For

25 For the [h] folyſhenes of God, is wyſer thē men: and the weakenes of God, is ſtrōger then men.

h He ſpeaketh in the perſōne of the wicked, who cōtrary to their cōſcience rather attribute theſe thinges to God, then acknowlage their owne folly and weakenes.

26 Brethren you ſe your callyng, how that not many wyſe mē [f] after the fleſhe, not many myghty, not many of hye degre, *are called.*

f According as the world termeth wiſe men.

27 But God hath choſen the folyſhe thinges of the worlde, to confounde the wyſe: and God hath choſen the weake thinges of the world, to confound thinges which are myghty.

28 And vyle thinges of the worlde, & thinges which are deſpiced, hath God choſen, yea, and thinges [i] ẅ are not, for to bring to noght thinges [f] that are.

i which are in mās iudgemēt almoſt nothīg, but taken for abiects & caſtaways.

f Eſtemed, & in reputatiō.

29 That no fleſhe ſhulde reioyce in his preſence.

30 But ye are of hym in Chriſt Ieſus, who of God is made vnto vs * wiſdome, & righteouſnes, and ſanctification, and redemption.

Iere.32.a.

31 That according as it is written, * He which reioyſeth, [k] ſhulde reioyce in the Lord.

Iere.9.g. 2.cor.10.d.

k That is, ſhuldat tribute all things to God with thankes geuing.

THE II. CHAPTER.

He putteth for exāple his maner of preaching which was according to the tenor of the Goſpel. which Goſpel was contemptible & hid to the carnal, & agayne honorable & manifeſt to the Spiritual.

A

AND I brethrē whē I came to you, came not in * glorioufnes of wordes, or of wyſdome, ſhewyng vnto you the [a] teſtimonie of God.

Chap.1.c.

a That is, the Goſpel, wherby God doth manifeſt himſelfe to the world, or wherof God is the autor & witnes.

[a] or, myſterie.

2 For I dyd not vendicat to my ſelfe to

'knowe any thyng among you, saue Iesus Christe, and him crucified.

'Or, I thoght nothing worthy to be knowen. *Act.* 18.a.

3 *And I was among you in [b] weaknes, & in feare, and in muche tremblyng.

b Herein appeareth his great modestie, who was not glorious, but abiect & humble, not ful of vayne bostings & arrogãcie but with feare & trẽbling set forth the mightie power of God.

4 Nether *stode* my wordes, and my preaching in the* entysyng speache of mannes wysdome: but in playne euidence of "spiritual power.

Chap. 1.c. 2.*pet.* 1.c.

"or, heauenly and Diuine.

5 That your faith shold not stande in the wysdome of mẽ: but in the power of God.

6 And we speake wysdome among them that are [c] perfecte: not [ẏ] wysdome of this world, nether of [ẏ] "chiefest of this world which come to noght.

B

c They, whose vnderstãdings are illuminat by faith, acknowlage this wisdome, which the worlde calleth foly.

"Whome ether for wisdome, riches or power mẽ moste esteme.

7 But we speake the wysdome of God, *which is hid* in a mysterie, *to wit*, [ẏ] secret *wisdome*, which God ordeyned before the world, vnto our glorie.

8 Which wysdome" none of the heades of this world knewe: for had they knowen it, they wolde not haue crucified the [d] Lord of glorie.

"That is, very fewe.

d He calleth Iesus the mightie God, ful of true glorie & maiestie, whome Dauid also calleth the King of glorie. Ps. 1.24. b. and Steuen nameth hĩ the God of glorie. Act 7.a.

9 But *we preache* as it is written, *Things [ẇ] eye hath not sene, & eare hath not heard, nether haue "entred into mans mynde, which thinges God hath prepared for thẽ that loue hym.

'The diuinitie of Christ, & coniunctiõ of two natures in one persone. *Esa.* 64.b.

"Mã is not able to thinke Gods prouidence towardes his.

10 But God hath opened *them* vnto vs by his Sprite. for the Spirite searcheth all thinges, yea, the botome of Goddes secretes.

C

e We are not moued with that Spirit which teacheth things wher with the world is delited, & which men vnderstand by nature.

11 For what man knoweth the thinges of a man: saue the" sprite of a man which is [ẇ] in him? euen so the thinges of God knoweth no man, but the Sprite of God.

'For he is one God with the Father & the Sonne.

" Mans mynde which vnderstandeth & iudgeth.

12 And we haue not* receaued the sprite of the world, but the Sprite which *cõmeth* of

of God: for to knowe the″thynges that are geuen to vs of God:

13 Which thinges also we speake, not in the*wordes which mãs wysdome teacheth, but which the holy Gost teacheth: ioyning[f] spiritual things with spiritual thinges.

14 But the″ natural man is not able to perceaue the thinges of ye Sprite of God, for they are but folyshnes vnto him, nether can he knowe *them*: because they are spiritually discerned.

15 But he that is * spiritual, discusseth all thinges: yet he him selfe is[g] iudged of no man.

16 *For who hath knowen the mynde of the Lord, that he myght informe him? But we haue the″mynd of Christe.

[e]All the benefits of God in Iesus Christe.

Chap.1.c.
2 pet.1.c.

[f] As that which we teach is spiritual, so our kynde of teaching must be spiritual: that the wordes may agree with the matter.

[g] For the trueth of God is not subiect to the iudgement of man.

Prou.27.c.
Esa.40.d.
wisd.9.c.
rom.11.d.

THE III. CHAPTER.

Paul rebuketh the sectes and authours therof. Christe is the foundation of his Churche. No man oght to attribute his saluation to the ministers but to God. That they beware erronious doctrines. The dignitie and office both of the ministers and also of all the faithful.

A And I could not speake vnto you brethren as vnto spiritual, but as vnto carnal, *euen* as vnto[a] babes in Christe.

2 I gaue you mylke to drinke, and not meat: for ye then were not able *to beare it*, nether are ye in deed as yet.

3 For ye are yet carnal: for as long verely as *ther is* among you enuying, stryfe, & sectes, are ye not carnal, and walke after the maner of men?

[a] Being ingrafted in Christ by faith, we begin to moue by his Spri and as we proffit in faith, we growe vp to a ripe age. And here let hi take hede that t cheth, lest for m ke he gyue poison: for milke a strõge meatin fect are one, but only differ in m ner and forme.

4 For as lōg as one ſayth, I holde of Paul: and another, I am of Apollos: are ye not carnal?

5 Who is Paul then? & who is *Apollos? but the miniſters by whom ye beleued, & as the Lord gaue to euery man. B *Act.18.d. 1.cor.1.b.

6 I haue plāted, Apollos watred: but God gaue the encreace.

7 So thē, nether is he ỹ plāteth any thing, nether he that watreth, but God that geueth the encreace.

8 He that planteth, and he that watreth are [b] one: *and euery man ſhal receaue his reward, according to his labour. *pſal.62.d. gal.6.b.

9 For we are Goddes "labourers, ye are Goddes houſbandry, ye are Goddes building. "So made by his grace.

10 According to the grace of God geuen to me, as a ſkilful maſter builder I haue layd the foundatiō: and another buyldeth theron. but let euery man take hede how he buildeth vpon. ' He reproueth the miniſters of Corinthe as teachers of curious doctrines and queſtiōs. C

11 For other foundation can no man lay, then that which is layd, which is, Ieſus Chriſte.

12 If any man build on this foundation, golde, ſyluer, precious ſtones, tymber, haye, or ſtoble:

13 Euery mās worcke ſhal appeare. for [c] ỹ day ſhal declare it, and it ſhalbe reueled by the "fyre: and the fyre ſhal trye euery mans worcke what it is. ' By the trial of Gods Spirit.

14 If any mās worcke, that he hath buylt vpon, abyde, he ſhal receaue a rewarde. "Bothe his labour & rewarde.

15 If any mans worcke burne, he ſhal "loſe, but he [d] ſhalbe "ſafe hym ſelfe: neuertheleſſe, yet as it were by the fyre. "As touching his life if he holdefaſt the fondation.

16 *Know

b He chargeth thē with two faultes, the one, that they attributed to muche to the miniſters, & thother, that they preferred one miniſter to nother.

c Or the tyme, which is, when the light of the trueth ſhal expel the darknes of ignorance, when the curious tentation of mās wiſdome ſhalbe brought to noght.

d He reproueth them not as falſe apoſtles but as curious teachers of vnmaine ſciences, as they which thing at the ſimplicitie of Gods worde, preache philoſophical ſpeculations.

Chap.6.d. 16* Knowe ye not that ye are the temple of
2.cor.6.d. God, and that the Sprite of God dwelleth
D in you?
17 If any man defyle the temple of God, him shal God destroy: for the temple of God is holy, which temple ye are.
18 Let no man deceaue him selfe. If any man seme *to him selfe* wyse among you in this world, let him be a fole, that he may be wyse.
19 For the wisdome of this worlde *is* foliſhnes with God. for it is written, *He catcheth the wyse e with their owne craftines.
Iob 5.b.
Psal 94.b. 20 * And agayne, The Lord knoweth that the thoghtes of the wyse be vayne:
21 Therfore let no man " reioyce in men: for all thinges are yours.
22 Whether it be Paul, ether Apollos, ether Cephas, or the world, or els lyfe, or death, whether they be thynges present, or thinges to come: all *I say* are yours:
23 And ye are Christes, and Christ is Godes.

e When they thē selues are entangled in the same snares which they layd for others.

"But in God, who worketh by his ministers.

THE IIII. CHAPTER.

After that he had described the office of a true Apostle, seing they dyd not acknowledge him suchone, he appealeth to Gods iudgement: beating downe theyr glorie which hindered thē to praise that, which they dispraised in him. Thys done, he sheweth what he requireth on their part, & what they ought to loke fore of him at his retourne.

LEt a mā so thinke of vs, as of the[a] ministers of Christe, and disposers of the se-

a As it is a thi intollerable to temne the true nisters of God: so is greatly repre sible to attribu more vnto th then is mete.

cretes of God.

2 Furthermore, it is required of the dispo sers, that they be founde faithful.

3 * As touching me I passe very litle, to be iudged of you, or of mans iudgement. no, I iudge not "myne owne selfe. *Mat.7.a.*

b For as I do not knowe, wherby I shulde take any occasion of glorie: so I am certeyn that before God an other maner of iustice is required.

4 For I [b] knowe noght by "my selfe: yet am I not therby iustified: but the Lord is he that iudgeth me.

"whether I haue great gifts or litle, fewe or many.

5 Therfore iudge nothing before the tyme, vntyl the Lord come, which wyl lighten thinges that are hyd in darcknes, and open the counsels of the heartes: and then shal euery man haue prayse of God.

'Concerning myne office.

6 These thinges brethren I haue figuratiuely described in myne owne person and Apollos, for your sakes: that ye myght learne "by vs, that no man counte of hym selfe beyonde that which is aboue written: that one swel not against another for any mans cause. B

"By our example.

7 For who preferreth thee? and what hast thou, that thou hast not receaued? If thou hast receaued it, why reioycest thou, as thogh thou haddest not receaued it?

The ingratitude of the Corinthians.

8 Now ye are ful, now ye are made riche, ye raygne as kynges without vs: and I wolde to God ye dyd raygne, [t] y we also might raygne with you.

c To diminishe his autoritie they obiected that he was not made an apostle by Christe as after wardes.

9 For I thynke that God hath appoynted vs [c] the laste Apostles, as it were men destinate to death. for we are a gasyng stocke vnto the worlde, and to the Angels, and to men. C

The dãgers & perils that the Apostles were in.

d By this bitter taunting in abiecting him selfe and exalting the Corinthiãs he maketh them ashamed of their owne glorie.

10 We are [d] foles for Christes sake, and ye are wyse through Christ. we are weake, & ye are stronge: ye are honorable, & we are despiced.

despiced.
11 Euen vnto this daie we honger, and thirst, and are naked, and are buffetted, & haue no certayne dwelling place.
Act.20.g. 12* And labour, workyng with our owne
1.thess.2.b. handes. we are reuyled, and yet we blesse:
2.thess.3.b. we are persecuted, and suffer it.
Mat.5.g. 13* We are euil spoken of, and we "pray:
luk 23.c. we are made as it were the fylthe of the
act.7.g. world, the offcowring of all thinges, euen
"Or, vse gentil wordes. vnto this tyme.
14 I write not these thinges to shame you,
D but as my beloued sonnes I warne you.
"Or, pedagogues. 15 For thogh ye haue ten thousand" instructours in Christ: yet *haue ye* not many fathers: for in Christ Iesus, I haue begotten you through the Gospel.
16 Wherfore, I pray you folowe me.
17 For this cause haue I sent vnto you Timotheus, which is my deare sonne, & faithful in the Lord, which shal put you in "remembrance of my wayes in Christe, euen as I teache euery where in all Congregations.
"For asmuche as they had so sone forgottō.
18 So me swel as thogh I wold not come to you.
Act.19.f. 19 But I wil come to you shortely, * yf
iam.4.d. God wyl, and wyl knowe, not the speache of them which swel, but the *spiritual* power.
20 For the [e]kyngdome of God *is not* in wordes, but in the power *of the Spirit.*
21 What wyl ye? shal I come vnto you with a rod, or els in loue and in the sprit of mekenes?

e That is, whatsoeuer giftes we haue receaued of God to this ende, that he may raigne among vs.

THE V. CHAPTER.

He reproueth sharpely their negligence in ponishing him that had committed incest with his mother in lawe: willing them to excommunicate him. To embrace puritie, and flie wickednes.

It is heard for a trueth *that there is* fornication among you, and suche fornication as is not once named among the [a] Gentils: * that one should interteyne hys fathers wife. A Incest. *Leu.18.a.*

2 And ye swel, and haue not rather sorowed, that he which hath done thys dede, myght be put from among you.

3 * For I verely as absent in body, but present in spirit, haue determined already as thogh I were present, that he that hath [″] in thys sort done thys dede, *Col.2.a.* [′]Hauing now receaued the Gospel.

4 When ye are gathered together, and my [″] spirite, [b] in the Name of our Lord Iesus Christ, *that* such one I *say*, by the power of our Lord Iesus Christ, [′]My wil and consent.

5 * Be deliuered vnto [″] Satan, for the [c] destruction of the fleshe, that the spirite may be saued in the day of the Lord Iesus. [′]which is, to be as a heathe man and publican.

6 Your reioysing is not [″] good: * knowe ye not that a little leuen, sowreth the whole lumpe of dowe? B [′]Seing you suffer such monstrous vices among you. *Gal.5.b.*

7 Purge therfore the olde leuen, that ye may be a newe lũpe of dowe, [″] as ye are swete bread. for Christ our Easter *lambe*, is offered vp for vs. [′]As euery mã particulerly is pure, so the whole Churche in general may be pure.

8 Therfore let vs kepe holy day, not in olde leuen, nether in the leuen of maliciousnes and wyckednes: but with the swete

[a] Who wolde thĩke that you wolde suffer that mischief vnponished, which the most barbarous nations abhorre to speake of?

[b] With inuocatiõ of Gods name, as becommeth them which procure the Lords busynes, and not their owne.

[c] For being wonded with shame & sorrowe, his fleshe or olde man shal dye: and the sprite or newe man shal remayne alyue, & enioye the victorie in that day when the Lord shal iudge the quicke and dead. 2. Cor. 4.c. 1.pet.4.b.

te

te bread of puritie and trueth.

Mat.18.c. 9 I wrote vnto you in an epiſtle, * that ye
2.theſſ.3.d. ſhould not company with fornicatours.

10 And *I* [d] *meant* not at all with the for-
G nicatours of thys world, ether with [e] ỹ couetous, or with extorcioners, ether with idolaters: for then doutles ye muſte go out of the world.

11 But now I haue writen vnto you, that ye company not together: yf any that is called a brother, be a fornicator, or couetous, or [f] an idolater, ether a raylar, ether a drōckard, or an extorcioner: with ſuche one *I ſay*, ſe that ye eat not.

12 For what haue I to do, to iudge them which are [e] without? do ye not iudge them that are [f] with in?

13 God iudgeth them that are without. Put away therfore from among you that wicked man.

Who ought to be excommunicate?

[f] Who to plea ſe both partes wolde be preſent at idole ſeruice, & yet profeſſe the Goſpel.

d But he meant of thoſe that were conuerſant in the Churche, whome they ought by diſcipline to haue corrected. for as touching ſtrāgers they ought by all meanes godly to wone thē to Chriſte.

e Vnto whome the Eccleſiaſticall diſcipline dothnot ſtretche.

THE VI. CHAPTER.

He rebuketh them for goyng to Lawe together before the Heathen, and reproueth thabuſing of Chriſtian libertie, and that we ought to ſerue God purely both in body and in ſoule.

A 1 DAre any of you, hauing buſines with another, go to lawe vnder [f] the [a] vniuſte, and not rather vnder the Sainctes?

[f] Or, iudges & magiſtrats which are infidels.

a He calleth th vniuſt, whoſoeue are not ſanctifie in Chriſte.

VViſd.3.a. 2 * Do ye not knowe, that the Sainctes ſhal
Mat.19.d. iudge the world? If the world ſhalbe iudged by you, are ye vnworthy to iudge ſmal matters?

3 Knowe ye not that we ſhal iudge the [b] An-

b Who are no apoſtats & deui Mat.25.d.

gels? how muche more *may we iudge* thynges that pertayne to this lyfe?

4 If then ye haue iudgementes of wordely matters, them which are [c] leaſt eſtemed in the Churche, them *I ſay*, ſet in iudgement.

[c] Yf ye ſo burne with deſire to play de, kepe a Court among your ſelues. and make the leaſt eſtemed, your iudge. for it is moſte eaſy to iudge betwene brethern.

5 *This* I ſay to your ſhame. Is ther vtterly no wyſe man among you? what not one at all, that can iudge betwene brother and brother?

6 But one brother, goeth to lawe wyth another, and that vnder the vnbeleuers? B

7 Now therfore there is vtterly "impatiencie among you, becauſe ye go to lawe one with another: * why rather ſuffer ye not wrong? why rather ſuſteine ye not harme?

"Or, impotencie of mynde.

Mat.5.f. luk.6.d. rom.12.d. 1.Theſſ.4.b

[d] He doth not reproue the godly which with a good conſcience vſeth the magiſtrat to defende his right, but condēneth hared, grudges, and deſire of reuengeāce.

8 * Nay, ye your ſelues [d] do wrong, and harme, and that to your brethren.

9 Knowe ye not that the vnryghteous ſhal not inherite the kyngdome of God? Be not deceaued: * nether fornicatours, netherido latrers, nether aduouterers, nether wantons, nether abuſers of them ſelues with the mankynde,

Ephe.5.a. 1.tim.1.b.

10 Nether theues, nether couetous, nether dronckards, nether euil ſpeakers, nether extorcioners ſhal enherite the kyngdome of God. C

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 Sprite of our God.

Eph.2.a.5.b tit.3.a. 1.pet.4.a.

[e] Here he ſpeaketh of thinges indifferent of their nature, and firſt as touching carnall liertie.

12 * All [e] thinges are lawful vnto me: but all thynges are not profitable: I may do all thynges, but I wil be brought vnder no things "power.

Chap.10.e. eccl.37.d.

"For we are ſubiect to thoſe things which we can not want.

13 Meates

13 Meates *are ordeyned* for the belly, & the belly for meates: but God shal destroy both it, and them. Let not the body be applied vnto [f] fornication, but vnto the Lord, and the Lord vnto the body.

[f] They abuse meates, both that they offend others therby, and also prouoked the owne lusts to vn clennes.

Rom.6.a. 14 God hath rayſed vp the Lord, and * shal rayſe vs vp by his power.

D 15 Knowe ye not, that your bodyes are the members of Chriſt? shal I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 Do ye not vnderſtand, that he whych coupleth him ſelfe wyth an harlot, is be-
Gen.2.d. come one body? * for two (ſayth he) ſhalbe
mat.19.a. one fleſhe.
mar.10.a. 17 But he that is ioyned vnto the Lord, is
ephe.5.g. one ſpirite.

18 Flie fornication. euery ſynne that a man doth, is without the body: but he that is a fornicator, ſynneth agaynſt his owne body.

Chap.3.d. 19 Ether knowe ye not, how that * your
2.cor.6.d. body is the temple of the holy Goſt, *which is* in you, whom ye haue of God? nether are ye your owne:

Chap.7.d. 20 * For ye are boght for a price: therfore
1.pet.1.d. glorifie God in your body, and in your ſprite, for they are Gods.

THE VII. CHAPTER.

The Apoſtle anſwereth to certeyne queſtions which the Corinthians deſired to knowe, of ſingle life: of the duetie of mariage: of diſcords and diſſention in mariage: of mariage betwene the faithful and vnfaith-

ful : of vncircumcising the circumcised : of seruitude : of virginitie : and seconde mariage.

AS concerning the thynges wherof ye wrote vnto me: It *were*[a] good for a man not to touche a woman. A

2 Neuertheles, to auoyde fornication, let "euery man haue his wife, & let euery woman haue her owne housband.

3 * Let the man geue vnto the wyfe "due beneuolence : lykewyse also the wyfe vnto the man.

4 The wyfe hath not power ouer her owne body, but the housband: and lykewyse also the housband hath not power ouer his owne body, but the wyfe.

5 Defraude not one another, except *it be* with consent for a time, that ye may geue your selues to fastyng and prayer : and afterwarde come together agayne, lest Satan tempt you for your incontinencie.

6 This I say [b]of "fauour, and not of commandement.

7 For I wolde wishe that all men were as I my selfe *am*: but euery man hath his proper gyft of God, one after this maner, another after that.

8 I say vnto the vnmaried, and widowes, it is good for them yf they abyde euen as I do. B

9 But and yf they can not abstayne, let them mary : for it is better to mary then to "[c]burne.

10 And vnto the maryed cõmande not I, but the Lord: let not the wyfe * depart frõ her

a Or, expedient, because mariage, through mans corruption, and not by Gods institution bringeth cares & troubles.

' Speaking to all men in general. 1. *Pet.* 3. *b.*

"Which cõteyneth all duelties perteyning to mariage.

b He sheweth that he cõmandeth not precisely all men to mary, but that God hath granted his remedie vnto them which cã not liue chaste.

'Lest men shulde thincke he gaue a precept vnto all to mary.

Of virgins & wydowes.

"With the fyre of cõcupiscence. *Mat.* 5. *e* *and* 19. *a.* *mar.* 10. *b.* *luk.* 16. *a.*

c That is, when manswil so geueth place to the lust that tempteth, that he can not call vpon God with a quiet conscience.

her housband.

[a] For hatred, dissention angre, &c.

11 If she[a] depart, let her remayne vnmaried, or be recõciled vnto her housband againe. and let not the housband put[a] away his wife *from him*.

[b] Saue for whordome.

C 12 To the remnant speake I, and not the Lord. If any brother haue a wyfe, that beleueth not, yf she be content to dwel with him, let him not put her away.

13 And the woman which hath to her housband an infidel, yf he consent to dwel with her, let her not put him away.

[c] Is not counted as vnpure & prophane.

14 For the vnbeleuing housband is[c] sanctified by the wyfe: and the vnbeleuyng wyfe is sanctified by the housband. or els were your children vnclene: but now are they [d] holy.

15 But and yf the vnbeleuyng depart, let him depart. a brother or a sister is not in subiection in[d] suche *things*. but God hath called vs in peace.

[d] When suche thigs come to passe, that the faithful & vnfaithful be maried together.

16 For what knowest thou ò wyfe, whether thou shalt saue thy housband or no? Other what, knowest thou ò man, whether thou shalt saue thy wyfe or no?

[e] The lawful vocation in outward things must not lightly be neglected.

17 Euen as God hath distribute to euery man, as the Lord hath[e] called euery persõ, so let him walke: and so ordayne I in all Churches.

18 Is any man called beyng circumcised? let him not [f] gather *his vncircumcision*. is D any called vncircumcised? let him not be circumcised.

[f] It is all one whither thou be Iewe or Gentil.

19 Circumcision is nothing, and vncircumcisiõ is nothing, but the kepyng of the commandementes of God.

d In asmuche: ther was nothin expresly spoken l rof in the Lawe, Propheres: or e he spake this m ued by the Spir of God as he tes fieth in the 25. ve se.

e As in the Law Ciuil the childre that are borne o ether of the parẽ free, are free: s they that are bo ne of ether of th parents faithfull, are also counted mẽbers of Christ Churche.

f Which is, whe the Surgeon by art draweth out th skyne to couer th part. Celsus li. 7. ca. 25. Epiphan. lib. de ponderib & mẽ sur. Maccab. 2. b.

20 * Let euery man abyde in the same state wherin he was called. *Eph.4.d. 1 tim.6.d.*

21 Art thou called *to be* a seruant? ᵍ care not for it: but if yet thou maist be free, vse *it* rather.

22 For he that is called in the "Lord being a seruant, is the Lordes freman: lykewyse he that is called being free, is Christes seruant.

23 Ye are boght " with a price, be not mẽs seruantes.

24 Brethren let euery man, wherin he was called, therin abyde " with God.

25 As concerning " virgins, I haue no ʰ cõmandemẽt of the Lord: but I gyue *vnto you* myne aduise, as one that hath obtayned mercie of the Lord to be beleued.

26 I suppose then ' this to be good for the present " necessitie. *I meane that it is* good for a man so to be.

27 Art thou bonde vnto a wyfe? seke not to be lowsed. art thou lowsed from a wyfe? seke not a wyfe.

28 But and yf thou takest a wyfe, thou synnest not: lykewyse yf a virgin mary, she syneth not: neuertheless, suche shal haue " i trouble in their flesshe: but I " fauer you.

29 And this I say brethren, because the tyme is short hereafter, that bothe they ᵏ whaue 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 bye, as thogh they possessed not:

31 And they that vse this worlde, as thogh they vsed it not. for the " fashion of this world

ᵍ Although God hath called theeto true in this life, yet thynke not thy condiciõ vnworthy for a Christian: but reioyse that thou art deliuered by Christ from the miserable slauerie of synne and death.

He bideth no mã to that, which God hath left free: but leweth what is mo agreable to Gods wil, accordig to the circumstãce of the tyme, place, and persones.

He dothnot preferre singlenes as a thing more holy then mariage: but by reason of incõmodities, which the one hath more thẽ the other.

ʰ Syncerely, as in the presence of God.

' Or, the state of virginitie.

' To be single.

' In these afflictionsand persecutions.

' As worldely cares of their children & familie.

' In wishing that you colde lyue without wiues.

' Which be in aduersitie.

' Which be in prosperitie.

' In this worlde ther is nothing but meare vanitie.

world goeth away.

32 And I wolde haue you without care. The ſyngle man careth for the thynges of
F the Lord, how he may pleaſe the Lord.

33 But he that hath maried, careth for the thinges of the "world, how he may pleaſe his wyfe.

"Which onely apperteine to thispreſent life.

34 There is difference betwene a virgin & a wyfe, the ſingle womā careth for the thinges of the Lord, that ſhe may be "holy, both in body and alſo in ſprite: but ſhe that is maried, careth for the thinges of the world, how ſhe may pleaſe her houſband.

'She may atteyne vnto it ſonerthen the other, becauſe ſhe is without cares.

35 And this I ſpeake, to declare what is profitable for you, not to tangle you in a ſnare: but that *ye follow that*, which is honeſt & comly, and that ye may quyetly cleaue vnto the Lord without ſeparation.

G 36 If any man thinke that it is vncomly for his virginyf ſhe paſſe the flowre of her age, & if ſo" nede requireth, let hym do what he lyſteth, he ſynneth not: let them be coupled in mariage.

'Thatſhe may auoyde fornication.

37 Neuertheleſſe he that purpoſeth ſurely in his heart, hauing no nede, but hathe k power ouer his owne wyl: and hath ſo decreed in his heart, that he wil kepe his virgin, doth wel.

k For the fathe wil dependeth o his childrens: in muche as he is b de to haue reſpe to their infirmit nether cā he muſt require of them glenes, if they ha not that gift of G ſo to liue.

38 So thē he that ioyneth his virgin in mariage, doth wel: but he that ioyneth not his virgin in mariage, doth "better.

'And more cō modious for his childrē, in preſeruing thē from cares.

39 The wyfe is bounde by the 'lawe, as lōge as her houſbād* lyueth: but if her houſband ſlepe, ſhe is at libertie to mary wyth whom ſhe wyl, only in the Lord.

'Of matrimonie.

40 But ſhe is happier yf ſhe ſo abide, in my

Rom. 7. a.

iudgement. * and I thinke also that I haue the Sprite of God. 2. Thess. 4. b

THE VIII. CHAPTER.

He rebuketh them that vse their libertie to the slander of other, in goyng to the idolatrous sacrifices: and sheweth how men ought to behaue them towarde suche as be weake.

AS touchīg thīges sacrificed vnto idols, we knowe that we all haue [a] knowledge. knowledge maketh a man swel, but loue edifieth.

2 If any mā seme to him selfe that he knoweth any thing, he knoweth nothyng yet as he ought to know.

3 But yf any man loue God, the same is [b] taught of him.

4 To speake therfore of meat sacrificed vnto idols, we knowe that an idol *is* [c] nothing in the world, and that ther *is* none other God but one.

5 And thogh ther be that are called goddes, whether in heauen, other in earth, (as ther be many goddes, and many [d] Lordes)

6 Yet vnto vs there *is* but one God, which is the Father, of whom are all thynges, & we in him: and * one Lord Iesus Christ by whō are all thinges, and we by him.

7 But euery man *hath* not that knowledge. for some hauing [b] conscience because of the idol vntil this houre, eat as a thing offered vnto the idoles, and so their conscience beynge yet weake, is defyled.

8 But meat maketh vs not acceptable to God:

A [a] Of the libertie that God hath geuen vs.

[b] Or, knowen

This he speaketh in their persone which bragged so muche of their libertie, saying that an image amongs all things that are made is of no force.

[c] which being idoles, yet are estemed of mē as Lords and Seigneurs.

B *Ioh.* 13. c.

chap. 12. a.

[b] In that they thoght the meat offered vp to the image, not to be pure, and therfore colde not eat it with a good conscience.

'This abondãce & want is referred to spiritual things. Rom. 14.c.

God: for nether yf we eat, are we the "richer: nether yf we eat not are we ye poorer.
9 But take hede lest by any meanes this libertie of yours, be an occasion of falling to them that are weake.
C 10 For yf any mã se thee which hast knowledge, syt at meat in the idols temple, shal not the conscience of him which is weake he boldened to eat those thinges which are offered to idoles?
11 And through thy knowledge, shal the
Rom. 14. e. * 'weake brother perishe, for whõ Christe died.
12 When ye synne so against the brethrẽ, and wound their weake cõscience, ye synne against Christe.
D 13 * Wherfore, yf meat offend my bro-
Rom. 14. d. ther, I wil eat no fleshe while the world standeth, because I wyl not offend my brother.

e Which eateth against his conscience, or in doute.

THE IX. CHAPTER.

He exhorteth them by his exãple to vse their libertie to the edification of other. to runne on forth in the course that they haue begonne.

A AM I not an Apostle? am I not fre? 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 douteles I am vnto you: for ye are the seale of myne Apostleship in the Lord.
3 Myne answer to thẽ "ye examine me, is this.
4 Haue we not power to eat "& to drinke?
5 Ether haue we not power to[a] lead about a wife being a "sister, as wel as other Apostles, and as the "brethrẽ of the Lord, and Cephas?

'And calle into doute mine office.
'On the Churche charges?
'A faithful & Christiã wife?
"or, cousins?

a The Apostles led their wiues about with them.

6 Ether only I and Barnabas, haue not we power [b] not to worke?

[b] Whether they might not as lawfully lyue without labouring for their lyuing with their owne handes, as other Apostles.

7 Who goeth a warfare any tyme at his owne coſt? who planteth a vyneyard, and eateth not of the fruite therof? Or who fedeth a flocke, and eateth not of the mylcke of the flocke?

8 Say I theſe thinges after the maner of man? ſayth not the Lawe the ſame alſo?

9 For it is wrytten in the Lawe of Moſes, * Thou ſhalt not moſſel the mouth of the oxe that treadeth out the corne. doth God take [c] care for oxen? *Deut. 25. b. 1. tim. 5. b.*

[c] Had God respect properly to the oxen themselues when he made this Lawe?

10 Ether ſayth he *it* not all together for our ſakes? For our ſakes no doute this is wrytte̅, that he which eareth, ſhould eare in hope: & that he which threſheth in hope, ſhould be partaker of his hope.

11 * If we haue ſowen vnto you ſpiritual thynges: is it a great thing yf we repe your earnal thinges? B *Rom. 15. f.*

12 If others with you be partakers of *this* [f] right, *wherfor* are not we rather? neuerthe leſſe, we haue not vſed this right: but [ſ] ſuffre all thynges, leſt we ſhould hynder the Goſpel of Chriſte.

[f] To liue on other mens charges.
[ſ] or, take in worthe.

13 Do ye not vnderſtād, how that they [g] w miniſter about the * ſacrifice eat of things of the temple? and they which wayt at the aulter, are partakers [d] with the aulter? *Deut. 18. a.*

[d] For that part that was burnt was deuored of the aulter, & the other was due vnto the Prieſts by the Lawe.

14 Euen ſo alſo hath the Lord ordayned, that they which preache [g] y Goſpel ſhould lyue of the Goſpel.

15 But I haue vſed none of theſe thinges. nether wrote I theſe thynges, that it C ſhould be ſo done vnto me: for it were better for me to dye, thē that any man ſhould take

take my reioysing from me.

16 For yf I preache the Gospel, I haue no thyng to reioyce of: for necessitie is layd vpō me. and wo is it vnto me, yf I preache not the Gospel.

17 For if I do it with a good wyl, I haue a reward: but yf I do it against my wil, [e] not withstanding the dispensation is committed vnto me.

e Seing he is charged to preache, he must willingly and earnestly follow it for if he doth it by constraint, he doth not his duetie.

18 What is my rewarde then? verely that whē I preache the Gospel, I make the Gospel of Christ fre, that I misuse not myne auctoritie in the Gospel.

D 19 For thogh I be fre from all men, yet haue I made my selfe seruāt vnto all men, that I myght wynne the mo.

Act.16.a. *gal.2.a.* 20 *And vnto the Iewes, I become as a Iewe, to wynne the Iewes: to them that are vnder the Lawe, as *thogh I were* vnder the [g] Lawe, to wynne them that are vnder the Lawe:

[g] As touching the ceremonies.

21 To them [h] yᵗ are without lawe, as thogh I were without lawe (whē I am not with out lawe as perteyning to God, but *am* in the Lawe through Christ) to wynne them that are with out lawe.

22 To the weake, I become as weake, to wynne the weake. [f] I am made all things to all men, to saue at the least some.

f In thinges indifferent, as eating of meates, obseruatiō of feasts & days & such like, he fashioned him selfe to men in suche sort as he might best gayne them to Christe.

23 And this I do for the Gospels sake, that I might haue my parte therof.

24 Perceaue ye not, how that they which runne in a course, runne all, yet but one receaueth the reward? so runne, that ye may obtayne.

25 Euery man that proueth masteries, abstayneth from all thinges. and they do it

to obtayne a corruptible crowne: but we, to obtayne an vncorruptible.

26 I therfore so runne, not as at an vncertaine thing. so fyght I, not as one that beateth the ayre.

27 But I beat my *body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe shulde be g reproued.

*Or, olde mā which rebelleth against the Spirit.

g Lest he shulde be reproued of mē, when they shulde see him do contrarie or contēne that thing which he taught others to do.

THE X. CHAPTER.

He feareth them wyth the examples of the Iewes, that they put not their trust carnally in the graces of God: exhorting them to flie all idolatrie, and offence of their neighbour.

MOreouer brethren, I would not that A
ye shoulde be ignorāt, that our fathers were all vnder *the cloude, and all passed through the *sea. *Nom.9.c. exod.13.d.*

2 And were all * baptized in a Moses, in the cloude, and in the sea: *Exo.14.c.*

3 And dyd all eat the same " b spiritual meat, *Exod.16.c.*

4 And dyd all drincke the same spirituall drincke: (for they drancke of the spirituall Rocke that folowed them: and that Rocke " was Christ)

5 But in many of them had God no delyght: for they were ouerthrowen in the wyldernes.

6 These are ensamples to vs, to thintent that we should not lust after euel thinges *as they lusted. *Nom.11.a. 26.g.*

7 Nether be ye worshyppers of images as were some of them, according as it is wryttē, *The people sate downe to c eat, & B drynke *psal.106. Exo.32.b.*

a Moses being their guyde or minister: or as some read were baptized vnto Moses Lawe. others, by Moses.

b They ate the same meat that we do, because the substance of theirs & our Sacraments is all one.

" That is, Manna which was the outwarde signe or Sacramēt of the spiritual grace.

" That is, signified, as all Sacraments do.

c Because herby occasion was takē to forget God, & commit idolatrie therfore these indifferēt things are counted idolatrie.

dryncke, and rose vp agayne to playe.

8 Nether let vs commit fornication, as some of them committed fornication, and were destroyed in one *" daye twenty and thre thousand.

Nom.25.c. *Moses readeth 24, thousand.

9 Nether let vs tempt Christe, as some of them tempted, and were *destroyed of serpentes.

10 Nether murmure ye as some of them *murmured, and were destroyed of the [d] destroyer.

Nom. 14.f

d Meaning ether the good or euyl Angel whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

C 11 And all these thinges happened vnto them for ensamples: and were wrytten to put vs in" remembrance, whom the" endes of the worlde are come vpon.

*How God wil plague vs if we be subiect to the like vices. "Or, later days of Christ comming.

12 Wherfore, let him that thynketh he stãdeth, take hede lest he fall.

13 There hath none other tentation taken you, but such as appartayneth to man: but God is faithful, which shal not suffer you to be tempted aboue your strengthe: but shal in the middes of the tentation *make away, that ye may be able to beare it.

e He that led you into this tẽtation, which cõmeth vnto you ether in prosperitie or aduersitie, or for your synnes past, wil turne it to your cõmoditie & deliuer you.

14 Wherfore my deare beloued, flie from idolatrie.

D 15 I speake as vnto them which haue discretion, iudge ye what I say.

16 Is not the cuppe" of blessing which we "blesse, the communion of the bloud of Christ? Is not the bread which we breake, [f] the communion of the body of Christe?

"or, thankes geuing. "Or, prepare to this holy vse, with praise and thanks geuing.

f The effectual badge of our coniõction & incorporatiõ with Christe.

17 Because that we which are many, are [g] one bread and one body, in as muche as we all are partakers of one bread.

g If we that are many in nõber, are but one body in effect, ioyned with our head Christe as many cornes make but one loafe: let vs renounce idolatrie, which doth separat our vnitie.

18 Beholde Israel *which is* after the fle-

she: Are not they which eat of the sacrifice, partakers of the aulter?

19 What say I then? that the image is any E
thyng, or that it, which is offered to images, is any thynge?

20 Nay, but *I say*, ỹ these thinges which the Gentils offer, they offer to deuils, and not vnto God: and I would not that ye should haue "felowshyppe with the deuils.

" Or to assemble in that cõpanie where idoles are cal led vpon.

21 Ye can not dryncke of the cup of the Lord, and of the cup of the deuils. Ye can not be partakers of the Lordes table & of the table of deuils.

22 Do we prouoke the Lord? or are we stronger then he?

23 *All thynges are laweful for me, but all thyngs are not expediẽt: all things are lawful for me, but all thinges edifie not. *Chap. 6. c. eccle. 37. d.*

24 Let no man seke his owne profit, but F
let euery man *seke* anothers wealth.

h For in those dayes they were accouſtomed to sel certein of the flesshe of beastes sacrified, in the shãbles & tourned the money to the Priests proffit.

25 Whatsoeuer is solde in ỹ [e] h flesshe market, that eat ye, and "aske no questions for conscience sake.

" Or, doute not.

26 *For the earth is the Lordes, and all that therin is. *Psal. 24. a.*

27 If any of them which beleue not, byd you to a feast, and if ye be disposed to go, whatsoeuer is set before you, eat, askyng no question, for conscience sake.

28 But and yf any man say vnto you, This G
is dedicate vnto idols: eat not of it, for his sake that shewed it, and for *hurtyng of* conscience. for the earth is the Lordes, & all that therin is.

" We must take hede that through our abuse, our libertie be not condemned.

29 And conscience I say, not thine, but of that other: for why should my "libertie be condemned

condemned of another mans conscience?
30 For [i] yf I, through *Gods* benefit take my parte: why am I euyl spoken of, *for that thing* wherfore I geue thankes?
31 *Whether therfore ye eat or drincke, or whatsoeuer ye do, do all to the praise of God.
32 Se that ye geue none occasion of offence, nether to the Iewes, nor yet to the Grekes, nether to the Churche of God.
33 Euē as I please [u] all men [v] in all thinges, not sekyng myne owne profite, but *the profite* of many, that they might be saued.

i Yf by the benefit of God I may eat any kynde of meat, why shulde I by my defaut cause this benefit to be euil spokē of?

Colloss. 3. c.

[u] That is the infirme.
[v] which are indifferent.

THE XI. CHAPTER.

He rebuketh thabuse which was crept into their Churche, as touching prayer, propheciyng, and ministring the Lordes Supper, bringing thē agayne to the first institution therof.

BE ye the folowers of me, as I am of Christ.
2 I commend you brethren, that ye remē bre [w] all my thynges, and kepe the ordinā-ces, euen as I deliuered them to you.
3 But I wil that ye knowe, that Christ is the * head of euery man: and the mā is the womans head: and God is Christes head.
4 Euery man [a] praying or [x] propheciing hauing *any thing* on his head, shameth his head.
5 But euery woman that prayeth or prophecieth bare headed, dishonesteth her head. For it is euen all one, and the very same thinge, euen as thogh she were shauen.
6 For if the woman be not couered, let

2. Thes. 3. b.

[w] or, in all thīges remēbre me.

Ephe. 5. e.

[x] or preaching.

[a] This is referred to common prayer & preachīg for althogh one speake, yet the action is common, so that the whole Churche may be sayd to praye, or preache.

her also be shorne: If it be shame for a woman to be "shorne or shauen, let her couer her head.

"or, powled.

7 A man ought not to couer his head, for as much as he is the *[b] image and glorie of God: but the woman is the [c] glorie of the man:

b The image of Gods glorie, in whome his maiestie & power shyne.

c Or receaueth her glorie, & cõmẽdatiõ of man, and therfore is subiect.

Gen. 1. c. 5. a. 9. b. col. 3. b.

8 For the man is not of the woman: but [y] woman of the man.

9 *Nether is the man created for the womans sake: but the woman for the mannes sake.

C Gen. 2. d.

10 For this cause ought the woman to haue "power on her head, for the "Angels sakes.

" Some thing to couer her head in signe of subiectiõ. "To whome they shewe their dissolution, and not only to Christ "who is autor & maintener of their mutual coniunction.

11 Neuertheless, nether is the mã without the woman, nether the woman without the man in the [d] "Lord.

d For as God made the woman of man: so now is mã multiplied by the woman.

12 For as the woman is of the mã, euen so is the man by the woman: but all things are of God.

13 Iudge in your selues, is it comly that a woman praye vnto God bare headed?

14 Doth not nature it selfe teach you, [y] it is a shame for a man, yf he haue " longe heare?

" As womẽ vse to weare.

15 And a prayse to a woman, yf she haue longe heare? For her heare is [e] geuẽ her to couer her with all.

e For God hath geuen to womã lõger heare thẽ vnto man, to thẽde she shulde trusse it vp about her head wherby she declareth that she must couer her head.

16 If any man luste to stryue, we haue no suche custome, nether the Churches of God.

17 This I warne you of, and prayse you no whit, that ye come together: not with proffit, but with hurt. D

18 For fyrst of all, when ye come together in the Churche, I heare that there is dis-

sensions

sensions among you: and I beleue it *to be true* in some of you.

[a] Gods Churche is not only subiect to dissension as touching ordres and maners: but also to heresies as touching doctrine.

19 For ther must be[a] euen heresies among you, that they which are perfect among you, myght be knowen.

20 When ye come together therfore into one place, a man can not eat the Lordes Supper.

21 For euery man begynneth afore to eat his owne supper: & one is hongry, and another is droncken.

22 Haue ye not houses to eat and to drinke in? Or els despice ye the Churche of God, and shame them that haue not? what shal I say to you? shal I prayse you in this? I prayse you not.

E 23 For that & I deliuered vnto you, I receaued of the [f] Lord, *to wit*, That the Lord Iesus the same nyght in which he was betrayed, toke bread:

[f] Who ought only to beare autoritie in the Churche.

Mat.26.c. mar.14.b. luk.22.b.

24 *And when he had geuen thankes, he brake *it* and sayd, Take ye, eate ye: this is my body, which is [g] broken for you: this do ye in remembrance of me.

[g] Signifiyng the maner of his death whē his body shuld as it were, be torne & brokē with most greuous torments, albeit not as the thies of the thieues were: the which thing the breakíg of the bread as a figure doth moste lyuely represent.

25 After the same maner also he toke the cup, whē he had supped, saying, This cup is the Newe testament in my bloud: this do as oft as ye drincke *it*, in remembrance of me.

F 26 For as often as ye shal eate this bread, & drincke this cup, ye shewe the Lordes death til he come.

27 Wherfore, whosoeuer shal eat this bread, and drincke this cup of the Lord [a] vnworthely, shalbe gylty of the body & bloud of the Lord.

[a] By peruerting the true, & pure vse of the same.

28 *Let a man therfore examen him selfe:

2.Cor.13.b.

and so let hym eat of this bread, & drincke of this cup.

29 For he that eateth and drincketh vnworthely, eateth and drincketh his owne damnation, *because* he maketh no [h] differēce of the Lordes body.

30 For this cause many *are* weake, & sick among you, and many [G] slepe.

31 For if we wolde trye our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be damned with the worlde.

33 Wherfore my brethren, when ye come together to eat, tary one for another.

34 If any man honger, let him eat at home, that ye come not together vnto condēnation. Other thinges wil I set in order when I come.

h But, as though these holy mysteries of the Lords body & blond were cōmō meates, so with out reuerence he cōmeth vnto thē.

G "or, dye. Let them loke to them selues which ether adde or take away frō the Lords institution.

THE XII. CHAPTER.

The diuersitie of the gifies of the holy Gost, ought to be vsed to the edifiing of Christs Church: euen as the members of mans body serue to the vse one of another.

CONcerning spiritual *gifies*, brethren, I [A] wolde not haue you [a] ignorant.

2 Ye knowe that ye were Gentils, & were caried away vnto the [*] domme idoles, euen as ye were [*] led.

2 Wherfore, I declare vnto you, that no man speaking in the [b] Spirite of God, calleth Iesus [*] execrable. Also no man can say that Iesus is [*] the Lord, but by the holy Gost.

4 There are diuersities of giftes, but yet the

a The Corinthians hauīg notable gifts semed to haue forgottō of who me, & for what end they had receaued them.

b As no mā that hath the Spirit of God cā blaspheme Christ, & worship idols: so none can acknowlage Christ for Lord and God, without the same Spirit.

A *which colde not heare your prayers.*

* *By Satās suggestion.*

Iohn 13. b.

Chap. 8. b.

philip. 2. b.

the selfe same Spirit.
5 And ther are differences of administrations, but yet the selfe same Lord.
6 And there are diuers maners of operatiõs, but God is the selfe same, which worketh them all in euery man.
7 The declaration of the Sprite is geuen to euery man, to "proffit withall:
8 For to one is geuen through the Sprite, the vtterance of wysedome: to another is geuen the vtterance of knouledge, by the same Sprite:
9 To another *is geuen* "fayth, by the same Sprite: to another, the giftes of heling, by the same Sprite:
B 10 To another[c] power *to do* myghtie thīgs: to another, 'prophetie: to another, tryal of sprites: to another, diuers tonges: to another, the interpretation of tonges.
Rom.12.a. ephe.4.b. 11 *And these all worketh euen the selfe same Sprite, distributing to euery man seueraly, euen as he wyl:
12 For as the body is one, and hath many membres, and all the membres of one body, thogh they be many, yet are but one body: euen so is Christ.
13 For by one Sprite are we all baptized into [d] one body, whether we be Iewes or Grekes, whether we be bonde, or fre, and haue all droncke into one Spirite.
14 For [e] ỹ body is not one mẽber but many.
15 If the fote wolde say, I am not the hãde, I am not of the body: is it therfore not of the body?
C 16 And if the eare wolde say, I am not the eye, I am not of the body: is it therfore not of the body?

"The Churche, which is the whole body.

"To do only miracles by.

'Or, declaration of Gods mysteries.

c Against Satã & hypocrites, as Ananias, Elymas, &c.

d That we might be one body with Christ, & the whole Churche one Christe, of the which coniunctiõ Baptisme, and the Lords Supper are effectual signes.

17 If all the body *were* an eye, where were the hearing? If all were hearing: where were the ſmellyng?
18 But now hath God diſpoſed the membres euery one of them a part in the body, at his owne pleaſure.
19 If they were all one member, where *were* the body?
20 But now are there many membres, yet but one body.
21 And the eye can not ſay vnto the hand, I haue no nede of thee: nor ꝯ head alſo to the fete, I haue no nede of you.
22 Yea rather a great deale thoſe mẽbres of the body, which ſeme to be more feble, are neceſſarie.
23 And vpon thoſe *membres* of the body which we thinke moſte vnhoneſt, put we more honeſtie on: and our vncomely *partes* haue more beautie on.
24 For our comely *membres* nede it not: but God hath ſo tempered the body together, and hath geuen the more honour to that parte which lacked. D
25 Leſt there ſhould be any ſtryfe in the body: but that the membres ſhould "indifferently care one for another.
26 Therfore yf one member ſuffer, all ſuffer with it: yf one member be had in honour, all membres be glad alſo.
27 And ye are the body of Chriſt, and mẽbres e "for *your* part.
28 *And God hath alſo ordeined ſome in the Churche, as fyrſt Apoſtles, ſecondarely Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, "helpers, "gouerners, diuerſitie of

"Euery one in his office for the preſeruation of the body.

e For all Churches diſperſed throughout the world are diuers mẽbres of one body.

"or, euery one for his part.

Ephe. 4. b.

"As Deacõs.
"As, Elders.

of tonges.
29 Are all, Apostles? Are all, Prophetes? Are all, teachers?
30 Are all, doers of miracles? Haue all, ỹ gyftes of healyng? Do all, speake with tōges? Do all, interprete?
31 Do you then desire the best giftes? euē now then wil I shewe you a more excellēt way.

THE XIII. CHAPTER.

Because loue is the founteyn and rule of edifiing the Church, he setteth forth the nature, office, and praise therof.

A THogh I spake with the tonges of men and [a] Angels, and haue not loue, I am euen as sounding brasse, or as a tynkling cymbal.
2 And thogh I could prophecie, and vnderstand all secretes, and all knowledge: yea, yf I had [b] all fayth, so ỹ I could moue * mountains out of their places, and yet had not loue, I were nothing.
3 And thogh I bestowe all my goodes *to fede the poore*, and thogh I gyue my body ỹ [c] I be burned, and yet haue not loue, it profiteth me nothing.
4 Loue suffreth lōg, is courteous: loue en
B uieth not: loue doth not boast it selfe, swelleth not,
5 Disdaineth nothing as vnbeseming, seketh not her owne things, is not prouoked to anger, thinketh not euil,
6 Reioyseth not in iniquitie, but reioyseth in the trueth.
7 Suffreth all thinges, beleueth all thin-

Mat. 7. b. luk. 14. c.

a Yf the Angels had tōges, & I had the vse therof and dyd not bestowe them to proffit my neighbour, it were nothing but vaine babling.

b Faith is hereta ken for the gift of doing miracles, which the wicked may haue, as, Mat. 7. c. & also for that faith (called historical) which beleueth the mighty power of Christ, but cā not apprehē de Gods mercie through hī, & this deuils haue. Iam. 2. d. & therfore is separat frō charitie, but the faith that iustifieth, in effect can not.

ges, hopeth all thīges, endureth all thīges.
8 Loue doth neuer fall away, thogh ẏ[t] both C
propheciinges shalbe abolished, & tōgues
shal cease, & learning shal vanishe away.
9 For [c] we learne [u] in parte, and we [v] pro- [u] That is imparfectly.
phecie in part. [v] or, teache.
10 But when that which is perfect, is co-
me, then that which is in part, shalbe done
away.
11 When I was a chylde, I spake as a chil D
de, I vnderstode as a chylde, I thoght as a
childe. but assone as I was a man, I put
away chyldesh things.
12 For now we se [u] in a glasse, & in a darc- [u] The mysteries of God.
ke speakyng: but then *shal we se* face to fa-
ce. Now I knowe in part: but then shal I
know euen as I am [v] knowen. [v] Or taught of God.
13 Now abydeth fayth, hope, and loue,
euen these thre: but the [d] chiefest of these
is loue.

c Knowlage it selfe shalbe perfited in the world to come, & not abolished: but the maner of knowing & teaching shal cease, when we shalbe before Gods presence, wher we shal nether nede scholes nor teachers.

d Because it serueth both here & in the life to come: but faith & hope apparteyne only to this lyfe.

THE XIIII. CHAPTER.

He exhorteth to loue: commendeth the gift of tonges, and other spiritual gifts, but chiefely propheciing. Commandeth women to kepe silence in the Churche, & sheweth what good ordre oght to be obserued in the Churche.

FOllowe earnestly loue, and couet spiri A
tual *giftes*: and most chiefly for to [a] pro
phetie.
2 For he that speaketh *a strange* tonge, spe
aketh not vnto men, but vnto God: for no
man [u] heareth him: howbeit in the sprite he [u] Vnderstandeth him.
speaketh secret things.
3 But he that prophecieth, speaketh vnto
mē to edifiing, to exhortatiō, & to cōfort.

a Or, expoūd the worde of God to the edification of the Churche.

4 He

4 He that ſpeaketh *ſtrange* langage, profiteth him ſelfe: but he that prophecieth, edifieth the Churche.

5 I wolde that ye all ſpake *ſtrange* lan-
B gages: but rather that ye prophecied: for greater is he that prophecieth, then he that ſpeaketh *diuers* tonges: except he expound it alſo, that the Churche may be edified.

6 And now brethren, yf I come vnto you ſpeaking *diuers* tonges: what ſhal I profit you, except I ſpeake to you, other by [b] reuelacion, or by knowledge, or by prophecying, or by doctrine?

b The propheete expoundeth that which God hath reueiled: and the doctrine teacheth thatwhich he hath geuē vs tūderſtād.

7 Moreouer things without life which geue a ſound, whether it be a "pipe or an harpe, except they make a diſtinction in the ſounds, how ſhal it be knowen what is pyped or harped?

"or, flute.

8 And alſo if the trompet geue an vncertayne voyce, who ſhal prepare him ſelfe to fyght?

9 Euen ſo lykewyſe, *when ye ſpeake ſtrange* langage, except ye ſpeake wordes that haue ſignification, how ſhal it be vnderſtād what is ſpoken? for ye ſhal but ſpeake in the [c] ayre.

c Your wordes ſhalbe loſte, for ye ſhal nether glorifie God therby, nor proffit man.

"or, as the thing requireth.

10 Ther are ſo many kyndes of voyces "as it commeth to paſſe in the worlde, and none of them are ſo, that they can not be deſcerned.

C 11 Except I knowe therfore what [e] ỹ voyce meaneth, I ſhalbe vnto hym [f] ỹ ſpeaketh, [d] as of an other lāgage, and he [f] ỹ ſpeaketh ſhalbe as of another langage vnto me.

d He condēneth the Corinthians of barbarouſnes, in that thing, wherby they thoght to haue atteined to the greateſt praiſe of eloquence.

12 Euen ſo, for as muche as ye couet ſpiritual *gyftes*, ſeke ye that ye may excel vnto

the edifiing of the Churche.
13 Wherfore, let him y[t] speaketh y[e] tōges,
praye, that he may interpret also:
14 For if I pray *in a strange* tonge, my spi-
rite "prayeth: but my vnderstāding is with
out [e] fruite.
15 What is it then? I wil pray with the spi-
rite, and wil pray with the vnderstanding
also. I wil "syng with the sprite, & wil syng
with the vnderstanding also.
16 For els, when thou blessest wyth the
sprite, how shal he that occupieth y[e] row-
me of the vnlearned, say [f] Amen, at thy ge-
uing of thankes? seyng he vnderstandeth
not what thou sayest.
17 For thou verely geuest thākes wel: but
the other is not edified.
18 I thanke my God, I speake langages
more then ye all.
19 Yet had I leuer in the Churche, to spe-
ke "fiue wordes with my vnderstanding to
the teaching of other, rather thē ten thou-
sand wordes in *strange langage*.
20 Brethren, be not * chyldren in vnder-
standing: but, as cōcerning maliciousnes,
be chyldren: but in vnderstanding be of a
ripe age.
21 In the Lawe it is written, * [g] By sundry
tōges, and sundry lyppes wyl I speake vn
to this people: and so shal they not heare
me, sayeth the Lord.
22 Wherfore, tonges are for a "sygne, not
to thē that beleue: but to them y[t] beleue
not: contrariwyse, propheciing *serueth* not
for thē y[t] beleue not, but for thē w[c] beleue.
23 If therfore, whē all the Churche is co-
me togither, and all speake in *strange* ton-
ges, there come in they that are vnlearned

e Not in respect of him that prayeth, but in respect of the Churche, which is nothing edified therby.

f One only made the prayers, and the rest of the people folowed in hart his wordes, & when he had prayed they all saide Amen, signifiing, that they beleued assuredly that God wolde grante their requestes.

g. He threateneth thē most sharpely, that God wil ponishe the contēpt of his worde, & their contrefait ignorāce: for as muche as to speake with vnknowen tongues is a signe of Gods curse towardes the wicked.

*And doth his part.

*Or, geue thākes by singl[illegible]

D

*That is, moste fewe.

Mat.18.a.

Esai.28.e. deut.28.e. ier.5.d. ezec.3.a.

*Of Gods curse when they are not vnderstand.

or they which beleue not, wyl they not say that ye are out of your wyttes?

E 24 But if all prophecie, and there come in one that beleueth not, or one vnlearned, h he is rebuked of g all men, and is iudged of euery man:

25 And so are the secretes of his heart opened, and so falleth he downe on his face, & worshippeth God, and sayeth, that God is in you in dede.

26 What is to be done then brethren? whē ye come togither, *according as* euery one of you hath ether song, or doctrine, or tōge, or reuelation, or interpretation: let all thinges be done vnto edifiing.

27 If any man speake the tonges, let it be by two or at the most by thre, and that by course, and let one interpret.

28 But yf ther be no interpreter, let him kepe silēce in the Churche *which speaketh langages*, and let him speake to him selfe, and to God.

F 29 Let the Prophetes speake two, or thre, and let the other iudge.

30 If any thing be reueiled to another that sytteth by, let the fyrst holde his peace.

31 For ye may all prophecie one by one, that all may learne, and all may haue cōfort.

32 And the g sprites of the Prophetes, are in the i power of the Prophetes.

33 For God is not *the autor* of confusion, but of peace, as in all the Churches of Sainctes.

1. *Tim.* 2. d. 34 * Let your women kepe silence in the congregations: for it is not permitted

g which expounde the worde of God.

h By hearing his secret fautes ripe vp, & his synnes reproued by Gods worde he is cōpelled by his owne cōscience to praise God.

g Or learning which Gods Sprit moueth thē to vtter.

i To thintent that others may iudge of him that hath spoken, if he haue passed the cōpas of Gods worde. wherfore S. Iohn cōmandeth to trie the spirits whether they be of God.

vnto them to speake: but *they are commanded* to be vnder obedience. as also * the Lawe sayeth. *Gen.3.c.*

35 If they wyl learne any thing, let them aske their housbandes at home: for it is a shame for women to speake in the congregation. G

36 "Spronge the worde of God from you? ether came it vnto you onely? "Are ye the first, or the last Christians, that ye nether submit your selues to the Churches of whom you haue receaued the Gospel: nor haue respect to the others to whome the Gospel doth lykewyse appartayne?

37 If any mā thinke him selfe to be a prophet, ether spiritual, let hym vnderstand, that the thinges I write vnto you, are the commandementes of the Lord.

38 [k] And if any man be ignorant, let him be ignorant.

k Yf any mā haue iudgemēt, let hī acknowlage that I speake of the Spirite of God, and so let him obey: and if he haue no iudgement, let him acknowlage his ignorāce, & trouble not the Churche: but credit them that are learned.

39 Wherfore brethren, couet to prophecie, and forbyd not to speake langages.

40 Let all thinges be done honestly and in order.

THE XV. CHAPTER.

He proueth the resurrection of the dead, and first that Christe is risen: then that we shal rise, and the maner how.

MOreouer brethren I declare vnto you the Gospel [c] which I preached vnto you, [c] which ye haue also accepted, wherin also ye cōtinue. A *Gal.1.b.*

2 And by the which, if ye kepe in memorie, after what maner I preached vnto you, ye are saued, [a] except ye haue beleued in vayne.

a If you beleue to be saued by the Gospel, ye must beleue also the resurrectiō of the dead, which is one of the principal poīts therof, or els your beliefe is but vayne.

3 For fyrst of all, I deliuered vnto you that which I receaued: how [b] Christ dyed for our synnes, agreing to the * Scriptures: *Esa.53.b.* *1.pet.2.d.*

4 And that he was buried: and that he arose

aroſe agayne the thirde day, according to
Ionas 2.a. the* Scriptures:
Iohn 20.c. 5 * And that he was ſene of Cephas, then
Althogh Iudas wãted yet they were ſo called ſtil. of the" twelue.
6 After that, he was ſene of mo then fyue hundred brethren at once: of which many remayne vnto this day, and ſome are a ſlepe.
7 After that appered he to Iames: then to all the Apoſtles.
Act.9.a. 8 *And laſt of all he was ſene alſo of me
ephe 3.b. as of one, that was borne out of due tyme.
rom.9.a. 9 For I am ẏ leaſt of the Apoſtles, which
B am not mete to be called an Apoſtle, becauſe I perſecuted the Churche of God.
Ephe.3.b. 10 * But by the grace of God, I am that I am: and his grace *which is* in me, was not in vayne, but I laboured more abõdantly then they all: yet not I, but the grace of God which *is* wyth me.
11 Therfore whether it were I, or they, ſo we preache, and ſo haue ye beleued.
12 If Chriſte be preached, how that he roſe from the dead, how ſay ſome among you, that ther is no reſurrection of the dead?
13 For if ther be no riſyng agayne of the dead: then is Chriſt not ryſen.
14 If Chriſte be not ryſen, then is our
Chriſts death is not effectual, except he riſe from death. preaching" vayne, and your [b] fayth is alſo in vayne.
15 And we are founde alſo falſe wytneſſes of God: for we haue teſtified of God, that he hath raiſed vp Chriſt: whome he rayſed not vp, yf it be ſo that the dead ryſe not agayne.
16 For yf the dead ryſe not agayne, then

b For if Chriſte be ſwalowed vp of death, ther remayneth no hope of life any more.

is Christ not rysen agayne.

17 If it be so that Christe rose not, your faith is in [c] vayne, yet are ye in your ["] synnes.

[c] As mortification, and remission of synnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.

["] You are not forgiuen nor sanctified.

18 And so they which are a slepe in Christ, are perished.

19 If in this lyfe ["] onely we beleue on Christe, then are we of all men moste miserable.

["] Or only for this lifes sake.

20 But now is Christe rysen from [c] ỹ dead, the *fyrst frutes of them that slept.

Col.1.c. rene.1.b.

21 For since by man *came* death, so by mā *came* the resurrection of the dead.

22 For as by Adā all dye: euē so by Christ, shal ["] all be made alyue.

["] The faithful.

23 But euery man in his *owne order: the fyrst fruits Christe, *hath rysen agayne*, after warde, they that are Christes, at his commynge *shal ryse agayne*.

1.The.4.d.

[d] Christe as he is man & head of the Churche is saide to be subiect to God: but in respect of the world, is king of heauen & earth. This kingdome stādeth in gouerning the faithful: and ouercōming the aduersaries, euen death the chiefest, which done, Christe beīg perfited with all his membres shal as he is man, & head of the Churche with his felowe heires deliuer his kingdome and be subiect to God, with whome & the holy Gost in Godhead he is equal.

24 Then *shalbe* the ende, whē he hath [d] deliuered vp the kyngdome to God the Father: when he hath put downe all rule, & all auctoritie, and power.

25 For he must raigne *tyl he hath put all his enemies vnder his fete.

Psal.110. heb.1.d. 10.c. act 2.c.

26 And [c] ỹ last enemie [c] ỹ shalbe destroyed, is death.

27 *For he hath put all thinges vnder his fete. (And when he sayth all thinges are put vnder him, it is manifest, that he is excepted, which dyd put all thinges vnder him.)

Psal.8.d. heb.2.b.

28 And when all thinges shalbe subdued vnto him, then shal [c] ỹ Sonne also him selfe be subiect vnto him, [c] ỹ dyd put all thinges vnder him, [c] ỹ God may be all, in all thīges.

29 Els what shal they do which are baptized

zed[e]" for dead? yf the dead ryse not at all, why are they then baptized for dead?

30 Why are we in ieoperdy euery houre?

31[f] By your reioysig which I haue in Christ Iesus our Lord, I dye dayly.

32 If I haue foght with beastes at Ephesus after the maner of men: what auantageth it me, yf the dead be not raised vp? * let vs eat and dryncke: for to morowe we shal dye.

33 Be not deceaued, *Euel speakinges corrupt good maners.

34 Awake to rightuousnes, and synne not: for some haue not the knowledge of God. I speake this to your rebuke.

35 But some man wil say, how are the dead raised vp? and with what body come they forth?

36 Thou fole, that which thou sowest, is not quickened, except it dye.

37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne, I meane ether of wheat, or of some other..

38 But God geueth it a body at his pleasure, to euery seed his owne body.

39 All fleshe is not one maner of fleshe, but there is one maner " fleshe of men, another maner fleshe of beastes, another of fisshes, and another of byrdes.

40 Ther are also celestial bodyes, and ther are bodyes terrestrial: but the glorie of the celestial is one, and *the glorie* of the terrestrial is another.

41 There is one maner glorie of the

*That is, that very death might be extinguished in them, which is thende of baptisme, and so they to rise again.

E

Esai.22.d. wisdom.2.b

Menander in Thaidi.

*There is one substance as touching the fleshe both of man & beast, but the difference is as touching the qualitie.

F

e Except these thinges be true of Christs kyngdom and his subiectiō, what shal become of thē whome the Churche daily baptizeth, for to destroye death in them?

f I take to witnes all my sorrowes, wher in I may iustely reioyse in the Lord that I haue susteyned them among you.

g Euen as the sũ
ne and the mone
beingof one substã
ce differ in digni-
tie:so in the resur-
rection our bodies
shal haue more ex
cellent qualities
then they haue
now.

g sunne,and another glorie of the mone, & another glorie of the starres.for one starre diffreth from another in glorie.

42 So is the resurrection of the dead. *The body* is sowen in corruption, and ryseth in incorruption.

43 It is sowen in ' dishonour, and ryseth in honour:it is sowen in weacknes, and ryseth in power.

44 It is sowen a natural body, and ryseth a " spiritual body.ther is a natural body, & ther is a spiritual body.

45 As it is also written,The fyrst man * Adam was made a lyuing soule: and the last Adam *was made* a quyckenyng sprite.

46 Howbeit that *was* not fyrst *made* which *is* spiritual: but that *which is* natural, and then that *which is* spiritual.

47 The fyrst man is of the earth,earthy: the second man *is* the Lord h from heauen.

48 As *is* the earthy, suche are they that are earthy:and as *is* the heauenly, suche are they that are heauenly.

49 And as we haue borne the " image of the earthy, so shal we beare the image of the heauenly.

50 This say I brethren,that "flesh & bloud can not inherit the kyngdom of God: nether doth corruption, inherit vncorruption.

51 Beholde I shewe you a secret thinge. We shal not all slepe, but we shal all be i changed,

52 In a moment, in the twyncling of an eye,*at the sounde* of the last trompet.for the trompet shal blowe,and the dead shal ryse incorruptible,

' For what is more vile to loke vnto thẽ the dead carkeys?

' Not changig the substance, but made partaker of the diuine nature. *Gen.2.b.*

h This is attribu
te to Christe as cõ
cerning his diuini
tie, not in respect
of his humanitie
whose flesshe hath
his glorie by the
power of God who
dwelleth in it.

G

" Bothe in sub
stance and for
me we are car
thly.

" This natural body as it is now.

i When the Lord
commeth to iudge
sent some of the
saintsshalbe alyue
whome he wil chã
ge euen as if they
were dead:so that
this change is in
steade of death to
them.

incorruptible, and we ſhalbe changed.
53 For this corruptible, muſt put on incor
ruption: and this mortal, muſt put on im-
mortalitie.
54 So when this corruptible hath put on
incorruption, and this mortal hath put on
immortalitie, then ſhal be broght to paſſe
Eſai.25.c. the ſaying that is wryten, *Death is ſwalo-
wed vp into victorie.
Oſe.13.d. 55 * Death where is thy ſtinge, graue whe-
hebr.2.d. re is thy victorie?
56 The ſtynge of death *is* ſynne: and the [k]
ſtrength of ſynne, is the Lawe.
1.Iohn.5.a. 57 * But thankes *be* vnto God which hath
geuen vs victorie, through our Lord Ieſus
Chriſt.
58 Therfore my deare brethren, be ye ſted-
faſt, vnmouable, alwayes ryche in the wor-
kes of the Lord, for as muche as ye kno-
we, how that your labour is not in [l] vay-
ne in the Lord.

k The ſtrength of ſynne is the Lawe, becauſe it doth reueile the iudgemēt of God against vs. or els the chief cauſe of our deſtruction is in our ſeues.

[l] The hope of reſurrēction cauſeth the faithful to ſurmonte all difficulties.

THE XVI. CHAPTER.

He putteth them in remembrance of the gathering for the poore brethren at Ieruſalem. we muſt perſeuere in faith, in the loue of Chriſt and our neighbour. after his commendations he wiſſheth to them all proſperitie.

A COncerning the [a] gatheryng for the Sain
Rom.12.c. ctes, as I haue ordeyned in the Chur-
ches of Galacia, euen ſo do ye alſo.
2 Euery firſt *day* of the weke let euery o-
ne of you put a ſyde at home, and laye vp
as God hath proſpered him, that then ther
be no gatherynges when I come.
3 When I am come, whoſoeuer ye ſhal

a Vpon the firſt day of the weke which the Scripture calleth the Lords day, othe Sonday, they accoſtomed not only the Churche, but home alſo according to euery mazeale, to lay vp ſome piece of mon towarde the relief of the poore brethren.

alowe "by your letters, them wyl I sende to bringe your liberalitie vnto Ierusalem.

"Which ye shal send by them that cary the money.

4 And yf it be mete that I go also, they shal go with me.

5 I wil come vnto you, after I haue gone ouer Macedonia (for I wyl go through Macedonia)

B

6 And with you paraduenture I wil abyde a while, or els wynter, that ye may bring me on my way whythersoeuer I go.

7 For I wyl not se you now in my passage: but I trust to abyde a while with you, yf God shal suffre me.

8 And I wil tary at Ephesus vntyl "wittsontide.

"Or, Pentecoste.

9 For a great dore and a "fruteful is opened vnto me: and ther are many aduersaries.

"Because God blessed his labour.

b willing that they shulde defende him against the aduersaries of Christe. because it is the Churches duetie to be carful for the preseruatiō of their ministers.

10 If Timotheus come, se that he be [b] without feare with you: for he worketh the worke of the Lord, as I do.

11 Let no man therfore "despice him: but conuaye him forthe "in peace, that he may come vnto me: for I loke for him with the brethren.

"As though he were to yonge to be a minister.

"That is, safe and sounde.

12 As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his mynde was not at all to come at this tyme: howbeit he wil come when he shal haue conuenient tyme.

C

13 "Watche ye, stand fast in the faith, quyte you lyke men, and be stronge.

"Lest Satan steale vpon you at vnwares.

14 Let all your busines be done in "loue.

"For they had euery mā respect to him selfe, contrary to loue.

15 Brethren I beseche you: ye knowe the house of Stephanas, how that they are the fyrst

[a] Or, the firſt which embraſed the Goſpel.

[a] fyrſt frutes of Achaia, and that they haue geuen them ſelues to miniſter vnto the Saincte,

[b] And reuerence them.

16 That ye be [b] obedient vnto ſuche, and to all that helpe and labour.

D

17 I am gladde of the commyng of Stephanas, Fortunatus and Achaicus: for they haue [c] ſupplied your [d] abſence.

[d] Or, want.

[c] The griefe that I toke for your abſence was greatly aſwaged by their preſence.

[d] Or, mynde.

18 For they haue comforted my [d] ſprite & yours. Loke therfore that ye knowe them that are ſuche.

19 The Churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, and ſo doeth the Churche that *is* in their houſe.

20 All the brethren grete you. Grete ye one another with an holy [e] kyſſe.

[e] In token of mutual loue, which thing was obſerued in the primatiue Churche, whē the Lords Supper was miniſtred.

21 The ſalutation of me Paul with myne owne hand.

22 If any mā loue not the Lord Ieſus Chriſte, let him be had in execration, *yea excommunicate* to death.

23 The grace of our Lord Ieſus Chriſte *be* with you.

24 My loue *be* with you all, in Chriſte Ieſus. Amen.

The fyrſt Epiſtle to the Corinthians, ſent from [f] Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

[f] Or, as is moſte probable, from Epheſus.

THE ARGVMENT OF THE second Epistle to the Corinthians.

AS nothing can be writ, ether so perfectly, or with so great affectiõ & zeale, which is not vnproffitable to many, & resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue to warde thẽ farre passing all natural affections: which dyd not only not proffit all, but hardened the hartes of many to remayne in their stubbernes, and contemne the Apostles autoritie. By reason wherof S. Paul, being let with iuste occasions to come vnto them, writ this epistle from Macedonia, mynding to accomplishe the worke which he had begon among them. First therfore he wisheth them wel in the Lord: declaring that albeit certeyn wicked persones abused his afflictions to cõdemne therby his autoritie, yet they were necessarie schollings, and sent to hym by God for their bettering. And wheras they blame his longe absence, it came of no inconstancie, but to beare with their inabilitie, and imperfection, lest contrary to his fatherly affection, he shulde haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former epistle, it came through their faute, as is now euident both in that, that he pardoneth the trespacer, seing he doth repent: and also in that, he was vnquiet in his mynde, til he was certified by Titus of their estate. But forasmuche as the false Apostles went about to vndermyne his autoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blynded

their

their eyes which se not the brightnes of his Gospel in his preaching: the effect wherof, is newnes of life, forsaking of our selues, cleauing to God, flying idolatrie, embrasing the true doctrine, and that sorrowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, soght only to fil their bellies. wher as he contrariwise, soght them, and not their goods, as those ambitious persones slandered him wherfore at his cõming he menaceth suche as rebelle against his autoritie, that he wil declare by lyuely example, that he is the faithful embassador of Iesus Christe.

THE SECONDE EPISTLE OF *PAVL TO THE CO-*rinthians.

*

THE FYRST CHAPTER.

He declareth the great proffit that commeth to the faithful by their afflictions: and because they shulde not impute to lightnes, that he differred his comming, contrary to his promise, he proueth his constancie, both by the synceritie of his preaching, and also by the immutable trueth of the Gospel. which trueth is groũded on Christe, and sealed in our hearts by the holy Gost.

A

PAVL AN Apostle of Iesus Christe by ye wil of God, & our brother Timotheus, to ye Church of God, wc is at Corĩthꝰ with all ye Sainctes, which are in all Achaia:

2 Grace

2 Grace *be* to you, and peace from God our Father, and from the Lord Ieſus Chriſt.

Ephe.1.a. *1.pet.1.a.* 3 * " Bleſſed be God the Father of our Lord Ieſus Chriſt, the Father of mercies, and the God of all comforte:

* Or, prayſe & glorie be genen.

4 Which comforteth vs in all our tribulatiō, in ſo muche that we are able to comforte thē which are in any maner of trouble, with the ſame comforte, wherwith God comforteth vs our ſelues.

B 5 For as the [a] afflictiōs of Chriſt are plenteous in vs, euen ſo our conſolation is plenteous through Chriſte.

a Which I ſuffer for Chriſte: or which Chriſte ſuffereth in me. Rom. 8.d. Col. 1.d.

6 And whether we be oppreſſed, *we are oppreſſed* for your conſolation and " ſaluation: which ſaluation [b] is wroght in the ſuffrance of the ſame afflictions, which we alſo ſuffre: or whether we be comforted *we are comforted* for your conſolation and ſaluation:

" Forſeīg him indure ſo muche, they had occaſion to be confirmed in the Goſpel.

b As God only worketh all things in vs: ſo doth he alſo our ſaluatiō by his fre mercie, and by ſuche meanes as he hath hereleftin this life for vs to be exerciſed in.

7 And our hope is ſtedfaſt concerning you, in as muche as we know that as ye are partakers of the afflictiōs, ſo *ſhal ye be partakers* alſo of the conſolation.

8 For brethren, we wolde not haue you ignorant of our trouble, which happened vnto vs in Aſia, how we were greued out of meaſure paſſing ſtrength, ſo greatly that we all together douted, euen of lyfe.

" I was vtterly reſolued in my ſelfe to dye.

9 Alſo we " receaued ſentence of death in our ſelues, and that becauſe we ſhulde not put our truſt in our ſelues, but in God: which rayſeth the dead.

" So many dāgers of death.

10 *And* which deliuered vs from ſo " great a death, and dothe deliuer *vs*. in whom we

truſte, that yet hereafter he wil deliuer *vs*,
11 By the helpe of your prayer for vs, that by the rewarde of many perſones *beſtowed* vpon vs, thankes may be geuen by many for vs.

c He rendreth a reaſō why they ought to praye vnto God for his recouerie.

12 [c] For our reioyſyng is thys, the teſtimonie of our conſcience: that in ſynglenes and Godly purenes, and not in fleſhely wiſedome, but by the grace of God, we haue had our conuerſation in the world, and moſte of all to you wardes.

C

[a] Vſing that wiſedome which God gaue me from heauen.

d Ye knowe partely my conſtancie, both by my dwelling with you, and alſo my writing vnto you: and I truſt ye ſhal knowe me to be the ſame to the very ende.

13 We [d] write none other thinges vnto you, then that ye read, or els that ye acknowlage, and I truſt ye ſhal acknowlage vnto the ende.

14 Euen as ye haue acknowlaged vs partely, *to wit*, [e] y we are your [f] reioyſyng, euen as ye are [g] ours, in the [h] day of our Lord Ieſus.

[e] In that we haue taught you the Goſpel ſyncerely.
[f] Becauſe we haue wone you to Chriſte.
[g] Which ſhal aboliſhe all worldely glorie.

15 And in this confidence was I mynded fyrſt to haue come vnto you, that ye might haue had one pleaſure more:
16 And to haue paſſed by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to haue ben led forthe to Iewrie warde of you.

D

[a] Which is raſhly to promes & not to performe. He taketh God to witnes.

17 When I thys wyſe was mynded, dyd I vſe lyghtnes? Or mynde I [i] carnally thoſe thynges which I mynde, that wyth me ſhould de be [k] Yea, Yea, and Nay, Nay?

e Now to affirme one thing, and thē to deny it, which is a ſigne of incōſtancie.

18 Yea rather, as God is faithful, ſo our preachinge to you, was not Yea, and Nay.
19 For Goddes Sonne Ieſus Chriſte which was preached among you by vs, *that is to ſay* by me, and Siluanus, and Timotheus, was not

not Yea, and Nay: but in him it was [f] Yea.
20 For all the promises of God, in hym *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 Christe, and hath anoynted vs.
22 Which hath also sealed vs, and hath geuen the* earnest of the Sprite in our hearartes.

[f] He preached nothing vnto the but onely Iesus Christe, who is the moste constant and infallible trueth of the Father.

ey are ma ..e, performed & we are partakers only by him, who is our Amen, in that he hath fulfilled them for vs.
Ephe. 4. c.

THE II. CHAPTER.

He attributeth the cause of his staying to the, notwithstanding he sheweth his loue towardes them, requiring likewise that they wolde be fauorable to the incestuous adulterer, seing he dyd repent. He also reioyseth in God for the efficacie of his doctrine, confuting therby such quarelpikers, as vnder pretence of speaking against his persone, sought nothing, but the ouerthrowe of his doctrine.

A NOw, I call God for a recorde vnto my soule, that for to fauer you I came not as yet vnto Corinthus.
2 Not that we be [a] lordes ouer your faith, but we are helpers of your ioye. for by "faith ye stande.
3 But I determined thus in my selfe, that I would not come agayne to you in heuynes.
4 For yf I make you sory, who is he that should make me glad, but the same which is made "sory by me?
5 And I wrote "this same vnto you, lest whē I came, I should take heuines of them, of whō I ought to reioyce: this confidence haue

[a] In that I say I came not because I wolde spare you, I meane not that I haue autoritie to alter true religiō, or to bynde your consciences: but that I am Gods minister to confirme and comfort you.

"And faith is not in subiection to man.

"which was geuen to Satan, but now doth repent.

"which made you and him sory in my former epistle.

I in you all, for my ioye is the ioye of you all.
6 For in great affliction, and anguyshe of heart, I wrote vnto you with many teares: not that ye should be made sory, but that ye myght perceaue the loue which I haue, moste specially vnto you.
7 If any man hath caused sorow, the same hath not [b] made me sory, but partely, lest I should [a] greue *him. Not withstanding he hath made* you all *sory.*
8 It is sufficient vnto the same man, that he was rebuked of many.
9 So that now contrarywyse, ye ogh rather to forgeue him and comforte him, lest that same [a] persone should be swalowed vp with ouer muche heuynes.
10 Wherfore, I praye you, that you wolde [c] confirme your loue towards him.
11 For this cause verely dyd I write, that I myght knowe the profe of you, whether ye wolde be obedient in all thynges.
12 To whom ye forgeue any thyng, I *forgeue* also. for verely yf I forgaue any thing, to whom I forgaue it, for your sakes *forgaue I it* in the [a] sight of Christe:
13 Lest Satan should [a] preuent vs: for his enterprises are not vnknowen vnto vs.
14 Forther more, when I came to Troas *to preache* Christes Gospel, and a dore was ope ned vnto me of the Lord,
15 I had no rest [a] in my sprite, because I fou de not Titus my brother: but toke my leaue of them and went away into Macedonia.
16 [d] Thanckes *be* vnto God which alwayes maketh vs [a] to triomphe in Christ: and o-peneth the sauour of his knowledge by vs in euery place.
17 For

b After this adulterer dyd repent & amend, Paul dyd so vtterly cast of all sorowe, that he denieth that in maner he was any whit sory.

c That at my intercession you wolde declare by the publike consent of the Churche that you embrase him agayne as a brother: seing he was excommunicat by the common consent.

d From this place vnto the 6. chap. c. 11. he entreateth only of the ministers, saue he some time interme deleth that which apperteyneth to the whole Churche, as cha. 3. d. 17, and 18, verse, and not only to the ministers.

B

[a] And so shulde increase his sorow which I wolde diminishe.

[a] The adulterer, which interteyned his mother in lawe.

C

[a] That is, truely, and from my hart, euen as in the presence of Christe.
[a] By our rigorous ponishig.
[a] or, in my mynde.
[a] In working mightely by vs, maketh vs partakers of his victorie & triomphe.

D 17 For we are vnto God the ſwete ſauour of Chriſt, to them that are ſaued, and to them which periſhe.

18 To the one parte, *we* are the [e] ſauour of death, vnto death: & to the other part, the ſauour of lyfe, vnto lyfe. and who is mete vnto theſe thinges?

Chap. 4. a.

19 * For we do not as many, [f] diſguiſe and conterfait the worde of God: but as of ſyncere affection, but as of God in the ſyght of God, *ſo* ſpeake we [g] in Chriſte.

[f] Craftely, & couetouſly.

[g] or, through Chriſte, or of Chriſte.

[e] The preaching of the Croſſe bringeth death to thē which only cōſider Chriſts death as a common death, & be therat offended, or els thinke it folly. and bringeth agayne life to thē who in his death beholde their life.

THE III. CHAPTER.

He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. And to exalt his Apoſtleſhip againſt the bragges of the falſe apoſtles, he maketh compariſon betwixt the Lawe and the Goſpel.

A DO [a] we begyn to praiſe our ſelues agayne? nede we as ſome other, epiſtles of recommendation vnto you, or letters of recommendation from you?

[a] Paul, Timothie, and Silvanus.

2 Ye are our epiſtle, written in our hearts, which is vnderſtand and read of all men.

3 In that ye are knowen, to be the epiſtle of Chriſt, by our [b] miniſterie, and wrytten, not with yncke, but with the Sprite of the lyuing God, not in [a] tables of ſtone, but in fleſhly tables of the heart.

[b] Who were Gods penne.

[a] The hardenes of mās hart before he be regenerat, is as a ſtony table. Ezec. 11. c 36. f. but being regenerat by the Spirit of God is as ſofte as fleſhe, that the Grace of the Goſpel may be writ in it, as in newtables. Ier. 31. c.

B 4 Suche truſt we haue through Chriſt to God:

5 Not that we are apte of our ſelues, to thynke any thing, as *it were* of our ſelues: but our ablenes commeth of God.

6 Who alſo hath made vs able miniſters

of the Newe testamēt, not of the "letter, but of the "Sprite: for the letter kylleth, but ỹ Sprite geueth lyfe.

7 If the ministration of death figured w letters in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glorie of his countenance, which glorie is done away:

8 Why shal not the ministration of the Sprite be muche more glorious?

9 For if the ministring of condemnation *was* glorious: muche more doth the ministration of "rightuousnes excede in glorie.

10 For no dout, that which was there glorified, was not glorified in this point, C *that is*, as touching that exceding glorie.

11 For if that which shoulde be destroyed *was* glorious, much more shal that which remayneth, be glorious.

12 Seing then that we haue suche trust, we vse great [b] "playnes of speeche.

13 * And *we are* not as Moses, *which* put a vayle ouer his face, that the children of Israel should not se, for what purpose that serued which oght to be put away.

14 Therfore their myndes were blinded: for vntil this day remayneth the same couering vntakē away in the Olde testamēt when they read it, which vayle in Christe is put away.

15 But euen vnto this day, when Moses is read, that vayle is layed ouer their hearts.

16 Neuertheless when theyr *harts* shal- D be tourned to the Lord, the vayle shalbe taken away.

17 The

'Whose minister Moses was.
'Which Christe gaue.
'Of Christe, which is made ours.
'In preachīg the Gospel. *Exo.24.d.*

b Moses shewed the Lawe as it was couered with shadowes, so that the Iewes eyes were not lightened but blynded: agayne the Gospel setteth forth the glorie of God clearely not couering our eyes, but dryuing the darkenes away frō them.

17 The [d] Lord no dout is the Sprite: and where the Sprite of the Lord is, there is libertie.

18 But we all beholde as in a [c] myrrour the glorie of the Lord with opē face, and are changed into the same image, frō glorie to glorie, euen of the Sprite of the Lord.

[d] Christ our Mediator & autor of the New testastament.

[c] In Christe, who is God manifested in the flesshe we se God the Father, as in a moste cleare glasse.

THE IIII. CHAPTER.

He declareth his diligence and roundenes in his office. and that which his ennemies take for his disaduantage, to wit, the Crosse and afflictions which he endured, he tourneth it to his great aduantage, shewing what proffit cometh therby.

A THerfore, seyng that we haue this office, as we haue receaued mercie, [a] we faynte not:

2 But haue cast from vs the clokes of shame & walke not in craftines, neither hādle we the worde of God disceitfully: but in declaratiō of the trueth, report our selues to euery mans conscience in the syght of God.

3 If our Gospel be hyd, it is hyd to them, that are lost.

4 In whom the [a] god of this worlde bath blynded the myndes, that is, in the infideles, lest the light of the glorious Gospel of Christ, ẅ is the [a] image of God, should shyne vnto them.

B 5 For we preache not our [b] selues, but Christ Iesus the Lord, and our selues your seruantes, for Iesus sake.

6 For God that * commanded the lyght

[a] For any troubles or afflictions.

[a] Satan. Iohn. 12. c. Ephe. 6. b.

[a] In whome God doth shewe him selfe to be sene. and here Christ is called so in respect of his office.

[b] As they which preach for gayne, or els which rather seke to be sene & knowen, then to edifie.

Gen. 1. a.

to shyne out of darcknes, *is he* which hath shyned in "our hearts, for to *geue* the [c] lyght of the knowledge of the glorie of God, in the face of Iesus Christe.

"which are your seruāts.

c That we hauīg receaued light shuld communicat the same with o-thers, and therfore Christ calleth thē the light of the world. Mat 5.b.

7 But we haue this [d] treasure in earthen vessels, that the excellencie of that power myght be Gods and not ours.

d Albeit the ministers of the Gospel be contemptible as touching their persone, yet the treasure which they cary is nothīg worse or inferior.

8 We are troubled on euery syde, yet are we not in distresse: we are in pouertie, but not ouercome of pouertie:

C

9 We are persecuted, but are not forsaken *ther in*: we are cast doune, neuertheless we perishe not.

10 Euery where we beare about in our bo dy, the [e] dying of the Lord Iesus, that likewise the life of Iesus myght also appere in our bodyes.

e All the faithful, & chiefely the ministers must drink of this cup, because the world hateth Christe: & also that the members shulde be comformable to Christe their head, yet by the mightie power of Christe, who ouer came death they are made cōquerours.

11 For we which lyue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus myght appere in our mortal fleshe.

12 So then "death worketh in vs, and life in you.

"By our death you haue life: so that the fruit of our afflictions commeth to you.

13 And because we haue the same Sprite of fayth, according as it is written, *I beleued, & therfore haue I spoken: we also beleue, and therfore also speake. *Psal.*116.*b*.

D

14 Knowing that he which raysed vp the Lord Iesus, shal "rayse vs vp also by the meanes of Iesus, and shal set vs with you.

"In deliuering vs from these dāgers, which is as it were, a restoring frō death to life.

15 For all thynges *are* for your sakes that that moste plenteous grace by the thankes, geuen of [f] many, may redounde to the prayse of God.

16 Therfore, we faint not, but thogh our outwarde man "perishe, yet the inwarde man is "renewed dayly.

"Or, be corrupted.
[f] Groweth strōger.

17 For

[e] In respect of the euerlasting life.

17 For $\overset{e}{y}$ [f] light shortnes of our tribulation, causeth vnto vs a farre moste excellēt and an eternal waight of glorie:

18 While we loke, not on the thinges $\overset{c}{w}$ are sene, but on the thinges which are not sene: for thinges which are sene, are temporal: but thynges which are not sene, are eternal.

THE V. CHAPTER.

Paul procedeth to declare the vtilitie that cōmeth by the Crosse: how we oght to prepare our selues vnto it, by whome, and for what ende. He setteth forthe the grace of Christ, and the office of ministers, and all the faithful.

A FOr we knowe that if the tabernacle of this our earthy howse shalbe destroyed, we haue a building *geuē* of God, *that is*, a house not made with handes, *but* eternal in heauen.

2 For therefore we syghe, desiring to be clothed with our house, $\overset{c}{w}$ is frō heauen:

3 Because that if we be therwith clothed, we shal not be founde naked.

4 For in dede we that are in this tabernanacle, syghe and are burdened, wherein *whiles we are*, we wolde not be vnclothed, but wolde be clothed vpon, that mortalitie myght be swalowed vp of lyfe.

5 He that hath created vs for this thing, *is* God, who also hath geuen vnto vs the earnest of the Sprite.

6 Therfore, we are alway [a] bolde, & knowe that as longe as we are [b] at home in the body, we are absent from the Lord.

[b] or, strāgers in the body.

[a] Not only quiet in mynde, but also ready to suste in all dāgers: being assured of the good successe therof.

7 For we "walke in faith, & not by sight.
8 Neuertheless, we are of good coforte, and had leuer to remoue out of the body, and to go to dwel with the Lord.
9 Wherfore 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 iudgement seat of Christ, that euery man may receaue the things which are of his body, according to that he hath done, whether it be "good or bad.
11 Knowing therfore the "terror of the Lord, we [b] bring men to the "faith. and we "haue approued our selues vnto God. I trust also that we are approued in your cõsciences.
12 For we praise not our selues agayne vnto you, but geue you an occasion to reioice of vs, that ye may haue *what to answer* against them, which reioyce in the [c] face, and not in the heart.
13 For whether we be "folles, *we are folles* "to God: or whether we be in our right minde, *we are* in our right mynde for your *cõmoditie*.
14 For the loue of Christe constrayneth vs: because we thus iudge, that yf one be dead for all, then were [d] all dead,
15 And he died for all, that they "which lyue, should not hẽce forth lyue vnto thẽ selues, but vnto hym which dyed for thẽ, and rose agayne.
16 Wherfore, hence forth know we no man "after the flesshe, and if so be that we haue knowen Christ after the flesshe, now hence forth [e] know we *him* so no more.
17 Ther

'For here only we beleue in God, & se him not.

B

'In this body
'Out of this body, to heauen. *Rom.* 14. *b.*

'That is, ether glorie, or shame.
'His teareful iudgement.
"By imbrasing the same faith which we preache to others.

'As the aduersaries said. which colde not abyde to heare them praised.

C

'Our foly serueth to Gods glorie.
"As the only faithful do in Christe.

' But as he is guyded by the Spirit of God.

b He proueth the dignitie of his ministerie by the fruit & effect ther of: which is, to bring men to Christe.

c As they which more estemed the outwarde shewe of wisdome and eloquence, then true Godlines.

d Therfore whosoeuer geueth place to ambition or vaine glorie is yet dead, and lyueth not in Christe.

e We do not esteme, nor commẽde Christe him selfe now, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, & in whome God dwelled corporally, and do you thinke, that I wil flatter my selfe or any mã in setting forth his giftes? Yea whẽ I praise my ministerie, I commend the power of God. When I commende our worthy factes, I praise the mighte power of God set forth by vs wormes and wretches.

D 17 Therfore yf any man *be* in Christe, *he*
Esa.43.c. *is* a newe creature.*Olde thynges are pas-
reue.21.b. sed away, beholde all thinges are become
newe.
18 And all thinges *are* of God, wͨ hath re
cõciled vs vnto him selfe by Iesus Christ,
and hath geuen vnto vs the office to preache the attonement.
19 Which is, that God was in Christe, and
made agrement betwene the world and
him selfe, and imputed not their synnes
vnto them, and hath committed to vs the
preaching of the attonement.
20 Now then are we messengers in the
roume of Christ, euen as thogh God dyd
beseche *you* through vs, we praye you in
Christes stede, that ye be atone with God.
21 For he hath made hym *to be* ″synne for
vs, which knew no synne, ʸ we should be
″made the rightuousnes of God, in him.

*That is, a sacrifice for synne.
*By imputation.

THE VI. CHAPTER.

An exhortation to Christian life, and to beare him like affection as he dothe them: also to kepe thẽ selues from all pollution of idolatrie both in body and soule, and to haue none acquintãce with idolatres.

A VVe therfore as helpers with him exhorte you, that ye receaue not the grace of God in vayne.
Esa.49.a. 2 For *God* sayth, * I haue heard thee in a
tyme accepted, and in the day of saluatiõ,
haue I suckered thee: behold now the ″accepted tyme, behold now the daye of saluation.
3 We geue no occasion of offence in any

*Of Gods fre mercie, wherĩ he hath powred forth his infinit loue.

thing, that in our office be foūd no faute.
4 But in all thinges we behaue our ſelues as *the miniſters of God, in muche patience, in afflictiōs, in neceſſities, in diſtreſſes, 1.Cor.4.a.
5 In ſtripes, in priſonment, in ſtryfes, in labours, B
6 By [a] watchings, by faſtings, by puritie, by knowledge, by lōg ſuffering, by kyndnes, by the "holy Goſt, by "loue vnfayned, "who is the efficiēt cauſe.
7 [b] By the wordes of trueth, by the power of God, by the armour of rightuouſnes of the ryght hande and on the lyfte, "which is the final cauſe.
8 By honour, and diſhonour, in euil report, and good report, as deceauers, & yet *we are* true:
9 As vnknowen, and yet *we are* knowen: as dying, and beholde we yet lyue: as chaſtened, and not kylled:
10 As ſorowing, and yet are alway mery: as poore, and yet make many riche: as hauing nothing, and yet poſſeſſing all thinges.
11 O ye Corinthians, our "mouth is open vnto you, our heart is made large: C
12 Ye dwel not ſtrayte in vs, but ye are in a ſtrayte in your [c] bowelles: "Signifiing his moſte vehement affection.
13 Now *I require of you* the ſame recompēce, I ſpeake as to my children, "be you alſo enlarged. "Shewe like affection towarde me.
14 [d] Be not coupled with the infideles by an vnequal yoke: for* what feloſhip hath rightuouſnes, with vnrightuouſnes? and what companye hath light, with darcknes? *Eccle.13.c.
15 And what concorde hath Chriſt, with "Belial? ether what parte hath the beleuer, with the infidel? "or, the deuil.

16 How

a He declareth with what weapōs he reſiſted his afflictions.

b By the Goſpel, the power of God, and his owne integritie, he ouerthrewe Satā, & the world, as with weapons on euery ſyde moſt ready.

c Their iudgemēt was ſo corrupted that they were not lykewiſe affectioned towards him as he was towards them.

d He ſemeth to allude to that which is written, Deu.22.b. wher the Lord cōmandeth that an oxe & an aſſe be not yoked together, becauſe the matche is vnequal: ſo if the faithfull mary with the infideles, or els ha to do with them any thing vnlawful, it is here reproued.

D 16 How agreeth the temple of God with
1.Cor.3.b. 6.d. images? * for ye are the temple of the lyuing God: as sayd God, *I wil dwel amõg
Leui.26.b. them, and walke ther: and I wil be their
ezech.37.g. God, and they shalbe my people.
Esa.52.c. 17 *Wherfore come out from among thẽ, and separate your selues, sayeth the Lord: and touche none vncleane thing: then wil I receaue you:
Iere.31.a. 18 *And I wil be a Father vnto you, & ye shalbe my sonnes and daughters, sayeth ỹ Lord almighty.

THE VII. CHAPTER.

He exhorteth them by the promesses of God to kepe themselues pure, assuring them of his loue, and doth not excuse his seueritie towarde them, but reioyseth therat, considering what proffit came therby. Of two sortes of sorowe.

A SEyng then we haue suche promises dearly beloued, let vs [a] cleanse our selues from all fylthynesse of the "flesshe and spirite. and growe vp vnto ful holynesse in the feare of God.

a Consider this wel, ye that serue idoles with your bodyes, & yet thinke your consciences pure toward God. God wil one day smite your hating.

"Of body, & soule.

2 "Receaue vs: we haue hurt no man: we haue wasted no mans *goodes*: we haue "robbed no man.

"That we may teache you.

"By gredy couetousnes.

3 I speake not this to condemne you: for I haue shewed you before, that ye are in our hearts, to dye, and lyue with you.

4 I vse great boldenes of speache towarde you: I reioyce greately in you: I am tylled with comfort, and am exceading ioyous in all our tribulation.

B 5 For whẽ we were come into Macedonia,

our fleſhe had no reſte, but we were troubled on euery ſyde: outwarde was fyghtyng, [b] inwarde was feare.

6 Neuertheles, God, that *comforteth the afflicted, comforted vs at the comming of Titus. *Chap. 1.d.

7 And not by his cõming only, but alſo by the conſolatiõ wherewith he was comforted of you, when he tolde vs your great deſire, your mornyng, your feruent minde to mewarde: ſo that I reioyced muche more.

8 For, thogh I made you ſory with a letter, I repent not, thogh I dyd repent: for I perceaue that the ſame epiſtle made you ſory, thogh it were but for a ceaſon.

9 I nowe reioyce, not that ye were ſory, but that ye ſo ſorowed that ye amended: for ye ſorowed Godly: ſo that in nothing ye were hurt by vs.

10 *For Godly ſorowe cauſeth amendement vnto ſaluation, not to be repented of: when the worldly ſorowe cauſeth death. *1. Pet. 2.c.

11 For beholde this thinge, that ye haue bene [c] Godly ſory, what great care it hath wroght in you? yea, *how hath it cauſed you* to [d] cleare your ſelues: yea *what* indignation *hath it cauſed*: yea *what* feare: yea *how* great deſire: yea *what* a feruẽte mynde: yea *what* [e] puniſhement? finally in all thinges ye haue ſhewed your ſelues, that ye are cleare in this matter.

12 Wherfore, thogh I wrote vnto you, I dyd not it for his cauſe that dyd hurt, nether for his cauſe [f] ỹ was hurt: but that our good mynde towarde you in the ſyght of God,

[b] He had nether reſt in body nor ſpirit. & it ſemeth that he alludeth to that which is written, Deut. 32. d. for the croſſe to mans eye is cõmon both to the godly & to the wicked, although to contrary endes.

[c] whoſe hart Gods Spirit doth touche, he is ſory for his ſynnes cõmitted againſt ſo merciful a Father, & theſe are the fruits of his repẽtance, as witnes Dauids & Peters teares: others which are ſory for ther ſĩnes only for feare of poniſhemẽt, and gods vẽgeãce, fall to deſperation, as Cain, Saul, Achitophel, and Iudas.

[d] In aſking God forgeuenes.

[e] For in iudging & chaſticing your ſelues you preuented Gods angre.

God, myght appeare vnto you.

D 13 Therfore we were comforted, because ye were comforted: but moste of all we reioyſed, for the ioye that Titus had: because hys "ſprite was refreſſhed by you all.

"Hart.

14 For if I boaſted my ſelfe any thing, to him of you, I was not aſhamed: but as all thynges which I preached vnto you are true, euen ſo is our boaſting, wherof I boaſted my ſelfe to Titus, founde true.

15 And [d] his inwarde affection is more abundant towarde you, when he remembreth the obedience of euery one of you: and how with feare and trembling ye receaued him.

d The Greke word ſignifieth, his bowelles, wherby is ment moſte great loue and tender affections.

"Both in thinking and reporting wel of you.

16 I reioyce therfore that I may "put my confidence in you, in all thynges.

THE VIII. CHAPTER.

By the example of the Macedonians, and Chriſte, he exhorteth them to continewe in releiuing the poore Saincts, cõmending their good begynning. After, he commendeth Titus and his felowes vnto them.

A I do you alſo to wit brethren, of the [a] grace of God beſtowed vpon the Churches of Macedonia.

a This benefit of God appeared in two thinges: firſt that the Macedonians being in ſo great afflictiõs were ſo prõpt to helpe others: & next that being in great pouertie, were very liberal towards others.

2 How that in great trial *by affliction*, their ioye abunded, and the pouertie which had conſumed them, euen to the very botome, "abunded vnto their moſte riche liberalitie.

"So that a moſte abundant riuer of riches flowed out of their pouertie.

3 For to their powers (I beare recorde) yea, and beyonde their power, they were willing of their owne accorde.

4 And prayed vs with great instãce, that we wolde receaue their benefite, and suffre them to be partakers* with other in ministring to the Sainctes. *Chap.9.a*

5 And *this they dyd*, not as we loked fore: but gaue their owne selues fyrst to the Lord, and *after* vnto vs, by the wyl of God. B

6 So that we could not but desire Titus to accomplishe the same beneuolence among you also, euen as he had begone.

7 Therfore, as ye are riche in all things, in faith, and in worde, and in knowledge, and in all diligence, and in loue towards vs, *euen so se* that ye be plentuous in this beneuolence also.

8 This say I, not as commanding, but because other are so feruent, therfore proue I your loue, whether it be syncere:

9 For ye know the liberalitie of our Lord Iesus Christ, which thogh he were ryche, yet for your sakes became poore: that ye through his pouertie, myght be made ryche.

10 And I shewe my minde here in: for this is expediẽt for you, w[c] began not to do only, but also to [b] wil, a yere a go.

11 Now therfore performe the thinge, that ye began to do: that as *ther was* in you a redynes to wyl, euen so ye may performe the dede, of that which ye haue.

12 For yf ther be fyrst a willing mynde, it is accepted according to that a man hath, and not according to that he hath not. C

13 Nether is it that other men shoulde be freed and you burdened.

14 But vpon like condition, at this time your [d] abundance *supplieth* their lacke: that

b Euery mã may do good that hath abilitie ther vnto: but to wil, and haue a mynde to do good commeth of perfect charitie.

[c] That as you helpe others in their nede so others shal releue your want.

that also their abundãce may supply your lacke: that ther may be equalitie.

Exo. 16. d. 15 Agreing to that which is written, * He that *gathered* muche, had neuer the more aboundance, & he that *gathered* lytle, had neuertheleſſe.

16 And thankes be vnto God, which put in the heart of Titus the ſame good mynde towarde you.

*And willingly offered hī ſelfe to gather your almes.

17 Both that he accepted the " exhortation, and alſo that he was ſo wel willing, that of his owne accorde, he went vnto you.

D 18 (And we haue ſent alſo with him that brother, whoſe praiſe is " in the Goſpel throughout all the Churches:)

* In preachīg the Goſpel.

19 And not ſo only, but is alſo choſen by election of the Churches to be a felowe in our iorney concerning this beneuolence, that is miniſtred by vs vnto the prayſe of the ſame Lord, & *declaration* of your prōpt mynde.

20 Auoyding this, that no man ſhould blame vs in this plenteous diſtribution, that is miniſtred by vs.

Rom. 12. d. 21 * For we make prouiſion for " honeſt thinges, not in the ſight of God only, but alſo in the ſyght of men.

* His wel doing is approued before God & man.

22 And we haue ſent with them our brother, whom we haue oſte tymes proued diligēt in many thīges, but now muche more diligent, for the great confidence which I *haue* in you.

23 Whether *any do enquire* of Titus, *he is* my felowe and helper, as concerning you: or els of our brethrē, they are meſſengers

of the Churches, and the 'glorie of Chriſte)
24 Wherfore ſhewe towarde the the proffe of your loue, and of the reioyſing that we haue of you, that the Churches may ſe it.

'That is by whome Chriſts glorie is greatly aduanced.

THE IX. CHAPTER.

The cauſe of Titus and his compagnions comming to them. He exhorteth to geue almes cherefully, ſhewing what fruit wil come therof.

FOr as touching the miniſtring to the Saintes, it is but ſuperfluous for me to write vnto you: A
2 For I knowe your redynes of mynd, wherof I boaſt my ſelfe vnto them of Macedonia *and ſay*, that Achaia was prepared a yere ago, and your feruētnes hath prouoked many.
3 Neuertheleſſe, yet haue I ſent theſe brethren, leſt our reioyſing ouer you ſhould be in vayne in this behalfe: that ye (as I haue ſayd) be ready.
4 Leſt peraduenture yf they of Macedonia come with me, and fynde you vnprepared, we (I nede not to ſay you) ſhould be aſhamed in this my conſtant boaſting.
5 Wherfore, I thoght it neceſſary to exhorte the brethren to come before hande vnto you, and to finiſhe your beneuolence appoynted afore: that it myght be ready: ſo that it may be a beneuolence, & not a thing drawen by force. B
6 This yet *remember*, That he which ſoweth lytel, ſhal reape lytel: and he that ſoweth

soweth plenteously, shal reape plenteously.

7 As euery mā wisshеth in his heart. *so let hym gyue*: not * grudgingly, or of necessitie: * For God loueth a chereful geuer.

Rom. 12. b. *prou.* 11. d. *Eccle.* 35. *b.*

8 God is able to make you riche in all grace, that ye in all thinges hauing [a] sufficient vnto the vtmost, may be riche vnto all maner of "good workes,

C

[a] Lest they shulde geue but litle, c strusting to impouerisshe thē selue therby, he shewet that God wil so blesse their libera harres that bothe they shal haue ynough for thē se ues and also to he pe others withall

[*] That ye may do good and helpe others at all tymes.

9 * "As it is writtē, He hath sparsed abrode and hath geuen to the poore, his beneuolence remayneth for euer.

Psal 111. *b.*

[*] Dauid speaketh of that man which feareth God & loueth his neighbour.

10 Also he ỹ syndeth seede to the sower, wil minister lykewise bread for foode, & multiplie your seed, and increase the frutes of your beneuolence.

D

11 That on all partes, ye may be made riche in all " singlenes, which causeth through vs, that thankes be geuen vnto God.

[*] or, hartie liberalitie.

12 For the ministration of this offering, not only supplieth the nede of the Saintes: but also is abundant *in causing* many to gyue thankes to God *for the same*.

13 (Which by the experimente of this ministration, prayse God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)

[b] Besydes, that by their liberalitie God shal be praised, they also shalbe commēde to God by their prayers whome they haue holpen yea and all men shal reuerence thē as being endowed with an excellent gift of God.

[*] Or, greatly affectioned toward you.

14 And to [b] praye to God for you, " desiring after you greatly, for the abundant grace of God geuen vnto you.

15 Thankes *be* vnto God for his vnspeakable gyfte.

THE X. CHAPTER.

He toucheth the false apostles, and defendeth his auctoritie, exhorting them to obedience. and sheweth what his power is, & how he vseth it.

I Paul my selfe beseche you by the mekenes, and softnes of Christe, which when I am present among you am [a] humble, but am bold towarde you beyng absent: A

a These wordes his backbyters vsed thinking ther by to diminishe his autoritie.

2 And *this* I require you, that I nede not to be bolde when I am present, with that same confidence, wherwith I thinke to be bolde agaynst some [c] repute vs thogh as we walked carnally.

3 Neuerthelesse, thogh we walke *compassed* with the fleshe, yet we do not warre fleshly.

4 (For the weapons of our warrefare are not carnal thinges, but strōg by the power of God, to cast downe holdes) B

5 Wherwith we ouerthrowe imaginatiōs, & euery hye thing that is exalted against the knowledge of God, and bringe into captiuitie euery thoght, to the obedience of Christe,

6 And haue ready the vengeance on all disobedience, when your obediēce is fulfylled.

7 Loke ye on thinges after [e] vtter appearance? If any man truste in hym selfe that he is Christes, let the same lykewise consider of him selfe, that as he *is* Christes, euē so *are* we Christes. C

8 For thogh I should boast my selfe some what more of our auctoritie, which the Lord hath geuen vs to edifie, & not to destroye

ſtroye you, I nede not to be aſhamed.
9 *This I ſay* leſte I ſhould ſeme to make you afrayed wyth letters.
10 For the letters (ſayeth he) are ſore & ſtronge, but his bodelye preſence is weake, and his ſpeach is of no value.
11 Let hym *that is* ſuche, thinke that as we are in worde by letters when we are abſent, ſuche *wyl we be* in dede, when we are preſent.
12 For we dare not make our ſelues of the nomber, or to compare our ſelues to them, which praiſe them ſelues: but they vnderſtand not that they [b] meaſure them ſelues with them ſelues, and compare them ſelues with them ſelues.
D
13 But we wil not reioyce aboue meaſure, of things which are not with in the cõpas of *our* meaſure: * but according to the " meaſure of that line, wherof God hath diſtributed vnto vs, a meaſure, to reache euẽ vnto you.
14 For we ſtretche not our ſelues beyonde *our* meaſure, as thogh we had not reached vnto you: for euẽ to you alſo haue we come in preaching the Goſpel of Chriſt,
15 Not boaſting our ſelues of things [c] w are without the compas of *our* meaſure: *that is*, of other mens labours: yea, and we hope, when your fayeth ſhal increaſe, to be magnified by you in our meaſure *appointed vnto vs*, and that *abundantly*.
16 And " to preache the Goſpel in thoſe *regions* which *are* beyond you: not to reioyce in the meaſure, *which is appointed to* an other man, *that is*, in them that are prepared already.

Ephe. 4. b.
* That is the giftes, & vocation which God had geuen him to wynne others by.

" God gaue the whole world to the Apoſtles to preache in: ſo that Paul here meaneth his portion or meaſure.

b He that meaſ reth any thig mu haue ſome lyne o meaſure to meate by, & not to meaſ re a thing by it ſelfe: ſo theſe boa ſters muſt meaſure them ſelues by their wo thy actes, & if the wil cõpare with thers, let thẽ ſhe what cõtries, wh cities, and peopl they haue wone the Lord. for wh wil praiſe that ſouldier which ly at the table finely talke of t warres, and whẽ l commeth to the brunt is nether v liant nor expert

17 * But let him that reioyceth, reioyce in the Lord. *Iere. 19. g. 1. cor. 1. g.*

18 For he that praiseth hym selfe, is not alowed, but he whome the Lord prayseth.

THE XI. CHAPTER.

He declareth his affection towarde them. The excellencie of his ministerie, & his diligence in the same. The fetches of the false apostles. The peruerse iudgement of the Corinthiās, and his owne praises.

VVould to God, ye could suffre a lytle my [a] foolishnes, and in deed, [A] ye forbeare me.

2 For I am gelous ouer you, with godly gelousie: for [B] I haue prepared you, for one housband, to present you a pure virgin to Christe:

3 But I feare lest as the * serpent begyled Eue through his sutteltie: euen so your myndes should be corrupte from the simplicitie that is in Christ.

4 For if he that cōmeth, preacheth another [C] Iesus then him whom we preached: or if ye receaue another [C] sprite then that which ye haue receaued: ether another Gospel, then that ye haue receaued, ye might wel haue suffered *him*.

5 Verely I [b] suppose that I was not inferior to the very chief Apostles.

6 Thogh I be rude in speakyng, yet I am no so in knowledge. but among you, we haue bene knowen to the vtmost, *what we are* in all thinges.

7 Dyd I therin synne, because I submitted

[a] He calleth the raising of him sel dotage, to the hich thing the ar gancie of the fal apostles cōpeld him, who sogh thing els, but to erthrowe the hurche by dimishing the autori of his ministe.

[A] To speake in myne owne cōmendatiō.

[B] The minister marieth Christ & his Churche, as housband & wife. *Gen. 3. a.*

[C] That is, more perfe & doctrine concerning Christe Iesus.

[b] They dyd not ache Christe re purely then yd: for in this alfe I was no ng inferior to chiefest Apos.

[C] More excellent giftes of the Spirit by other mens preaching.

B

ted my selfe, that ye myght be exalted, & because I preached to you the Gospel of God free?

8 I robbed other Churches, and toke wages of them, to do you seruice withall.

9 And when I was present with you, and had nede, I was [c] not slothful to the hinderāce of any man: for that which was lackyng vnto me, the brethrē which came from Macedonia supplied, & in all thinges I kept my selfe that I shoulde not * be greuous to you, and so wil I kepe my selfe.

Chap.12.d. act.20.g.

C 10 "The trueth of Christ is in me, this reioysing shal not be shut vp against me in the regions of Achaia.

11 Wherfore? because I loue you not? God knoweth.

12 Neuertheless what I do, that wil I do: to cut away occasion from them which desire occasion, y[t] they myght be founde lyke vnto vs in *that* wherin they reioyce.

13 For suche [d] false apostles are deceytful workers, and fashion them selues like vnto the Apostles of Christ.

D 14 And no maruayle, for Satan him selfe is changed into the fashion of an Angel of light.

15 Therfore it is no great thinge, thogh his ministers fashion them selues, as thogh they were the ministers of rightuousnes: whose ende shalbe according to their dedes.

16 I say agayne, let no man thynke, that I am folyshe: or els euen now take me as a fole, that I also may boast my selfe a litel.

17 That I speake, I speake it not after the

c He dyd not only labour with his hands for his lyuyng, but in his extreme pouertie preached diligently, without burdenin any man, or els vexing slothful to d his duetie to euery man.

" Let not the trueth of Christe be thoght to be in me, if I suffre my ioye to be shut vp, which I haue conceaued of Grecia.

d By false apostles her is not mē suche as teache false doctrine (which doutles, they wold haue growen vnto) but suche as were vayne glorious, and dyd not their duetie synce rely.

Lord: but as it were folishly, in this my great boasting.

18 Seing also that many reioyce [u] after ye fleshe, I wil reioyce also. [u] In outwarde things.

19 For ye suffre foles gladly, because that ye your selues are wise. E

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 hym selfe, if a man smyte you on the face.

21 I speake as cōcerning rebuke: as thogh we had bene [e] weake: yea rather, wherin soeuer any man dare be bolde (I speake folyshely) I dare be bolde also.

e That is, abiect, vile, miserable, a raftes man, an idiot, & subiect to thousand calamities, which things the false apostles obiected against hī is most certeyn testimonies of his vnworthines.

22 They are Hebrues, * and *so am* I: they are Israelites, and *so am* I: they are the seede of Abraham, and *so am* I: *Phil.3.a.*

23 They are the ministers of Christe (I speake as a fole) I am more: in labours more abundant: in strypes aboue measure: in prison more plenteously: in [u] deathe ofte. F

[u] In the present dāger of death.

24 Of the Iewes fiue tymes, receaued I *euery tyme* fourtie *strypes* * saue one. *Deut.25.a.*

25 [f] I was thryse beaten with roddes: I was *once stoned: I suffered thryse * shipwracke. night and day haue I bene in the depe of the sea: *Act.14.e.* *Act.27.e.*

f Of the Romain magistrate.

26 In iorneing *I was* often in parels of waters, in parels of robbers: in ieopardies of myne own nation, in ieopardies among the Gentils, in parels in the citie, in parels in wildernes, in parels in the sea, in parels among false brethren,

27 In wearines and paynefulnes, in watching often, in honger and thyrst, in fastynges

ſtynges often, in colde and in nakednes.
28 Beſyde the thynges, whych outwardly happen vnto me, *I am combred* dayly, with that heape *of things which lye vpō* me, *which is*, the care for all Churches.
29 Who is afflicted, and I am not afflicted? who is offended, and I burne not?
30 If I muſt nedes reioyce, I wil reioyce of mine [f] infirmities.
31 The God and Father of our Lord Ieſus Chriſte, which is bleſſed for euermore, knoweth that I lye not.
32 In the *citie* of [*] Damaſcus, the gouerner of the people vnder Kynge Aretas, layde watche in the citie of the Damaſcens, and would haue caught me.
33 And at a wyndowe was I let doune in a baſket through the wall, & ſo eſcaped hys handes.

[f] Of thoſe things which the aduerſaries condemne as infirme in me.

[g] As imprīſonments, beatings, hongre, thirſt, colde, nakednes and ſuche like.

Act. 9. d.

THE XII. CHAPTER.

He reioyſeth in his preferment, but chiefely in his humblenes: and laieth the cauſe of his boaſting vpon the Corinthians. he ſheweth what good wil he beareth them, and promiſeth to come vnto them.

A IT is not expedient for me no dout, to reioyce: neuertheleſſe, I wil come to viſions and reuelations of the Lord.
2 [*] I knowe a man [f] in Chriſte, aboue fourtene yeres agone, (whether *he were* in the body I can not tel, or whether *he were* out of the body I can not tel: God knoweth) which was taken vp into the [g] thyrde heauen:
3 And I knowe ſuch a mā (whether in the bo

Act. 9. a.

[f] A Chriſtian.

[g] That is to ſay, into the higheſt heauen.

dy, or out of the body, I can not tell, God knoweth.

4 How that he was taken vp into Paradise, & heard wordes " which can not be spoken, which are not in mans power to vtter.

" Mans infirmitie was not able to declare them.

5 Of suche a man wyl I reioyce, of my selfe wyl I not reioyce, except it be of mine infirmities.

6 And thogh I would reioyce, I should not be a fole: for I wil say the trueth. but I refraine, lest any man should thynke of me aboue *that* he seyth me *to be*, or heareth of me.

7 And lest I should be exalted out of measure through the abundance of reuelatiõs, there was geuen vnto me [a]" a pricke in the flesshe, the messenger of Satã to buffet me, because I should not be exalted out of measure.

The greke word signifieth a sharp piece of woode as a pale, or stake. And also a litle spil or sharpe thing which pricketh one as he goeth through busshye & like places.

" which was the rebelling of the flesshe against the spirit, & warned him that Satã was at hande.

8 For this thyng I besoght the Lord" thrise, that it myght departe from me.

' That is to say, oftentymes.

9 And he sayd vnto me, My grace is sufficient for thee: for my power is made "perfect through weakenes. Very gladly therefore wil I reioyce rather in my infirmities, that the power of Christ may dwell in me.

" Is knowen, & euidently sene.

He doth not only paciently beare his afflictions, but also ioyfully as one that taketh pleasure therefore for Christs sake.

10 Therfore [b] I take pleasure in infirmites, in rebukes, in nede, in persecutions, in anguysshe for Christes sake. for when I am weake, then am I stronge.

B

C

11 I was a fole to boast my self, ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the chiefe Apostles, thogh I be nothing.

12 The

12 The tokens of an Apoſtle were wroght
D among you with all pacience, and ſignes, &
wonders, and mighty deedes.
13 For what is it, wherin ye were inferiors
Chap. 11. b. vnto other Churches, * except, that I was
not chargeable vnto you? forgeue me this
wronge *done vnto you.*
14 Beholde now the [c] thirde tyme I am
ready to come vnto you, and yet wyl I not
be chargeable vnto you: for I ſeke not
His fatherly affection. yours, but you. for the chyldrē ogh̄t not to
laye vp for the fathers: but the fathers for
the chyldren.
15 And I wil very gladly beſtowe, and wil
be beſtowed for your "ſoules: thogh the
"Or, your cauſe, or perſones. more I loue you, the leſſe I am loued a-
gayne.
"Thus ſaid his aduerſaries. 16 But be it that I charged you not: "yet
foraſmuche as I was crafty, I toke you with
gile.
17 Dyd I pill you by any of them which I
ſent vnto you?
"To go to you. 18 I deſired "Titus, and with him I ſent a
brother: dyd Titus defraude you of any
thing? walked we not in the ſelfe ſame ſpri
te? walked we not in like ſteppes?
19 Agayne, thinke ye that we excuſe our
ſelues vnto you? we ſpeake in Chriſt, in
the ſyght of God. But *we do* all thinges
dearly beloued for your edifying.
20 For I feare leſt it come to paſſe, that
when I come, I ſhal not fynde you ſuche as
I wolde: & that I ſhalbe founde vnto you,
"Sharpe & ſeuere. "ſuche as ye wolde not. *I feare* leſt ther be
found among you, debate, enuying, wrath,
ſtryfe, backbytinges, whyſperynges, ſwel-
lynges, and diſcorde.

c For firſt, he w
mynded to depa
from Epheſus in
Macedonia, and
to Corinthus. 1.
Cor. 16. a. Then
when the Lord l
ted this pourp
he appoynted
go ſtrayght fro
Epheſus to Cori
thus. Chap. 1.
which intēt bei
changed he went
Macedonia, fro
whence now he
poynteth the thi
tyme to come v
to them.

21 *I feare* lest when I come agayne, my God bring me [d] lowe among you, and I be constrayned to bewayle many of them which haue synned already, and haue not repented of the * vnclennes, fornication & wantonnes, which they haue committed. 1.Cor.5.a.

l Ther was nothing wherat he so muche reioysed as whē his preaching proffited, and therfore he calleth the Thessalonians his glorie and ioye: as so nothing dyd more caste downe his hart as whē his labour dyd no good.

THE XIII. CHAPTER.

He threateneth the obstinate, and declareth what his power is, by their owne testimonie. also he sheweth what is the effect of this epistle. after hauing exhorted them to their duetie he wissheth them all prosperitie.

NOw come I the [a] thyrd tyme vnto you. * In the mouth of two or thre witnesses, shal euery worde stande. A Deut.19.d. mat.18.c. iohn.8.c. heb.10.c.

2 [′] I tolde you before, and tel you before: as when I was present the seconde tyme, so wryte I now being absent to them whych in tyme past haue synned, and to all others: that yf I come agayne, I wil not spare: ′ In my first epistle. Chap. 4.d.

3 Seyng that ye seke experience of Christe, which speaketh in me, which towarde you is not weake, but is myghty in you.

4 For thogh he was crucified [″] concerning his infirmitie, yet lyueth he through the power of God. And we no dout are weake in him: [b] but we shal liue with him, by the myght of God among you. B ″In that he hūbled him selfe and toke vpon him the forme of a seruant.

5 * Proue your selues whether ye are in the fayth or not: examen your selues: knowe ye not your owne selues, how that Iesus Christ is in you? except ye be castawayes. 1.Cor 11.f. eccle.18.c.

6 I trust that ye shal knowe that we are not castawayes.

a His first comming was his dwelling amonge them his seconde, was his first epistle, & now he is ready to come the third tyme which thre comings he calleth his thre witnesses. b Christe as touching the flesh in mans iudgemēt was vile and abiect: therfore we that are his members not be otherwise deemed: but being crucified he shewed him selfe very God: so thike, that he, whome ye condemne as dead mē and cast awaies, hath through God sure power to execute against you, that ye mayfele sēsibly that we liue Christe.

C 7 I desire before God that ye do none euil, not that we should seme commēdable, but that ye should do that which is honest: thogh we be counted as "lewde persones.
8 For we cā do nothing against the trueth but for the trueth.
9 We are glad when we areweake, and ye "stronge. this also we wishe fore, euen that ye were perfect.
10 Therfore wryte I these thinges being absent, lest when I am present, I should vse sharpenes, accordyng to the power which the Lord hath geuen me, to "edifie, and not to destroye.
11 Finally brethrē, fare ye wel: be perfect, be of good comfort, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you.
12 Grete one another in an* holy kisse, All the Saincts salute you.
13 The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Gost be with you all. Amen.

"In mans iudgement.

"Hauing abūdance of the grace of God.

D "Commit not by your negligence that, that which is ordeyned to saluation tourne to your destruction.

Rom.16.c.
1.cor.16.d.
1.pet.5.d.

The seconde epistle to the Corinthians, sent from Philippi, a citie in Macedonia, by Titus and Lucas.

THE ARGVMENT OF THE Epistle to the Galatians.

THE Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christe, and taught that the Ceremonies of the Lawe must be necessarily obserued. which thing the Apostle so earnestly reasoneth against, that he proueth that the granting therof, is the ouerthrowe of mans saluatiō purchased by Christe. for the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mās iustice established. And because the false teachers dyd pretende, as though they had bene sent of the chief Apostles, and that Paul had no autoritie but spake of him selfe, he proueth both that he is an Apostle ordeyned by God, and also that he is not inferior to the rest of the Apostles. which thing established, he proceedeth to his pourpos: proouing that we are frely iustified before God without any workes or ceremonies. which notwithstanding in their tyme had their vse and cōmoditie. but now, they are not only vnproffitable figures, but also pernicious, because Christ the trueth and ende therof is come. wherfore men oght now to embrase that libertie, which Christ hath pourchased by his bloude, and not to haue their consciences snared in the grennes of mans traditions. fynally he sheweth wherin this libertie standeth, and what exercises apperteyne ther vnto.

THE EPISTLE OF PAVL TO THE Galatians.

*

THE FYRST CHAPTER.

Paul rebuketh their inconstancie which suffred them selues to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluatiō. he sheweth hys owne conuersation, magnifieth hys office and Apostelshyp, and declareth hym selfe to be equal wyth the hye Apostles.

* For God is the autor of all ministerie. This preroga tiue was pecu lier to the Apostles.

PAVL AN Apostle (not ″ of men, nether by ″ mā, but by Iesus Christe, and by God ye Father which rayſed him frō death)

2 And all the brethren which are wt me,

vnto the Churches of Galatia:

3 * Grace *be* to you and peace from God the Father, and from our Lord Iesus Christ. *Rom.* 1. *a.* 1. *cor.* 1. *a.*

4 Which gaue him selfe for our synnes, to deliuer vs from this "present euyl world according to the wyl of God our Father. " Which is, the corrupt life of man without Christe.

5 To whom *be* prayse for euer and euer, Amen.

6 I marueyle that ye are so sone tourned vnto another " Gospel, forsaking him that had called you vnto the " grace of Christ, " Or, doctrine. ' Saluation offered frely by Christe.

7 Seing there is no nother: but that there be some which trouble you, and intende to [a] peruert the Gospel of Christ.

a For what is more contrarie to our fre iustification by faith, then the iustification by the Lawe, or our workes? therfore to ioyne these two together, is to ioyne light with darkenes, death with life, and doth vtterly ouerthrow the Gospel.

B

8 But thogh that we, or an " Angel from heauen, preache vnto you otherwaies, then that which we haue preached vnto you, holde him as ' accursed. " If it were possible. ' Or, abhominable.

9 As we sayd before, so say I now agayne, Yf any man preache vnto you otherwaies, then that ye haue receaued, holde him accursed.

10 For " now preache I mans *doctrine*, or Gods? other go I about to please men? for if I studied yet to please men, I were not the seruant of Christe. " Being of a Pharisei made an Apostle.

11 * I certifie you brethren, that the Gospel whych was preached of me, was not after the [b] maner of men. 1. *Cor.* 15. *a.*

b That is, doctrine inuented by mā, by whose autoritie also I preache it.

12 For nether receaued I it of man, nether was I taught it: but by the " reuelation of Iesus Christe.

C

13 For ye haue heard of my conuersation in tyme paste, in the Iewishe religion, how that * I persecuted the Churche of God extremely, and spoyled it. " By an extraordinarie reuelation. *Act.* 9. *a.*

14 And profited in the Lawe of the Iewes

aboue

aboue many of my companions, which were of mine owne nation, and was a muche more feruent maynteyner of the traditiõs
c For his father also was a pharisei. Act. 23.b
" receaued of my father.
15 But when it [c] pleased God, which had seperated me from my mothers wombe, & called *me* by his grace,
16 To reueile his Sonne to me, that I should preache him among the Gentils: immediatly I communed not *of the matter* with " fleshe and bloud:
" With anymã.
17 Nether returned to Ieruſalem to them which *were* Apoſtles before me: but went into * Arabia, and came agayne vnto Damaſcus.
Act. 9.c.
18 Then after thre yeres, I returned to Ieruſalem to ſe Peter, and abode with him, fyftene dayes.
D
19 And no nother of the Apoſtles ſawe I, ſaue Iames the Lordes brother.
20 The thinges which I write vnto you, beholde, *I witnes* before God, that I lye not.
21 After that, I wẽt into the coſtes of Syria & Cilicia: for I was vnknowen as touching my perſon vnto the Churches of Iewrie, which *were* in Chriſte.
22 But they heard only *ſome ſay* [x] He & perſecuted vs in tyme patt, now preacheth the " fayth, which before he deſtroyed.
Act. 22.d.
" That is, the Goſpel.
23 And they glorified God for me.

c He maketh thre degrees in Gods eternal predeſtination, firſt his eternal counſel: then his appoynting frõ the mothers wombe: and thirdly his calling.

THE II. CHAPTER.

Confirming his Apoſtleſhip to be of God, he ſheweth that he is nothing inferior to other Apoſtles: yea and that he hath reproued Peter the Apoſtle of the Iewes. After he commeth to the prin

cipal scope, which is to proue that iustification only commeth of the grace of God by faith in Iesus Christe, and not by the workes of the Lawe.

THen fourtene yeres after, I went vp a- A
gayne to Ieruſalem with Barnabas, and toke wyth me Titus alſo.

2 And I went vp by reuelation, and communed with them of the Goſpel which I preache among the Gentils* but particulerly with them which were counted chiefe, leſt it ſhould haue bene thoght, that I ſhould runne, or had runne [a] in vayne. *Act. 17. c.*

3 Alſo Titus which was wyth me, thogh he were a Greke, yet was not [c] compelled to be circumciſed.

4 Which was becauſe of falſe brethren, that crept in, which came in priuelie to ſpye out our libertie, which we haue in Chriſt Ieſus, that they myght bryng vs into bondage.

5 To whom we gaue no roume, no not for the ſpace of an houre, as concerning to be broght into ſubiection: that the trueth of the Goſpel myght continue with you.

6 Of them which ſemed to be great *I was not taught* (what they were in tyme paſſed it maketh no matter to me: * God loketh on no mans perſon) neuertheleſſe, they which B
are in eſtimation [b] dyd communicat nothing with me. *Deu. 10. d. 2. chro. 19. c. iob. 34. b. wiſdo. 6. b. eccleſ. 35. b. act. 10. c. rom. 2. b. eph. 6. b. coloſſ. 3. d. 1 pet. 1. c.*

7 But contrary wyſe, when they ſawe that the Goſpel ouer the vncircumciſion was cō mitted vnto me, as the Goſpel ouer the Circumciſion was vnto Peter:

8 (For he that was mighty by Peter in the Apoſtleſhipe ouer the Circumciſion, was alſo

a Paul nothing douted of his doctrine: but becauſe many reaported that he taught contrary doctrine to the other Apoſtles, which rumors hindered the courſe of the Goſpel, he endeuored to remedie it.

[c] Gr. without profit.

[c] which declareth that the other Apoſtles agreed with him.

b But approued my doctrine perfect in all points.

also myghty by me among the Gentils:)
9 And therfore when Iames, Cephas, and Iohn perceaued the grace that was geuen vnto me, which are take to be pyllers, gaue to me and Barnabas the ″ ryght handes of felowshyp, that we *should preache* amog the Gentils, and they among the Iewes.
10 *VVarning only that we should remember the poore: which thing also I was diligent to do.

″ In token that we all agreed in doctrine.

Act. 11. d.
2. cor. 9. a.

C 11 And when Peter was come to Antioche, I withstode him ″ to his face, for he was worthy to be blamed.

″ Meaning before all men.

12 For yer that certayne came from Iames, he ate wyth the Gentils: but when they were come, he withdrue & separated him selfe from them, fearyng them which *were* of the Circumcision.
13 And the other Iewes dissembled lykewyse with him, in somuche that Barnabas was broght into their simulation also.
14 But when I sawe, that they went not the right way after the trueth of the Gospel, I sayd vnto Peter before all men, Yf thou being a Iewe, lyuest after the maner of the Gentils and not as do the Iewes, why ″ causest thou the Gentils to lyue as do the Iewes?

″ In bringing their consciences into dout. Here the Apostle commeth to his chief point.

15 We *which are* Iewes by nature, and not c synners of the Gentils,
16 Knowe that a mā is * not iustified by the dedes of the Lawe: but by the fayth of Iesus Christe: euē we *I say* haue beleued in Iesus Christe, that we myght be iustified by the fayth of Christe, and not by the dedes of the Lawe: because that by the dedes of

c For so the Iewes called the Gētils in reproche.

Rom. 3. c.
philip 3. a.

the Lawe,[n] no fleshe shalbe iustified. [n] No man. Rom. 3.c.

17 * If then whyle we seke to be made righ tuous by Christ, we our selues are founde [d] sinners, is Christe therfore the minister of synne? God forbyd.

d Except our fruts be agreable to our faith, we declare that we haue not Christe.

18 For yf I buylde agayne that which I destroyed, then make I my selfe a trespaser.

19 For I, through the Lawe, am dead to the Lawe, that I myght lyue vnto God: and am [o] crucified with Christe.

20 I liue verely, yet [e] now not I: but Christ lyueth in me. and the lyfe which I now lyue in the [o] fleshe, I lyue by the fayth of the Sonne of God which hath loued me, and geuen hym selfe for me.

e Not as I was once, but regenerat, and changed into a newe creature, in qualitie, and not in substance.

[o] And fele his strēgth in me which killeth synne.

[o] In this mortal body.

21 I do not abrogate the [q] grace of God: for yf rightuousnes cometh of the Lawe, then Christ dyed [r] without a cause.

[q] As dyd the false Apostles.

[r] Or, for nothing.

THE III. CHAPTER.

He rebuketh them sharpely, and proueth by diuers raisons that iustification is by faith, as appeareth by the example of Abraham, and by the office, and the ende, both of the Lawe, and of faith.

A

O Folishe Galatians, who hath bewitched you that ye should not obey the trueth? to whom Iesus Christe before [a] was described in your sight, & among you crucified.

a To whome Christe was so lyuely preached, as if his lyuely image were set before your eyes or els had bene crucified amōg you.

2 This only wolde I learne of you, Receaued ye the Sprite by the dedes of the Lawe, or els by the hearing of [o] fayth *preached*?

[o] That is, the doctrine of saluation through faith in Iesus Christe.

3 Are ye so vnwyse, that after ye haue begonne

gonne in the Sprite, ye now [b] are made perfect in the "flesshe?

"And ceremonies of the Lawe.

4 So many thinges ye haue suffred in vayne, yf that be vayne.

5 He therfore that ministreth to you the Sprite, and worketh miracles among you: doth he it through ỹ dedes of the Lawe, or by the hearing of faith *preached*?

6 Euen as Abraham beleued God, and it was*ascribed to him for rightuousnes:

Gen.15.b. rom.4.a. iam.2.d.

7 *So* ye knowe, ỹ they which are of faith, the same are the children of Abraham.

8 For the Scripture sawe afore hande, ỹ God wolde iustifie the Gentils through faith, and therfore preached before hand the Gospel vnto Abraham, *saying*, *In thee shal all the Gentils be blessed.

Gen.12.d. ecclc. 44.c. act.3.d.

9 So then they which *be* of faith, are blessed with faithful Abraham.

B

10 For as many as are vnder the dedes of the Lawe, are vnder ỹ curse: for it is written: *Cursed is euery man that continueth not in all thinges, which are written in the boke of the Lawe, to fulfil them.

Deut.27.d.

11 And that no man is iustified by the Lawe in the sight of God, *it is* euident: *For the iuste shal lyue by fayth.

Abac.2.a. rom.1.b. heb.10.g.

12 And the [c] Lawe is not of fayth: but, *The mā that shal fulfil those thinges, shal liue in them.

Leuit.18.a.

13 Now Christe hath redemed vs from the curse of the Lawe, when he was made accursed for vs: for it is written *Cursed is euery one that hangeth on tree,

Deu.21.d.

14 That the blessing of Abraham might come on the Gētils through Christe Iesus,

[b] The false apostles taught that Christe profited nothing except they were circumcised, and that the Lawe was the perfection, and Christs doctrine only the rudiments there vnto.

[c] The Lawe pronounceth not them iuste which beleue, but which worke.

and that we might receaue the "promes of the Sprite through faith.

" Which is the Gospel

15 Brethren, [d] I speake after the maner of men, * Thogh it be but a mās Couenant cōfirmed by autoritie, *yet* no man doth abrogate it, or [e] addeth any thing therto.

C *Heb.9.c.*

16 To Abraham & his seed were the promises made. He sayth not, In the seedes, as of many: but, In thy sede, as in one, which is Christe.

17 And this I say, That the Lawe which began afterwarde, foure hundred & thyrty yeres, can not disanul the Couenāt, that was confirmed afore of God in respect of Christe, to make the promes of none effect.

18 For if the inheritāce come of the Lawe, it commeth not then of promes. but God gaue *it* vnto Abraham by promes.

19 Wherfore thē serueth the Lawe? it was added becawse of [f] transgressions, tyl the seede came to whych the promes was made and it was ordeyned by " Angels in the hande of a Mediatour.

" who as ministers gaue it to Moyses.

20 A Mediatour is not *a Mediatour* of one: but God is "one.

" Constant & allwais like him selfe.

21 Is the Lawe then against the promise of God? God forbyd: for, if there had bene a Lawe geuen which could haue geuen lyfe, then no doute rightuousnes should haue come by the Lawe.

22 But the Scripture hath concluded all thynges vnder synne, that the promise by the faith of Iesus Christ, should be geuen to them that beleue.

D " The ful reuelation of things, which were hyd vnder the shadowes of the Lawe.

23 But before "fayth came, we were kept and shut vp vnder the Lawe, vnto [e] ỹ faith which

[d] I wil vse a cōmon exēple, that you may be ashamed to attribute Iesse vnto God thē to suche couenāts which one man maketh to another.

[e] No more is the promes of God abrogate by the Lawe, nor yet is the Lawe added to the promes to take any thing away that was superfluous, or to supplie anything that wanted.

[f] That synne myght appeare, & be made more abōdant, and so all thīge shut vp vnder synne.

which ſhould afterward be reueiled.

Rom.10.a. 24 Wherfore, the * Lawe was our ſchole maſter *to bringe vs* to Chriſt, that we myght be made rightuous by faith.

25 But after that faith is come, now are we no lenger vnder a ſchole maſter.

26 For ye are all the ſonnes of God, by fayth in Chriſt Ieſus.

Rom.6.a. 27 * For all ye that are [g] baptized vnto Chriſte, haue put on Chriſte.

28 There is nether Iewe nor Gentil: there is nether man nor woman: but ye are all [f] one in Chriſte Ieſus:

29 If *ye be* Chriſtes, then are ye Abrahās ſeed, and heyres by promiſe.

g So that Baptiſme ſuccedeth Circumciſion, and ſo through Chriſte both Iewe & Gentil is ſaued.

f As all one man.

THE IIII. CHAPTER.

He ſheweth wherfore the ceremonies were ordeyned, which being ſhadowes muſt end whē Chriſte the trueth commeth. He moueth them by certeyn exhortations, and confirmeth his argument with a ſtronge example or allegorie.

A THen I ſay, That the [a] heyre as longe as he is a childe, differeth not from a ſeruant, thogh he be Lord of all,

2 But is vnder [e] tuters and gouerners, vntyl the tyme appoynted of the father:

3 Euen ſo, we, as longe as we were children, were in bōdage vnder the [f] rudimēts of the worlde.

4 But when the tyme was ful come, God ſent out his Sonne made of a woman, and made bonde vnto the Lawe,

5 To redeme them which were vnder the Lawe: that we *might receaue the adoption that belongeth vnto the *natural* ſonnes.

a The Churche of Iſrael was vnder the Lawe as the pupil ſubiect to his tutor, euē vnto the tyme of Chriſt: whē ſhe waxed ſtronge and then her tutorſhyp ended.

e That is the Lawe, which before he called a ſchole maiſter.

f That is vnder the Lawe, which was but an, a.b.c.

Rom.8.c.

6 Becauſe ye are ſonnes, God hath ſent out the ″ Sprite of his Sonne into your hearts, which crieth, Abba, *that is*, Father.

7 Wherfore, thou art no more ″ a ſeruāt, but a ſonne: If thou *be* a ſonne, *thou art* alſo the heyre of God through Chriſte.

8 Yea euen then, when ye [b] knewe not God, ye dyd ſeruice vnto them, which by ″ nature are not goddes.

9 But now ſeing ye know God, yea, rather are taught of God: how is it, that ye are tourned [c] backwarde vnto impotent and beggerly ceremonies, wher vnto *as* from the begynnyng ye wil be in bondage backwardly?

10 Ye obſerue [d] dayes, and monethes, and times, and yeres,

11 I am in feare of you, leſt I haue beſtowed on you labour invayne.

12 Be ye as ″ I: for *I am* as you: brethren I beſche you: ye haue not hurt ″ me at all.

13 Ye knowe, how through ″ infirmitie of the fleſhe, I preached the Goſpel vnto you at the fyrſt.

14 And my tentation which *was* in my fleſhe, ye deſpiced not, nether abhorred: but receaued me as an ″ Angel of God: yea as Chriſt Ieſus.

15 How great was the boaſting of your felicitie then? for I beare you recorde, that yf it had bene poſſible, ye wolde haue plucked out your owne eyes, and haue geuen them to me.

16 Am I therfore become your ennemie, becauſe I tel you the trueth?

17 They are gelous ouer you amyſſe, yea, they intende to exclude vs, that ye ſhould altogether

[b] When ye receaued the Goſpel ye were idolaters therfore it is ſhame for you to refuce libertie & become ſeruāts, yea & ſeīg the Iewes deſire to beout of their tuteſhip.

[c] The Galatians, of Paynims began to be Chriſtiās, but by falſe apoſtles were tourned backward to begyn newe the Ieweſhe ceremonies: and ſo inſtede of goyng forward towarde Chriſte, they ran backwarde from him.

[d] Ye obſerue days, as Sabbaths, newe mones, &c. ye obſerue moneths, as the firſt & ſeuenth moneth: ye obſerue tymes, as Eaſter, wit ſonty, the feaſt of Tabernacles: ye obſerue yers, as the Jubile, or, yere of Jergyuenes, which beggerly ceremonies are moſt pernicious to them which haue receaued the ſwete liber of the Goſpel, thruſt them bac into ſlauerie.

[e] For our adoption vnto Chriſte is ſealed by him.

[f] Which maiſt not vſe thy libertie.

B

[g] Not indede, but in opiniō

[h] So frendful to me as I am affectioned towarde you.

[i] For I pardōne you, if you repent.

[k] Being in great dangers & afflictions.

[l] For my miniſteries ſake.

C

altogether loue them.

18 But it is a good thing, to loue earneſtly, ſo it be alwaies in a good thinge, and not only when I am preſent with you.

19 My lyttel chyldren of whom I trauayle in birth agayne, vntil Chriſte be *imprinted in you.

*And that in your harts you loue non other.

20 And I wolde I were with you now, & y I might change my voyce: for I ſtande in doute of you.

21 Tel me, ye that deſire to be vnder the Lawe, do ye not heare the Lawe?

22 For it is wrytten, that Abraham had two ſonnes: the *one by a bonde mayde, the *other by a fre woman.

Gen.16.a.
Gen.21.a.

D 23 Yea and he *which was* of the bonde woman, was borne after the fleſhe: but he *which was* of the fre woman, *was borne* by promes.

24 By the which thinges another thing is

*That is, ſignifie.

mēt: for theſe *mothers* are the two Teſtamētes, the one which is [c] Agar of mounte Sina, which gendreth vnto bondage,

[c] Agar, and Sir repreſente the Lawe, Sara and Ieruſalē the Goſpe Iſrael the Ieweſt Synagoge, & Iſaa the Churche of Chriſte.

*That is, out of the lande of promes.

25 For Sina is a moūtaine in Arabia, & Ieruſalem which now is, anſwereth to it in like ſort, for it is in bondage with her children.

*Or, hie & he auenly.

26 But Ieruſalem, which is *aboue, is fre: which is the mother of vs all.

Eſa.54.a.
*Meaning Sara.

27 For it is written,* Reioyce thou *barren that beareſt no chyldren, breake forth & crie, thou that trauaileſt not: for the deſolate hath many mo chyldren, then ſhe which hath an houſbande.

Rom.9.b.

28 *Therfore brethrē, we are after the maner of Iſaac, chyldren of the promes.

29 But as then he that was borne carnal-

ly, persecuted hym that was borne spiritu ally: euen *so it is* now.

30 But, what sayth the Scripture? * Put away the bonde woman, & her sonne, for ỹ sonne of the bõde woman shal not be heyre with the sonne of the free woman. *Gen. 21. a.*

31 So then brethren, we are not children of the bond woman, but of the " free womã, by that libertie wherwith Christ hath deliuered vs.

"For we are in the Churche of Christe which is our mother.

THE V. CHAPTER.

He laboureth to draw them away from Circumcision, sheweth thẽ the batayle betwixte the sprite and the flesshe, and the frutes of thẽ both.

STande faste therfore, and not contrarely, wrap your selues in the yoke of bondage. A *Act. 15. a.*

2 * Beholde I Paul say vnto you, that if ye be circumcised, Christe shal profit you nothing at all. *1. Cor. 1. e.*

3 For I testifie agayne to euery man, c̃ is circumcised, that he is bounde to kepe c̃ whole Lawe.

4 Ye are gone quite from Christe as many as are iustified by the Lawe, and are fallen from grace.

a We lyue in hope through that spirit which causeth faith, & which is geuẽ to the faithful that we shuld by faith & not by the lawe obteyne the croune of glorie, which Christ geueth frely.

5 We [a] wayte for (by the Spirit through faith) the hope of the ryghtuousnes.

6 For in Iesus Christe, nether is Circumcision any thyng worth, nether yet vncircumcision, but faith c̃ worketh by loue.

7 Ye dyd runne wel, who was a let vnto you, that ye dyd not obeye the trueth?

8 This persuasion is not of him that " called you.

"Thẽ what so euer is not the worde of God, is very lies.

"which is, God.

9 * A

B 9 * A lytel leuen dothe leuen the whole
1.Cor.5.b. lompe of dowe.
10 I haue truſte in you through the Lord, that ye wyl be none otherwyſe mynded: but he that troubleth you, ſhal beare his condemnation, whoſoeuer he be.
11 And brethren, if I yet preache Circũciſion: why do I then yet ſuffre perſecu-
*whichis, the doctrine of the Goſpel. tion? Then is the ſlander of the *croſſe ceaſed.
12 I would to God they were cut of from you, which do diſquiet you.
13 Brethren, ye haue bene called vnto libertie, only let not your libertie be an occaſion vnto the fleſhe, but in loue ſerue one an other.
*The ſeconde table. 14 For *all the Lawe is fulfilled in one word, *which is* this, * Thou ſhalt loue thy
C neighbour as thy ſelfe.
Leuit.19.d. 15 If ye byte & deuoure one another, ta-
mat.22.d. ke hede leſt ye be conſumed one of ano-
mar.12.c. ther.
iam.1.b. 16 Then I ſay, *walke in the *Spirite, and
Rom.13.d. ye ſhal not fulfil the luſtes of the fleſhe.
1 pet.2.c. 17 For the fleſhe luſteth againſt the Spi-
*In the man regenerat. rite, and the Spirite againſt the fleſhe. and theſe are contrary one to the other, ſo that ye can not do the ſame things that ye would.
18 And if ye be led of the [b] Sprite, then are ye not vnder the Lawe.
19 Moreouer the dedes of the fleſſhe are manifeſte, which are, aduoutry, fornication, vnclennes, wantonnes,
20 Idolatrie, witchcrafte, hatred, variance, emulations, wrath, ſtryfe, ſedicion,

b Yf you be gi ded by the Spi of adoption, tha which ye do is agreable to Go althoght it be n perfect.

heresies,
21 Enuie, murther, dronkenes, glottony, D
and suche lyke, of the which I tel you before as I haue tolde you, that they which commit suche thinges, shal not inherite, the kyngdome of God.
22 But the frute of the Spirite is, loue, ioye, peace, longe suffering, gentlenes, goodnes, faith,
23 Mekenes, temperancie, agaynst suche there is [a] no Lawe.
24 For they that *are* Christes, [c] haue crucified the flesshe with the appetites and lustes.
25 If we lyue in the Spirite, let vs walke in the [a] Spirite.
26 Let vs not be desirous of vaine glorie, prouokyng one another, enuiing one another.

Christe hath not only remitted the synnes but sanctified the to newnes of life.

[a] For they are vnder the Spirit, or grace.

[a] That being dead to synne, & lyuing to God we may declare the same in holynes and innocencie of lyfe.

THE VI. CHAPTER.

He exhorteth them to vse gentilnes towarde the weake, and to shewe their brotherly loue and modestie. also to prouide for their ministers: to persuere: to reioyce in the Crosse of Christe: to newnes of life. And last of all, wisheth to them with the reste of the faithful all prosperitie.

BRethren, if any man be [a] fallen by occa A
sion into any faute, ye which are spiri- [a] Ether by reason of his flesshe, or Satan.
tual, helpe to amende him in the spirite of meknes: considering thy selfe, lest thou also be tempted.
2 Beare ye one anothers burthen, and so [a] fulfil the lawe of Christe.
3 For if any man seme to him selfe, that he

Christe exhorteth in sondry place to mutual loue wherfore brotherly loue is here called the Lawe of Christe, and his cōmandement, Iohn 13.

he is some what, whē *in dede* he his nothīg, the same deceaueth him selfe in his imagi nacion.

4 But let euery man proue his owne wor ke, & then shal he haue [b] reioycing in his owne selfe and not in another.

b For his reioy-sing is a testimonie of a good conscie-ce. 2. Cor. 1. c. wherf he may reioyce be fore men, but not before God.

1. Cor. 3. b. 5 *For euery man shal beare his owne
B burthen.

6 Let him that is taught in the worde, mi
1. Cor. 9. a. nister vnto him that teacheth him, * in all good thinges.

7 Be not deceaued: God is not mocked: for whatsoeuer a man soweth, that shal he also reape.

8 For he that [c] soweth to his flesshe, shal of the flesshe reape death: he that soweth to the spirite, shal of the spirite reape lyfe euerlasting.

c He proueth that the ministers must be nourished: for if mē only pro uide for worldely things without re-spect of the lyfe euerlasting, then they procure to them selues death and mocke God, who hath geuen them his ministers to teache thē heauenly things.

C 9 *Let vs not be weary of wel doyng: for
2. Thes. 3. b. when the time is come, we shal " reape, if we faint not.

*The fruite which God hath promesed.

10 Whyle we haue therfore tyme, let vs do good vnto all men, and specially vnto thē which are of the housholde of faith.

11 Ye see how large a letter I haue writ-ten vnto you wyth myne owne hande.

12 As many as desire with outwarde appe
*By the outw arde ceremo-nies. rance to please" carnally, they constrayne you to be circumcised: only because they would not suffre persecution with ỹ crosse of Christe.

D 13 For they them selues which are circum cised, kepe not the Lawe: but desire to ha-ue you circumcised, that they might reioy
*That they ha ue made you Iewes. ce" in your flesshe.

14 But God forbyd that I should reioyce, but in ỹ crosse of our Lord Iesus Christe:

wherby the [d] worlde is crucified vnto me, and I vnto the worlde.

15 For in Christe Iesus, nether Circumcision auayleth any thinge at all, nor vncircumcision, but a newe creature.

16 And as many as walke according to this rule, peace *shal* be to them, and mercie, and vpon Israel that pertayneth to God.

17 From hence forthe, let no man [e] put me to busynes: for I beare in my body the [f] markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christe *be* with your sprite. Amen.

Vnto the Galatians written from Rome.

d By the worlde he meaneth all outwarde pope, ceremonies, & thigs which please mens fantasies.

e Let no mā trouble my preaching frō hēce forth: for my markes are witnesses how valiātly I haue foght.

f which are odious to the worlde, but glorious before God.

THE ARGVMENT OF THE Epistle to the Ephesians.

While Paul was prisonner at Rome, ther entered in among the Ephesiās false teachers, who corrupted the true doctrine which he had taught them. by reason wherof, he wrote this Epistle to confirme thens in that thing which they had learned of him. And first after his salutation, he assureth them of saluation because they were ther vnto predestinate by the fre electiō of God, before they were borne, and sealed vp to this eternal life by the holy Gost, geuē vnto thē by the Gospel, the which mysterie he prayeth God to confirme towarde them. And to thintent they shulde not glorie in themselues, he sheweth them their extreme miserie, wherin they were plonged before they knewe

knewe Christe, as people without God, Gentils, to whome the promises were not made: & yet by the fre mercie of God in Christe Iesus, they were saued, & he appointed to be their Apostle, and of all other Gentils. therfore he desireth God to lighte the Ephesians hartes with the perfect vnderstading of his Sone, & exhorteth the like wyse to be myndeful of so great benefits nether to be moued with the false apostles, which seke to ouerthrowe their faith, and treade vnderfote the Gospel: which was not preached to them, as by chace or fortune, but according to the eternal counsel of God: who by this meanes preserueth only his Churche. Therfore the Apostle commendeth his ministerie, forasmuche as God therby raigneth amog men: and causeth it to bring forthe moste plentiful fruits, as innocencie, holynes, with all suche offices apperteyning to Godlynes. Last of all, he declareth not only in general what oght to be the life of the Christians, but also sheweth particulerly, what things concerne euery mans vocation.

THE EPISTLE
OF PAVL TO THE Ephesians.

*

THE FYRST CHAPTER.

After his salutation he sheweth that the chiefe cause of their saluation standeth in the free election of God through Christe, next he declareth his good wil towarde them, geuing thākes and praying God for their faith. The maiestie of Christe.

PAVL AN Apostle of IESVS Christe, by ye wil of God, to ye *Sainctes, we are at Ephesus, & to the faithful in Christe Iesus. A 1.Cor.1.a.

2 Grace *be* to you, & peace from God our Father, and from the Lord Iesus Christe.

3 *Blessed

2.Cor.1.a. 1.pet.1.a. 3 *Blessed be God the Father of our Lord Iesus Christe, which hath blessed vs with all maner of [a] spiritual blessinges in heauenly thinges in Christe,

2.Tim.1.c. colloss.1.c. 4 *According as he had [b] chose vs in him, before the foundations of the world were layd, that we should be "holy, and without blame before him through loue.

*whē Christs iusticie is imputed ours.

5 Who dyd predestinate vs, to be adopted through Iesus Christe vnto him selfe according to the good pleasure of his wil.

B

6 To the" praise of the glorie of his grace, where with he hath made vs accepted in the beloued.

*The principal ende of our election is to praise & glorifie the grace of God.

7 By whome we haue redēption through his bloude, *euen* the forgeuenes of synnes, of his riche grace.

8 By the which grace he abōded toward vs moste plētifully in all wisdome & vnderstanding.

9 And hath opened vnto vs the mysterie of his wil, according to his fre beneuolence, which he had purposed" in him.

*In Christe.

C

10 That in the dispensation of the ful tyme he myght gather together agayne [c] all thinges, bothe which are in heauen, & also which are in earth, euen in Christe:

11 In whome also we are chosen when we were predestinate according to the purpose of him, which worketh all thinges after the counsel of his owne wil:

*The Iewes.

12 That" we, which first trusted in Christ, shoulde be vnto the prayse of his glorie.

13 In whome also ye *haue trusted*, after that ye heard the worde of trueth, *I meane* the Gospel of your saluation, wherin also after that ye beleued, ye were sealed with

a As with the knolage of God in Christe, with faith hope, charitie, and other giftes

b This electiō to life euerlasting cā neuer be changed but in temporal offices which God hath appointed for a certain space, whē the terme is expired he chāgeth his election, as we see in Saul and Iudas.

c By this, he meaneth the whole body of the Churche, which he diuiderh into them which are in heauē, and them which are in earthe: also the faithful which remayne in earth, stande of the Iewes and the Gentils.

the holy Spirite of promis.
14 Which is the erneſt of our inheritance, that we might be *fully* reſtored to libertie, vnto the praiſe of his glorie.
15 Wherfore, after that I heard of the faith, which ye haue in the Lord Ieſus, and loue vnto all the Sainctes: D
16 I ceaſe not to geue thākes for you, makyng mention of you in my prayers,
17 That the God of our Lord Ieſus Chriſte the Father of glorie, myght geue vnto you the Sprite of wyſedome, and open to you the knowledge of "him. "Of Chriſte.
18 And lighten the eyes of your myndes, that ye may knowe what that hope is, where vnto he hath called you, and what the ryches of hys glorious inheritāce is in the Sainctes,
19 And what is the exceding greatnes of his power to vswarde, which beleue, *according to the workyng of that his mighty power. *Col.2.c. chap.3.b.
20 Whych he wroght in Chriſte, when he rayſed hym from the dead, and [d] ſet hym at his ryght hande in the heauenly *places*,
21 Farre aboue all Rule, and Power, and Might, and Domination, and euery Name, that is named, not in thys world only, but alſo in the world to come:
22 *And hath made all thinges ſubiect vnder his feete, and hath appointed him aboue all thinges, the head of [e] y Churche, *Pſal.8.b. heb.2.b.*
23 Which is his body, and the fulnes of him that filleth all in all thinges.

[d] Made him Gouerner of all thigs both in heauen & in earth: ſo that Chriſts body is now onely there, or els it ſhulde not be a true body. and his aſcenſiō ſhulde be but a fantaſtical thinge and only imagined.

THE II. CHAPTER.

To magnifie the grace of Chriſte, which is the only

only cause of saluation. Paul sheweth thē what maner of people they were before their conuersion. and what they are now in Christe.

A AND you *hath he quyckened also*, ẏ were
Col.2.b. dead in treſpaſſes and ſynnes.
2 In the which, in tyme paſſed ye walked,
according to the courſe of thys worlde, &
Chap.6.b. after the * Gouerner that ruleth in the ayre, and the ſpirit, that now worketh in the
children of diſobedience.
3 Among whome, we alſo had our cōuerſation in time paſt, in the luſtes of our fleſhe, in fulfilling the wil of the fleſhe, & of
Not by creation, but by Adams transgreſſion, & ſo by byrth. the mynde: and were " naturally the children of wrath, euen as wel as other.
4 But God ẇ is riche in mercie, through
his great loue wherwyth he loued vs,
B 5 Euen when we were dead by ſynnes,
Both Iewe & Gentil: hath quickened vs " together in Christ, *by whoſe* grace ye are ſaued,
6 And hath [a] rayſed vs vp together, and
made vs ſyt together in the heauenly *places* in Christe Ieſus:
7 For to ſhewe in tyme to come the exceding riches of his grace, through his
kyndnes to vswarde in Christe Ieſus.
8 For by grace are ye made ſafe through fayth: and that not of your ſelues: it is the
gyfte of God.
9 Not of workes, leſt any man ſhould boſte hym ſelfe.
Here he meaneth, as concerning grace, & not by nature. 10 For we are hys " workemanſhyp created in Christe Ieſus vnto good workes, ẇ
God ordeyned, that we ſhould walke in
them.
C 11 Wherfore [b] remember that ye beyng in

a We that are the members are rayſed vp from death & raigne with our head Chriſt in heauen by faith.

b He ſheweth here that the farther the Gētils were from the grace of God, the greater debetters they are now to the ſame.

time passed Gentils in the fleshe, and were called*vncircumcision, of them, which are called Circumcision in the fleshe, and which is made by handes: 1.Sam.17.d eze.44.b.

12 *Remēber I say*, ẏ ye were at ẏtime wyth out Christe, and were reputed aliātes frō the cōmen welth of Israel, and were*strāgers from the [c] Couenants of promis, and had no hope, & were without God in this world. Rom.9.a. [c] Wher no promes is, ther is no hope.

c It was but one Couenant, but because it was diuers tymes cōfirmed & established, therfore here he calleth them Couenants.

13 But now in Christ Iesus, ye which once were farre of, are made nye, by the bloude *I say* of Christe.

14 For he is our peace, which hath made of bothe one, and hath broken the stoppe of the particion wall,

15 In abrogating through his [d] flesshe the hatred, *that is to say*, the Law of commandements *which standeth* in ceremonies, for to make of twaine, one newe man in him selfe, *so* making peace.

d For in Christe all things were accomplished, which were prefigurate in the Lawe.

16 And that he myght reconcile bothe vnto God in one body by his [e] Crosse, and slaye hatred therby. [e] Or, death.

17 And came, and preached peace to you which were a farre of, and nye. D

18 *For through hym we both haue an opē way in, by one Spirite vnto the Father. Rom.5.a.

19 Now therfore ye are no more strangers and foreners: but citesyns with the Sainctes, and of the housho uld of God.

20 And are buylt vpon the foundatiō of the Apostles and Prophetes, Iesus Christ being the very corner stone,

21 In whom all the buyldyng coupled together, groweth vnto an holy temple in the Lord.

22 In

22 In whome ye also are buylte together, and made the habitation of God by the Spirite.

THE III. CHAPTER.

He sheweth the cause of his imprisonmẽt, desireth thẽ not to faint because of his trouble, and prayeth God, to make thẽ stedfast in his Sprite.

A FOr this cause I Paul, *am* ye [a] prisoner of Iesus Christ for your sakes ware Gẽtils.

[a] He reioyseth that, that he suffred imprisonment for the maintenance of Christs glorie.

[e] His vocatiõ to preache vnto the Gẽtils.

2 If ye haue [e] heard of the ministratiõ of the grace of God, which is geuẽ me to you warde.

3 *That is*, that *God* by reuelation hath shewed this mysterie vnto me, (as I wrote [e] aboue in few wordes,

[e] That is, in the first chap. of this Epistle.

4 Wherby whẽ ye rede, ye may knowe my ne vnderstãding in the mysterie of Christ)

5 Which *mysterie* in tymes passed was [b] not opened vnto the sonnes of men, as it is nowe declared vnto his holy Apostles and Prophetes by the Sprite.

[b] Althogh the thers, and the Pphets had reue tions certein: ye was not in com rison of that ab dance which w shewed whẽ the tils were called ther yet was th me, nor the ma knowen.

B 6 That the Gentils should be inheriters also, and of the same body, and partakers of his promis *that is* in Christe, by the meanes of the Gospel,

7 Wherof I am made a minister, by the gyfte of the grace of God geuen vnto me through the workyng of his power.

Chap. 1. d. 1. cor. 15. a. 8 *Vnto me *I say*, the least of all Saincte is this grace geuen, that I should preache among the Gentils, the vnsearcheable riches of Christe:

9 And to make all men se what the felowshype of the mysterie is, which frõ the begynnyng of ye world hath bẽ hyd in God,

who made all thynges through Iesus Christe.

10 To the intēt, that nowvnto "Rulers and Powers in heauenly places, myght be known [c] by the Churche, the manyfolde wysedome of God,

11 Accordyng to the eternal purpose, [c] w he wroght in Christe Iesus our Lord.

12 By whome we haue boldnes and entrance with confidence, by the fayth which we haue in hym.

13 Wherfore I desire that ye faint not, be cause of my tribulations for your sakes, which is your glorie.

14 For this cause, I bowe my knees vnto the Father of our Lord Iesus Christ:

15 Of whome is named the whole "familie in [d] heauen and in earth,

16 That he myght grante you according to the riches of his glorie, that ye may be strengthened by his Sprite in the inner man

17 That Christ may dwel in your "harts by faith, that ye, being roted and grounded in loue,

18 May be able to comprehend with all Saincts, what *is* that" breadth, and length, depth, and heyght:

19 And to knowe what is the loue of Christ, which loue passeth knowledge: [c] y ye may be fulfilled with all maner of fulnes which commeth of God.

20 *Vnto hym therfore that is able to do exceading abundantly aboue all that we aske or thinke, according to the power [c] y worketh "in" vs,

21 *Be* prayse in the Churche by Christe Iesus,

[c] The Churche being gathered of so many kyndes of people, is an exāple, or a glasse for the Angels to beholde the wisdome of God in, who hath turned their particuler discords into a vniuersal concorde, & the Synagoge of bondage, hath made the Churche of freedome.

[d] The faithful which dyed before Christe came, were adopted by him, & make one familie with the Saincts which yet remay.

" The Angels.

" He that is not of the body of Christe is in death.

" For we confesse that, which we beleue.

" All perfection on euery syde is in him.

Rom. 16. d.

" In that we se le Christe in vs.

Iesus, throughout all generations for euer. Amen.

THE IIII. CHAPTER.

He exhorteth them vnto mekenes, longe sufferynge, vnto loue and peace, euery one to serue & edifie another with the gift that God hath geuen hym, to beware of strange doctrine, to lay asyde the olde conuersation of gredy lustes, and to walke in a new lyfe.

A I therfore, & am a prisoner in the "Lord, I praye you that ye walke worthy of the vocation wher vnto ye are called,

" For the Lords cause. *Philip.1.d. col.1.b. 1.thes.2.c.*

2 With all humblenes of mynde, and mekenes, with longe suffring, forbearing one another through loue.

3 Endeuoring to kepe the vnitie of the Sprite in the bonde of peace.

" which by dissentiõs you seperate a sonder.

4 Ther *is* "one body, and one [a] Sprite, euẽ as ye are called in one hope of your calling.

a So that ye cannot dissent one frõ an other, seing the Spirit which ioyneth you in one body can not dissent frõ him selfe.

5 *There is* one Lord, one faith, one Baptisme.

Mal.2.b. 6 *One God and Father of all, which is "aboue all thing, & "through all thyngs & in you all.

" In power. " By his prouidence.

Rom.12.b. 1.cor.12.b. 7 *But vnto euery one of vs is geuen grace, according to the measure of the "gift of Christ.

" which he geueth vs.

2.Cor 10.d. psal.68.c. 8 Wherfore he sayth, *When he ascẽded vp on hye, he [b] led captiuitie captiue, and gaue gyftes vnto men.

b The Messias came downe frõ heuen into the earth to triumphe oue Satan, death, & sinne. and led, them prisonners and slaues, which before were cõquerors, kept all in subiection, which victorie he gate, and so gaue it, as a moste precious gift to his Churche.

B 9 (Now, in that he Ascẽded, what meaneth it, but that he hade also descẽded first into the lowest partes of the earth?

10 He that descended, is euen the same also, that ascẽded vp, farre aboue all hea-

uens, to fulfil [f] all thinges.)

[f] With his gifts & benefits.

11 * He therfore gaue some *to be* Apostles, & some Prophetes, and some Euangelistes, and some Pastours, and Teachers:

C

1. *Cor.* 12. d.

12 That the Saincts myght be gathered together, that the ministerie myght be [g] vsed, and that the body of Christe might be edified.

[g] That the body of Christe might be perfect.

13 Tyl we euery one (in the vnitie of faith and knowledge of the Sõne of God) grow vp vnto a perfect man, after the measure of the age, of the fulnes of Christ.

14 That we hence forth be no more chyldren, wauering and caried about wyth euery wynde of doctrine, as cõmẽly chanceth vnto men, & with craftines, wherby they laye in wayet to deceaue.

15 But let vs folow the truth in loue, and in all thinges growe vp in to him, which is the [c] head, *that is to say* Christ:

D

[c] Christ being head of his Churche nourisheth his membres and ioyneth them to gether by ioyntes; so that euery part hath his iuste proportiõ of fode, that the hole body may growe vp to perfection.

16 In whom all the body being coupled and knit together in euery ioynt, wherwith one ministreth to another (according to the effectual power, as euery parte hath it measure) increaseth the body, vnto the edifieng of it selfe in loue.

17 This I say therfore and testifie in the Lord, that ye hence forth walke not as * other Gentiles walke, in vanitie of their [d] mynde:

Rom. 1. c.

[d] Man not regenerate hath his mynde, vnderstanding, & hart corrupt.

18 Hauing their cogitation darkened, & beyng strangers from the lyfe of [e] God through the ignorance that is in them, because of the [f] hardenes of their [a] harte.

[e] By the which God lyueth in his.

[f] The hardenes of hart is the fonteyn of ignorance.

19 Which beyng past remorce of conscience haue geuen thẽ selues vnto wantõnes, to worke all maner of vnclennes, euen

E

with

with gredynes.
20 But ye haue not so learned Christ.
21 Yf so be ye haue heard hym, and haue bene taught by him, euen as the " trueth is in Iesus.
22 That is, * to lay asyde, concernyng the conuersation in tyme past, that " old man, which is corrupt through the deceueable lustes.
23 And be renewed in the sprite of your mynde.
24 *And to put on that new man, which " after God is shapen vnto ryghtuousnes, and true holynes.
25 *Wherfore put away lying, and speake euery man trueth vnto his neyghbour: for we are members one of another.
26 * Be [e] angry, but synne not: let not the " sunne go downe vpon your wrath.
27 * Nether geue place to the deuil.
28 Let him that stole, steale no more: but let hym rather labour and worke with his handes the thinges which are good, that he may haue to geue vnto hym that nedeth.
29 * Let no corrupt communication procede out of your mouthes: but that which is
F good: to the vse of edifiing, that it may minister " grace vnto the hearers.
30 And [f] greue not the holy Sprite of God, by whome ye are sealed vnto the day of redemption.
31 Let all bytternes, fierceneſſe and wrath, roryng and cursed speaking be put away from you, with al malicious nes.
32 Be ye courteouse one to another, and mercyful, forgeuyng one another, euen as

* As they are taught which truely knowe Christe. *Col.* 3. *b.*
" Your selues.
Rom. 6. *a.* *col.* 3. *b.* *heb* 12. *a.* 1. *pet.* 2. *a.* 4. *a.*
" Which is created accordīg to the image of God. *Zach.* 8. *c.*
* Let it be quickly pacified. *Psal.* 4. *a.* *Iam* 4. *b.* *Chap* 5. *a.* *col.* 4. *a.*
* And cause them to profit, in godlynes.

e If it chanceth ye be angry: so moderat your affect that it burst not out into any euil worke.

f So behaue your selues that the holy Goſt may lingly dwel in you and giue him no occasion to depart for sorrow.

God for Christes sake forgaue you.

THE V. CHAPTER.

He exhorteth them vnto loue, warneth them to beware of vnclennes, couetousnesse, folyshe talking, and false doctrine: to be circumspecte, to auoyde dronkennesse, to reioyce and to be thankefull towarde God, to submit them selues one to another. He entreateth of corporal mariage, and of the spiritual betwixt Christ and his Churche.

BE yetherfore folowers of God, as dere A
chyldren.

2 And walke in loue, euen as Christ loued *Iohn 13.d. 15.b.*
vs, & gaue him selfe for vs, *to be* an offeryng *1.iohn 3.d.*
and a sacrifice of a swete smelling sauer to
God,

3 * So that fornication, and all vnclennes, *Chap 4.f.*
or couetousnes, be not once named among *col 3.a.*
you, as it becommeth Saincte: *2 thess. 2.d.*

4 Nether fylthynes, nether folyshe talkyng, nether [a] iestyng, which are thinges not
comely: but rather, geuyng of thankes.

[a] Which is ether vyne, or els, by ample, and euil aking, may hurt ur neighbour: otherwise ther diuers exãples the Scriptures pleasant talke, ch is also god- s. 1. King. 18. e. ing. 2. d. Esai. c. &c.

5 For this ye know, that no whoremonger
ether vncleane person, or couetous person,
which is [b] an idolatrer, hath any inheri-
tance in the kyngdome of Christ, and of
God.

[b] Because he thinketh that his life standeth in his riches.

6 * Let no [c] man deceaue you with vayne B
wordes. for, for suche thynges, commeth the *Mat. 24. a.*
wrath of God vpon the chyldren of diso- *mark. 13. a.*
bedience. *luke. 21. b.*
2. thess. 2. b.

[c] Ether in excu- synne, or in kig at the me es, and iudge- its of God.

7 Be not therfore companyons wyth
them.

8 For ye were once darkenesse, but a-
re nowe lyght in the Lorde: walke as
[d] chyldren

[a] Seing God hath adopted you for his.

[a] chyldren of lyght.
9 (For the fruite of the Sprite *is* in all go-
C odnes, and rightuousnes, and trueth)
10 Approuing that which is pleasyng to
the Lord.
11 And haue no fellowship with the vn-
fruitful workes of darknes: but rather [b] re-
proue them.

[b] And make them knowen by your honest and godly life.

12 For it is shame euen to name those thin
ges, which are done of them in secret.
13 But all thinges when they are reproued
of the [c] light, are manifest: for it is light
that discouereth all things.
14 Wherfore he sayth, [d] Awake thou that
slepest, and stande vp from death, and Chri
ste shal geue thee lyght.
D 15 Take hede therfore that ye walke cir-
cumspectly: not as foles: but as * wyse.

Col. 4. a.

[a] Selling all worldly pleasures to bye tyme.

16 [a] Redemyng the tyme: for the [e] dayes a-
re euyl.
17 * Wherfore, be ye not vnwyse, but vnder
stande what the wyl of the Lord is.

Rom. 12. a.

1. thess. 4. a.

18 And be not droncke wyth wine, wherin
is excesse: but be fulfylled wyth the Spri-
te.
19 Speakyng vnto your selues in psalmes,
and hymnes, and spiritual songes, singyng
and makyng melodie to the Lord in your
[b] heartes.

[b] Not only with tongue.

20 Gyuyng thankes alwayes for all thyn-
ges vnto God the Father, in the Name of
our Lord Iesus Christe.
E 21 Submitting your selues one to another
in the [f] feare of God.

Col. 3. c.

tit. 2. b.

1. pet. 3. a.

22 * Women, submit your selues vnto your
housbandes, as vnto the Lord.

Gen. 2. d.

23 * For the housband is the wyues head,

c The worde [illegible] God discouereth the vices which [illegible] re hid before.

d God thus spe[illegible] keth by his seru[illegible] to drawe the in[illegible] dels from their blyndenes.

e In these pe[illegible] lous dais and cr[illegible] te of the aduer[illegible] ries, take hede h[illegible] to bye agayne t[illegible] occasions of god[illegible] nes which the w[illegible] de hath taken [illegible] you.

f Except our endship be ioy[illegible] and knit in Go[illegible] is not to be [illegible] med.

euen as Christe is the head of the Churche, and the same is the sauiour of his *" body. 1.Cor.11.a.

24 Therfore as the Churche is in subiection to Christe; lykewyse *let* the wyues *be in subiection* to their housbāds in all thinges.

25 * Housbandes loue your wyues, euen as Christe loued the Churche, and gaue him selfe for it. Col.3.d.

26 To sanctifie it, and clensed it in the [g] wasshing of water through the worde. F

27 To make it vnto him selfe a glorious *Churche*, without " spot or wryncle, or any suche thinge: but that it sholde be holy & without blame.

28 So oght men, to loue their wyues, as their owne bodies. he that loueth his wyfe loueth him selfe.

29 For no man euer yet hated his owne fleshe: but norisheth and cherysheth it, euen as the Lord doth the Churche.

30 For we are members of his body, [h] of his flesh, and of his bones. G

31 * For this cause shal a man leaue father and mother, and shalbe ioyned to his wife, and they which *were* two, shalbe made one fleshe. Gen.2.d. mat.19.a. mark.10.a. 1.cor.6.d.

32 This is a great secrete, but I speake of Christ and the Churche.

33 Therfore euery one of you *do ye so*: let euery one loue his wyfe, euen as him selfe and *let* the wyfe *se* that she feare her housband.

[g] Baptisme is a [illegible]oken that God [illegible]ath consecrated [illegible]e Churche to [illegible]im selfe and ma[illegible]e it holy by his [illegible]orde, that is, his [illegible]omesse of fre iu[illegible]ification, and san[illegible]ification in Chri[illegible]e.

[h] This our con[illegible]nction with [illegible]rist must be cō[illegible]ered as Christ is [illegible] housband, & we [illegible] wife, which are [illegible] onely ioyned [illegible]him by nature, also by the cō[illegible]nion of substan[illegible] through the ho[illegible] Gost and by [illegible]h: the seale and [illegible]imonie therof [illegible]he Supper of Lord.

[i] Because it is couered and cleddē with Christs iustice and holynes.

THE VI. CHAPTER.

How chyldren shoulde behaue them selues towarde

towarde their fathers and mothers, lykewyse parens towarde their chyldren. seruantes towarde their masters, agayne, masters towarde their seruantes: An exhortation to the spirituall battayle, and what weapons Christen men shoulde fyght withall.

A

Colloſ.3.b.

CHyldren, obey your fathers and mothers in the Lord. for so is it ryght.

Exo.20.b. deu.5.b. eccl.3.b. mat.7.d. mar.15.a.

2 *Honour thy father & mother (that is the fyrst cōmandemēt that hath any [a] promis,)

a This is the first commandemēt of the seconde table, & hath the promes with condition.

3 That thou mayst be in good estate, and lyue longe on earth.

4 And *ye* fathers moue not your chyldren to "wrath: but brynge them vp in instructiō and information of the Lord.

" By austeritie

Col.3.d. tit.2.c. 1.pet.2.c.

5 * Seruantes be obedient vnto your carnal masters, with feare and trembling in singlenes of your hearts, as vnto Christe:

6 Not with seruice in the eye sight, as mē pleasers: but as the seruantes of Christ, doyng the wyl of God from the heart.

7 With good wyl seruyng the Lord, and not men.

8 And knowe ye that whatsoeuer good thyng any man doth, that same shal he receaue agayne of the Lord, whether he be bonde or fre.

B

Deu 10.d. 2.chr.19.c. act.10.c. rom.2.b.

9 And ye masters, do euen the same thinges vnto them, putting away threatnynges: and knowe that euen your master also is in heauen, neither is there any * respect of ' person with him.

' Whether he be seruant or maister.

10 Finally my brethren, be stronge in the Lord, and in the power of his myght.

' Or, complet harnesse.

11 Put on the " whole armoure of God, that ye may stande stedfast against the craftie

assautes of the deuyl.

b The faithful haue not only to striue against mē, and them selues, but against Satan the spiritual ennemy, who is moste dangerous.

12 For we wrestle not against [b] flesshe and bloud: but against* Rulers, against Powers, and against the worldly Gouernours, *the princes* of the darkenes of this worlde, against spiritual wickednesses, *which are* aboue. *Chap.2.e.*

13 For this cause, take vnto you the whole armoure of God, that ye may be able to resist in the euyl day, and hauing finished all thynges, stand stedfast. C

14 Stande therfore, and your loynes gyrde about with veritie, hauing on, the brest plate of "rightuousnes:

"Innocēcie & godly life.

15 And your fete shod with the preparation of the Gospel of peace.

16 Aboue all, take to you the shield of fayth, wherwith ye may quenche all the fyry dartes of the wycked. *Esai.59.c.*

17* And take the helmet of "saluation, and the sword of the Sprite, which is, the worde of God. *1.thess.5.b.*

"The saluatiō purchased by Iesus Christe.

18 And pray alwayes with all maner prayer and supplication in the Sprite: & watche therunto with all perseuerance & supplication for all Saincts.

19* And for me, that vtterance may be geuen vnto me, that I may open my mouth boldly, to vtter the secretes of the Gospel. *1.Thess.5.c.*

20 Whereof I am messenger in bondes, that therin I may speake frely, as it becommeth me to speake.

21 But that ye may also knowe myne affaires, and what I do, Tychicus, my deare brother and faythful minister in the Lord, shal shewe you of all thinges. D

22 Whome

22 Whome I ſent vnto you for the ſame purpoſe, that ye myght knowe what caſe I ſtande in, and that he myght comfort your hearts.

23 Peace *be with* the brethren, and loue with fayth from God the Father, and from the Lord Ieſus Chriſt.

24 Grace *be* with all them which loue our Lord Ieſus Chriſt, to *their*" immortalitie. Amen.

"Or, life euerlaſting, which is the ende of this grace.

Sent from Rome vnto the Epheſians by Tychicus.

THE ARGVMENT OF THE Epiſtle to the Philippians.

PAVL being warned by the holy Goſt to go to Macedonia, planted firſt a Churche at Philippi, a citie of the ſame contrey. but becauſe his charge was to preache the Goſpel vniuerſally to all the Gentils, he trauailed from place to place, til at the length he was taken priſoner at Rome, wherof, the Philippians, being aduertiſed, ſent their miniſter Epaphroditus with relief vnto him: who declaring him the ſtate of the Churche, cauſed him to write this epiſtle: wherin he cõmendeth them that they ſtode manfully againſt the falſe Apoſtles, putting them in mynde of his good wil toward them, and exhorteth them that his impriſonment make them not to ſhrinke: for the Goſpel therby was confirmed & not diminiſhed, eſpecially he deſireth thẽ

to flie ambition, and to embrace modestie promesing to sende Timotheus vnto them, who shulde instruct them in matters more amply. yea and that he him selfe wolde also come vnto them. adding likewise the cause of their ministers so long abode. And because ther were no greater ennemies to the crosse then the false Apostles, he confuteth their false doctrine by proving only Christe to be the ende 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 certeyn admonitions both particuler and general, with testification of his affection towarde them, and thanckful accepting of their beneuolence.

THE

THE EPISTLE OF PAVL TO THE Philippians.

*

THE FYRST CHAPTER.

S Paul discouereth his hart towarde them by his thankes geuing, prayers, and wishes for their faith and saluation. he sheweth the fruit of his crosse, and exhorteth them to vnitie and patience.

A PAVL AND Timotheus the seruantes of Iesus Christe, to all the Saïctes in Christ Iesus which are at Philippi, with the [a] Bysshops, and Deacons:

2 Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ.

a By bishops h re he meaneth t that had charge the worde and g uerning, as pasto doctors, elders: deacons, suche had charge of t distribution, a of the poore a sicke.

3 * I thanke my God *hauing* you in perfect memorie. 1. *Thess.* 1. a

4 (Alwayes in all my prayers for all you, praying with gladnes)

5 Becauſe of the ″ fellowſhip which ye haue in the Goſpel, from the ″ firſt day vnto now.

″ with other Churches.
″ That ye receaued the Goſpel.

6 And am ſuerly certified of thys, that he which began a good worke in you, ſhal go forth wyth it vntyl the ″ day of Ieſ⁹ Chriſt.

″ when you ſhal receaue the crowne of glorie.

7 As it becometh me ſo to iudge of you all, becauſe I beare in perfect remembrance [b] that both in my bandes, and alſo in my defence, and confirmation of the Goſpel, you all were partakers of my ″ grace.

″ Or, peculier benefit to ſuffre for Chriſts ſake.

b It was a ſure token of their loue, that they dyd helpe him by all meanes poſſible, when he was abſēt and in priſon, euen as if they had bene priſoners with him.

8 For God beareth me recorde, how greately I longe after you all from the very heart rote in Ieſus Chriſte.

B

9 And thys I pray, that your loue may increaſe, yet more and more in knowledge, and in all iudgement.

10 That ye may diſcerne thynges that differ *one from another*, that ye may be pure, & [c] go forwarde without any let, vntil the day of Chriſt.

c That you ſo increaſe in godlynes that not only ye can put difference betwene good and euil: but alſo that ye proffit more & more without ſliding backe, or ſtāding in a ſtaye.

11 Fylled wyth the fruites of ″ ryghtuouſnes, which come by Ieſus Chriſte vnto the glorie and praiſe of God.

″ Rightuouſnes is the tree, good workes the fruit.

12 I would ye vnderſtode brethren, that the things which *haue happened* vnto me, are tourned to the great furtheryng of the Goſpel.

13 So that my bandes in ″ Chriſt, are famous throughout all the [d] Iudgement hall, and in all other *places*.

″ which I ſuſteyne for Chriſts cauſe.

d That is, in the Court or Palais of the Emperour Nero.

14 Inſomuche that many of the brethren in the Lord are boldned through my bandes,

a Or, professe the Gospel.

des, and dare more frankely speake the "worde.

15 Some there are which preache Christe of enuie and stryfe, and some also of good wyl.

b With a corrupt mynde.

16 The one parte preacheth Christe of stryfe and not "purely, supposing to adde more affliction to my bandes.

17 The other parte of loue, knowing that I am set to defende the Gospel.

18 What then? So that Christ be preached all maner wayes, whether it [e] be vnder a pretence, or syncerely: I therin ioye, yea, and wyl ioye.

e Their pretence was to preache Christe, & therfore their doctrine was true: but they were ful of ambition & enuie thinking to deface Paul and preferre themselues.

19 For I knowe that this shal tourne to my saluation, through your prayer, and by the helpe of the Sprite of Iesus Christe.

20 As I hartely loke for, & hope, that in no C thing I shalbe ashamed: but that wyth all confidence, as all wayes *in tymes paste, euen so* now Christe shall be magnified in my body, whether it be through lyfe, or els death.

21 For Christe *is* to me both in life, and in death aduantage.

f To lyue in the fleshe is to lyue in this brittel body, til we be called to lyue euerlastingly: but to liue according to the fleshe, or to be in the fleshe, signifie, to be destitute of the Spirit and to be plonged in the filthy concupiscences of the fleshe.

22 And whether to [f] lyue in the fleshe, *were* profitable for me, and what to chose I wote not.

23 For I am greatly in doubte on bothe sydes: desiring to be lowsed and to be wyth Christe, which thyng is beste of all.

b Or, body.

24 Neuertheless, to abyde in the "fleshe *is* more neadful for you.

25 And thys am I sure of, that I shal abyde, and wyth you all continue, for the furtherance and ioy of your faith.

26 That ye may more abundātly reioyce in

Iesus Christe for me, by my cōming to you agayne.

27 * Only let your conuersation be, as it becommeth the Gospel of Christe: that whether I come and se you, or els be absent, I may heare of your matters that ye "contrinue in one Sprite, and in one mynde fighting all together through the fayth of the Gospel.

Eph. 4. a. col. 1. b. 1. thess. 1. c.

"Or, stande.

28 And in nothing feare your aduersaries which is to them a g token of perdition, & to you of saluation, and that of "God.

g The more that tyrants rage against the Gospel, the more manifestly they declare that they rune to their owne destruction, and againe constant perseueraunce for Christs sake is an euident signe of saluation.

"God sheweth by this meanes, who are his, and who are not.

29 For vnto you it is geuen for Christe, that not only ye should beleue on him, but also suffre for hys sake:

30 Hauing euen the same fyght, which ye sawe me haue, and now haue heard *to be* in me.

THE II. CHAPTER.

He exhorteth them aboue all things to humilitie wherby pure doctrine is chiefely maynteined, promising that he and Timotheus wil spedely comme vnto them, and excuseth the longe tariing of Epaphroditus.

IF *there be* therfore any consolation in Christ, if *there be* any comfort of loue, if *there be* any fellowship of the Sprite, if *there be* any compassion and mercie: A

2 Fulfyl my ioye, that ye be like mynded, hauing the selfe same loue, being of one accorde, and of [a] one iudgement.

a From the consent of wils and myndes he procedeth to the agrement in doctrine, that there might be ful and perfect concorde.

3 That nothyng *be done* through strife or vayne glorie, but that in mekenes of mynde * euery man esteme other better then him selfe. *Rom. 12. c.*

4 And

4 And loke not euery man on his owne thynges, but euery mā alſo on the thinges of other men.

5 Let the ſame mynde be in you that was in Chriſte Ieſus.

6 Who [b] beyng in the ſhape of God, thoght it no robbery to be equal wyth God:

7 But he made hym ſelfe of no reputation, and toke on hym the "ſhape of a ſeruāt and was made lyke vnto men, and was founde in "appearance as a man,

8 He humbled hym ſelfe, & became obedient vnto the death, euē the death of the croſſe.

9 Wherfore, God hath highly exalted him, & geuē him a Name aboue all names.

10 *That at [e] ỹ Name of Ieſus ſhoulde euery "knee bowe, bothe of thinges in heauen, and thinges in earth, and thinges vnder earth.

11 * And that euery tonge ſhould confeſſe that Ieſus Chriſt *is* the Lord, vnto the prayſe of God the Father.

12 Wherfore my dearly beloued, as ye haue alwayes obeyed, not whē I was preſent only, but now muche more in mine abſence, euē ſo [c] make an ende of your owne ſaluation with "feare and trembling.

13 For it is God which worketh in you, both the wil and alſo the dede, euen of *his* fre beneuolence.

14 Do all things wythout *murmuring & reaſonnings:

15 That ye may be fauteleſſe, and pure, and the ſonnes of God without rebuke in the middes of a naughtie & wicked nati-

*The poore & weake nature of man.

" He was ſene and heard of men, ſo that his behauiour declared that he was a ſa miſerable man.

B

Rom. 14. b. *eſa* 45. *d.*

*Worſhip, and be ſubiect to him.

Iohn 13. b. 1. *cor.* 8. 12. *a*

*Which may make you careful & diligent.

1. *Pet.* 4. *c.*

b Yf Chriſte being very God equal with the Father, layd aſyde his glorie, & being Lord, became a ſeruant, and willingly ſubmitted him ſelfe to moſte ſhameful death: ſhal we which are nothing but vile ſlaues, through arrogācie treade downe our brethren, & preferre our ſelues?

c Rune forward in that race of rightuouſnes wherin God hath frely placed you through Ieſus Chriſte, and confirmeth you his children by his Spirit to walke in good workes, and ſo to make your vocation ſure.

on, among whych, ye shyne as lyghtes in the worlde,
16 "Putting forth the "worde of lyfe: that I may reioyse in the day of Christ, that I haue not runne in vayne, nether haue labored in vayne.
17 Yea and thogh I be offered vp vpon the offeryng and sacrifice "of your fayth: I am glade, and reioyce wyth you all.
18 For the same cause also be ye glade, & reioyce with me.
19 I trust in the Lord Iesus, to sende Timotheus shortly vnto you, that I also may be of good comforte, when I knowe what case ye stande in:
20 For I haue no man that is so like mynded, whych wyth so pure affection careth for your matters.
21 For all other "seke theyr owne, and not that whych is Iesus Christes.
22 Also ye knowe the profe of hym, how that as a sonne with the father, so wyth me bestowed he his labour in the Gospel.
23 Hym therfore I hope to send assone as I knowe how it wyl go wyth me.
24 And trust in the Lord, that I also my selfe shal comme shortly.
25 But I supposed it necessary to sẽde my brother Epaphroditus vnto you my companiõ in labour, and felow souldier, your messanger, and he that ministred vnto me such things as I wanted.
26 For he longed after you, and was ful of heauines, because that ye had heard say, that he had bene sycke.
27 And no doute he was sycke, and that nye vnto death: but God had mercie on him:

C
" As they which in the night set forth a candle to gyue light to others.
"The Gospel.
"To confirme you in your faith.

" They rather soght proffit by their preaching, then Gods glorie.

D

him: not on him only, but on me also: lest I
sholde haue sorow vpon sorow.
28 I sent him therfore the diligentlier,
that when ye should se him agayne ye
myght reioyce, and I myght be the lesse so
rowful.
29 Receaue him therfore in the Lordwyth
all gladnes, & make muche of such:
30 Because that for [d] the worke of Christ
he [e] was nye vnto death, and regarded not
his life, to fulfyl that seruice which was
lacking on your part towarde me.

[e] He approueth them which hazard their life to relieue the prisoners of Christe.

[d] He calleth here the worke of God to visit Christe, who was bonde in the personne of Paul, & was in nede of necessaries.

THE III. CHAPTER.

He warneth thē to beware of false teachers, against whome he setteth Christe, likewise himselfe and his doctrine, and reproueth mannes owne ryghtuousnes.

A MOreouer, my brethren reioyce in the
Lord. It greueth me not to wryte [f] the
same thyngs to you: and for you it is a sure
thing.
2 Beware of [g] dogges, beware of euil wor
kers, beware [h] of the [a] concision.
3 For we are Circumcision, which wor
shyp God in [i] y spirite, & reioyce in Christ
Iesus, and haue no confidence [k] in the fle-
she:
4 Thoghe I haue wherof I might reioyce
also in the flesshe. If any other man thin-
keth that he hath wherof he might trust in
the flesshe: muche more I.
5 Circumcised the eyght day, of the kin-
red of Israel, of the tribe of Beniamin, *an
Hebrue of the Hebrues, *by profession, a
Pharisei.

[f] Which ye haue often heard of me.

[g] Which barke against the true doctrine

[h] or, cutting.

[i] In outwarde things.

[a] The false apostles gloried in their Circumcision, wher vnto S. Paul here alludeth, calling them concision, which is cutting of & tearing a sunder of the Churche.

Act. 23. c.
2. cor. 11. e.
Act. 23. b.

6 And as concerning feruentnes, I perſecuted the Churche, and as touching the rightuouſnes which is in the Lawe, I was vnrebukable.

7 But the thinges that were vantage vnto me, the ſame I coũted loſſe for Chriſtes ſake,

8 Yea douteles I thinke all thinges but loſſe for that excellẽt knowledges ſake of Chriſt Ieſus my Lord: for whome I haue counted all things loſſe, and do iudge *thẽ* but donge, that I might winne Chriſt:

9 And might be "founde in him, *that is*, not hauyng myne owne rightuouſnes, which is of the Lawe, but that which is through ℈ faith of Chriſt, I meane, the rightuouſnes which commeth of God through faith,

10 That I may knowe him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, & be made cõformable vnto his deathe:

11 If by any meanes I myght attayne vnto the "reſurrection of the dead.

12 [b]Not as thogh I had alredy atteyned to *the marke*, ether were alredy perfect: but I followe, if that I may comprehende that for whoſe ſake I am "comprehended of Chriſt Ieſus.

13 Brethren, I counte not my ſelfe, that I haue atteyned to *the marke*: but one thing *I do*, I forget that ℥ is behynde, and endeuour my ſelfe vnto that which is before,

14 And follow hard vnto that marke appointed, to obtayne the rewarde of the hye calling of God in Chriſte Ieſus.

15 Let vs therfore as many as "be [c]perfect, be thus wyſe mynded: and if ye be other

B

'As one grafted in him by faith.

'That is, to life euerlaſtig.

C

'We cã renne no farther then God geueth vs ſtreght, & ſheweth vs the way.

'Or, haue more proffited then others.

b Or haue now taken ful poſſeſſion therof, not that he douted to attayne vnto it, but becauſe he wolde declare the excellencie therof.

c This perfection ſtandeth in forſaking ſynne, and to be renued through faith, by him which only is perfect.

other wyse mynded, God shal open euen
[c] That is, that this is the true wisdome, & straight rule of lyuing.
the [c] same vnto you.
16 Neuertheleſſe, *in that* wherunto we are come, let vs procede by one rule,* that we may be affectionned a like.
Rom. 15.b. 1.*cor.*1.b.
17 Brethren be folowers of me, and loke on them which walke euen ſo, as ye haue
D vs for an enſample.
18* For many walke, of whome I haue told you often, & now tel you weping, *that they are* the ennemies of the Croſſe of Chriſt,
*Rom.*16.e.
19 Whoſe [a] ende *is* damnation, whoſe God *is their* bely, and *whoſe* [d] glorie *is* to their ſhame, which are worldely mynded.
[a] Or, rewarde.
d The vayne glorie which they ſeke after in this worlde ſhal tourne to their confuſion and ſhame.
20 But our [b] conuerſation is in heauen, frō whence alſo we loke for the * Sauiour, euē the Lord Ieſus Chriſt,
[b] In mynde, & affection.
1.*Cor.*1.a. *tite* 2.c.
21 Who ſhal change our vile bodie, that it may be faſhioned lyke vnto his glorious body, according to the working, wher by he is able to ſubdue all thinges vnto him ſelfe.

THE IIII. CHAPTER.

He exhorteth them to be of honeſt conuerſation, and thanketh them becauſe of the prouiſion that they made for him being in priſon, & soclūdeth with ſalutations.

A THerfore my brethren dearly beloued and longed for, my ioy and croune, ſo continue in the Lord ye beloued, *as I haue tolde you.*
2 I pray Euodia, and beſeche Syntyche, [t] y they be of one accord in the Lord.
3 Yea, and I beſeche thee faithful yockfelowe, helpe the women which labored with me in the Goſpel, wyth Clemente

alſo, and wyth other my labour felowes, whoſe names are in the *[a] boke of life.

4 Reioyce in the Lord alway, and agayne I ſay reioyce.

5 Let your patient mynde be knowen vnto all men. The Lord is euen "[1] at hande.

6 *Be not careful: but in all thinges ſhewe your petition vnto God in prayer, and ſupplication wyth geuing of thankes.

7 And the peace of God which paſſeth B all vnderſtāding, "[2] ſhal defende your hartes and mindes in Chriſt Ieſus.

8 Furthermore brethren, whatſoeuer thynges are true, whatſoeuer thynges are honeſte, whatſoeuer thynges are iuſt, whatſoeuer thinges are pure, whatſoeuer thinges pertayne to loue, whatſoeuer thinges are of honeſte reporte: if there be any vertuous thing, if there be any laudable thing, thoſe ſame haue ye in your minde.

9 Which ye haue bothe learned and receaued, & heard, & alſo ſene in me: thoſe thynges do: and the God of peace ſhalbe with you.

10 I reioyce in the Lord greatly, that now C at the laſt ye are reuiued agayne to care for me, wherin notwithſtanding ye were careful, but ye lacked opportunitie.

11 I ſpeake not becauſe of" neceſſitie. for I haue learned in whatſoeuer eſtate I am, therwyth to be content.

12 And I can be caſt downe, and I can abunde. Euerywhere in all thinges I am inſtructed, both to be ful, & to be hongry, to haue plenty, and to ſuffre nede,

13 I can do al thynges through the helpe of "Chriſte, whych ſtrengtheneth me.

14 Not

a This boke Ezechiel calleth the writing of the houſe of Iſrael, and the ſecret of the Lord. Chap. 13. a.

Luke. 10. c. reue. 17. b. pſal. 69. f.

[1] To ſuccour you.

Matth. 6. e.

[2] From Satan who ſeketh to take from vs this peace of conſciēce.

[1] That I was not able to endure my pouertie.

[1] Not of his owne vertue or fre wil.

14 Notwythstanding ye haue wel done, ye bare part with me in my tribulation.

15 And ye Philippians knowe also that in the "begynning of the Gospel, when I departed from Macedonia, no Churche bare part with me as concerning [b] geuing and receauing, but ye only.

"when I first preached the Gospel vnto you.

16 For *when I was* in Thessalonica, ye sent once, and afterwarde agayne vnto my nedes.

D

17 Not that I desire a rewarde: but I desire the frute which may forther your rekening.

18 I receaued all, and haue plenty: I was euen fylled, after that I had receaued of Epaphroditus that which *came* from you, an odour that smelleth swete, a sacrifice accepted and pleasant to God.

19 And my God shal fulfil all your nedes through his glorious ryches in Iesus Christe.

20 Vnto God & our Father *be* prayse for euermore. Amen.

21 Salute all ye Saincte in Christe Iesus. The brethren we are with me, grete you.

22 All the Saincte salute you: and moste of all they which are of the" Emperours houshold.

"Of suche as dyd belong to the Emperour Nero.

23 The grace of our Lord Iesus Christ *be* with you all. Amen.

[b] He had gyuen of his part in communicating with the spiritual thigs, but he receaued nothing of the which ought at least to haue relieued him in his necessitie.

Sent from Rome by Epaphroditus.

THE ARGVMENT OF THE Epistle to the Colossians.

IN this Epistle S. Paul putteth difference betwene the lyuely, effectual, and true Christ: & the fayned, contrefait, and imagined Christ, whome the false apostles taught. And first he cõfirmeth the doctrine which Epaphras had preached, wisshing them increase of faith, to esteme the excellencie of Gods benefit towarde them: teaching them also that saluatiõ, and whatsoeuer good thing cã be desired standeth only in Christe: whome only we embrase by his Gospel. But forasmuche as the false brethern wolde haue mixed the Lawe with the Gospel, he toucheth those flatterers vehemẽtly, and exhorteth the Ephesians to staye only in Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinẽce frõ meates, external holynes, worshiping of Angels as meanes wherby to come to Christe, he vtterly cõdemneth, shewing what was the office and nature of ceremonies which by Christ are abrogat: so that now the exercises of the Christians stãde in mortification of the flesshe, newenes of lyfe, with other like offices apperteyning both generally and particularly to all the faithful.

THE

THE EPISTLE OF PAVL TO THE Colossians.

***

THE FYRST CHAPTER.

He geueth thankes vnto God for their faith, confirmeth the doctrine of Epaphras, prayeth for thincrease of their faith, he sheweth vnto them the true Christ, and discouereth the counterfait Christ of the false apostles. he approueth his autoritie and charge, & of his faithful executing of the same.

PAVL AN Apostle of Iesus Christe, by the wil of God, and Timotheus our brother,

2 To them, which are at Colloſsæ, Saincte and faithful in Christe, grace *be* to you, & peace from God our Father, and from the Lord Iesus Christe.

3 We geue thankes to God the Father of our Lord Iesus Christe, alwayes praying for you:

4 Since we heard of your faith [a] in Christ

a For without Christe ther is no faith to be saued by, but only a vayne opinion.

Ieſus, and of your loue to all Sainctes.
5 For the hopes ſake which is layd vp for you in heauen, of which hope ye haue heard before by ỹ worde of trueth *which is* the Goſpel.
6 Which is come vnto you, euẽ as it is vnto all the worlde, and is frutful, as it is alſo among you, from the *firſt* day, that ye he arde & truely knewe the grace of God,
7 As ye alſo learned of Epaphras our deare felowe ſeruãt, which is for you a faithful miniſter of Chriſt: B
8 Who alſo declared vnto vs your loue, which ye haue "by the Spirite.
9 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 perfect knowledge of "his wil, in all wyſdome, and ſpiritual vnderſtanding.
10 *That ye myght walke worthy of the Lord in all thinges that pleaſe, being *fruteful in all good workes, and encreaſing in the knowledge of God:
11 Strengthened with all might, through his glorious power, vnto all pacience, and longe ſuffring, with ioyfulneſſe,
12 Geuyng thankes vnto the Father, ẽw hath made vs mete to be partakers of the inheritance of Sainctes in light:
13 Who hath deliuered vs frõ the power of darkneſſe, and hath tranſlated vs into the kyngdome * of his deare Sonne.
14 In whom we haue redemptiõ through his bloud, *that is to ſay*, the forgyuenes of ſynnes,
15 Who is the* [b]image of ỹ inuiſible God, the "firſt begotten of euery thing created.
16 *For

"which commeth of the holy Goſte.

"That is, Gods.

Ephe 4.a. philip. 1.d. 1.theſ.2.c. 1.Cor.1.a.

Mat 3.d. 17.a. 2 pet.1.d. Heb.1 a.

b For God is made viſible in the ſhe ſhe of Chriſte, and the diuinitie dwelleth in him corporally.

"Begotton before any thig was created.

Iohn.1.a. 16 *For by him were *all thinges created*, which are in heauen, and which are in earth, thinges visible, and inuisible, whether they be Maiestie or Lordeship, ether Rule or Power: all thinges were created by him, and in him,

C 17 And he is before all thinges, & in him all thinges haue their being.

18 And he is the heade of the body of the Churche, *he is* the begynnyng, * and [c] first begotten of the dead. that in all he might haue the preeminence.

1.Cor.15.c. reuel.1.b.

c He that rose first agayne frō the dead to take possession of life eue lastīg, which risin may be called a new byrth.

19 For it pleased *the Father*, that in him [f] should all fulnes dwel,

20 And by him to reconcile [f] all things vnto him selfe, and to set at peace through the bloude of his crosse, both thinges in earth, and thinges in heauen.

[f] That the Churche which is his body might receaue of his abundance. [f] That is, the whole Churche.

21 And you which were in times past strāgers & enemies, because your myndes *were set* in euil workes, hath he now recōciled,

22 In [e] y body of his flesshe through death, to make you * holy, vnblamable and without faute in his syght,

Luk.1.g. ephe.1.a. 1.cor.1.a. tite 2.c. Iohn 15.a.

23 *Yf ye continue, grounded and stablysshed in the faith, and be not moued away from the hope of the Gospel, wherof ye haue heard *and which hath bene* preached to euery creature which is vnder heauen: wherof I Paul am made a minister.

d As Christe hat once suffered in him selfe to rede me his Churche, to sanctifie it: so doth he dayly suffre in his mēbers as partaker of the ir infirmities, an therfore a reuēge of their iniuries.

D 24 Now ioye I in my suffringes [e] w I suffre for [f] you, & fulfyl [d e] y rest of the afflictions of Christ in my flesshe, for his bodyes sake, which is the Churche.

[f] Or, your cōmoditie.

25 Wherof I am made a minister, according to the ordinance of God, which ordinance is geuen me vnto youwarde, to

fulfil the ″worde of God.
26 *VVhich is ye mysterie hyd since ye worlde begã, & synce ye beginnyng of generatiõs, but now is opened to his Sainctes,
27 To whome God would make knowen what is the riches of this glorious mysterie among the Gentiles, which *riches* is Christ in you, *the hope of glorie,
28 Whome we preache, warning euery mã, & teaching euery man in all wisdome, to make euery man perfect in Christ Iesus.
29 Where vnto I also labour and stryue, euen as far forth as his working worketh in me mightely.

'Which is the promises of Christe, & of the calling of the Gẽtils.
Rom. 16.*d.*
ephe. 3.*b.*
2.*tim.* 1.*c.*
tite 1.*a.*
1.*pet.* 1.*b.*
1.*Tim.* 1.*a.*

THE II. CHAPTER.

Hauing protested his good wil towarde thẽ, he admonisheth thẽ not to turne backe frõ Christe to the seruice of Angels or any other inuention, or els ceremonies of the Lawe, which haue finished their office, and are ended in Christ.

FOr I would ye knewe what ″fyghtyng I haue for your sakes, and for them of Laodicea, & for as many as haue not sene my ″person in the fleshe,
2 That their harts myght be comforted & knyt together in loue, and in all riches of persuaded vnderstãding, for to know the mysterie of God the Father and of Christ:
3 In whome are hyd all the treasures of wysedome and knowledge.
4 And this I say lest any man should begyle you with entising wordes.
5 *For thogh I be absent in the ″fleshe, yet am I present with you in the ″sprite, ioying and beholding the ordre that ye kepe, and your

A
'Or, payne, & care.
'Me present in body.
1.*Cor.* 5.*b.*
'In body.
″In mynde.

your ſtedfaſt faith in Chriſt.
6 As ye haue therefore receaued Chriſte
Ieſus the Lord, *euen ſo* walke in him.
B 7 Roted and built in him, and ſtedfaſt in
1.Cor.1.a. the faith, as ye haue * learned, abunding
therin with thankes geuyng.
8 Beware leſt any man come and ſpoyle
you through [a] philoſophie, and deceatful
vanitie, through the traditions of men, ac-
cording to the ordynances of the world,
and not after Chriſt:
Chap.1.c. 9 * For in him dwelleth all the fulnes of
iohn 1.b. the [b] Godheade bodyly.
10 And ye are complete in him, which is
the heade of all Rule and Power.
11 In whom alſo ye are circumciſed, with
Rom.2.d. * Circumciſion made without handes, by
ephe.2.c. putting of the ſynful body of the fleſhe,
through the Circumciſion, [t] y is in Chriſt:
*Made by the Spirit of Chriſte.
12 In that ye are * buried [t] w him through
Rom.6.a. Baptiſme, in whom ye are alſo ryſen agay-
gala.3.b. ne through * faith that is wroght by [e] y ope
Ephe.1.d. ratiõ of God which rayſed hym frõ death.
Ephe.1.a. 13 * And ye which were dead in ſynne, &
C in the vncircumciſion of your fleſhe, hath
he quickened with him, forgeuing you all
your treſpaces.
14 And putting out the [c] handwryting of
ceremonies that *was* agaynſt vs, which *I*
ſay was cõtrarie to vs: he toke it out of the
way, and hath faſtened it on his croſſe.
*As Satan and his Angels.
15 And hath ſpoyled [d] Rule and Power, &
hath made a ſhewe of them openly, & hath
triumphed ouer them in the ſame *croſſe*.
16 Let no man therfore condemne you
about meat and drincke, or for a peece

a Teaching you vayne ſpeculatiõs, as worſhiping of Angels, of blynde ceremonies, & beggerly traditions.

b In ſaying that the (Godheade) is really in Chriſt, he ſheweth that he is very God: alſo ſaying (in hĩ) he declareth two diſtincte natures: and by this worde (dwelleth) he proueth that it is ther for euer.

c The ceremonies & rites were as it were a publike profeſſion, and hãd writing of the miſerable ſtate of man kynde: for Circumciſion dyd declare our natural pollution, the purifiings and waſhings ſignified the fylth of ſynne: the ſacrifices teſtified that we were gilti of death.

of an [c] holy day, or of the newe moone, or of the Sabbath dayes.

[c] As to make difference betwixt dayes.

17 Which are nothing but shaddowes of thinges to come: but [f] ỹ body is in Christe.

18 * Let no man wilfully beare rule ouer you by humblenes, and worshipping of Angels, auancing him selfe in those thinges which he neuer sawe, rashely puft vp with his fleshly mynde:

D *Mat.24.a.*

19 And holdeth not the heade, wherof all the body furnished and knit together by iointes & couples, encreaseth with the increasyng *that commeth* of God.

20 Wherfore, yf ye *be* deade with Christ & *are fre* from the ordinãces of the world, why, as thogh ye yet lyued in the world, are ye burdened with traditions,

21 *Of them that say*, Touche not, Taste not, Handel not?

22 Which all [e] perishe with the vsyng of them, *and are* after the * commandements and doctrines of men.

[e] And appertaine nothing to the kyngdome of God.

23 Which thinges haue in deed a shewe of wysdome, in volontarie worshipping and humblenes, and in not sparing the bo dy: *yet* are of no value *but appertaine to those things* wherwith the [d] fleshe is crammed.

Esa.29.d.

[d] Their doctrine was rather what to eate and drinke, then how to serue God aright.

THE III. CHAPTER.

Against the false exercises and ceremonies of the false apostles he opposeth the true exercises of the godly, beginnyng at the founteyn, which is mortificatiõ & newenes of life, to the which he addeth exhortations both general and particuler and so after his recommẽdations, he wisseth them all prosperitie.

If

A IF ye then be *ryſen agayne with Chriſte,
*And dead to beggerly ceremonies. ſeke thoſe thinges which are aboue, where Chriſt ſytteth at ȳ ryght hãde of God.
2 Set your affection on thinges which are aboue, and not on thinges, which are on the earth.
*with Chriſte- 3 For ye are * dead, and your lyfe is hyd with Chriſt in God.
4 When Chriſte which is our lyfe, ſhal ſhewe him ſelfe, then ſhal ye alſo appeare with him in glorie.
Ephe.5.a. 5 **a* Mortifie therfore your members ẅ are on the earth, fornication, vnclennes, wantonnes, euyl concupiſcence, and couetouſnes which is idolatrie.
a Extinguiſhe all the ſtrẽgth of the corrupt nature which reſiſteth agaynſt the Spirit.
6 For ẅ thinges ſakes, the wrath of God commeth on the children of diſobediẽce.
7 In the which *vices* ye walked once, whẽ ye lyued in them.
B 8 *But now put ye alſo away all theſe thinges, wrath, fearcenes, malicioufnes, curſed ſpeaking, filthy ſpeaking out of your mouthes.
Rom.6.a. ephe.4.c. heb.12.a. 1.pet.2.a. & 4.a.
9 Lye 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 made him,
Gen.1.d. 5.a. 9.b.
11 Where is nether Greke nor Iewe, Circumciſion nor vncircumciſion, Barbarous, Scythian, bonde, fre: but Chriſt is all & in all thinges.
C 12 *Now therfore as electe of God, holy & beloued, put on "tẽdermercie, kyndnes, hũblenes of minde, mekenes, longe ſuffring:
Ephe.6.b. "Or, the intrailes of mercies.
13 Forbearing one another, and forgeuyng one another, yf any man haue a qua-

rel to another: euē as Christe forgaue you, euen so do ye.

14 And aboue all these thinges *put on* loue, which is the bonde of perfectnes.

15 And the peace of God "rule in your hearts, to the which *peace* ye are called in one body: and se that ye be amiable.

" Let it guyde all your doings.

16 Let the" worde of Christ dwel in you plenteously in all wysedome, teaching & exhorting your owne selues, in [b] psalmes, hymnes, and spiritual songes, synging [c] w a certeyn grace in your hearts, to [y] Lord.

" The doctrine of the Gospel.

[b] Psalmes, properly conteine cōplaintings to God, narrations, & expostulations: Hymnes, onely thankes gyuyng: Songes, cōteine praises, and thankes geuing, but not so largely and amply, as hymnes do.

17 *And all thinges whatsoeuer ye do, in worde or dede *do* all in the Name of the Lord Iesus, geuyng thankes to God the Father by him.

1. *Cor.* 10. g.

18 *Wiues, submit your selues vnto your owne housbandes, as it is comly in the Lord.

D *Ephe.* 5. e.

19 *Housbandes, loue your wiues, and be not bytter vnto them.

1. *Pet.* 3. a.

20 *Children, obey your fathers and mothers in" all thinges: for that is wel pleasyng vnto the Lord.

Ephe. 6. a. " In the Lord.

21 Fathers, prouoke not your children *to anger* lest they cast downe their harte.

22 *Seruantes, be obedient vnto your bodely masters in all thinges, not with eye seruice as men pleasers, but in synglenes of heart, fearing God.

Ephe. 6. a. *tite* 2. c. 1. *pet.* 2. c.

23 And whatsoeuer ye do, do it heartely, as thogh ye dyd it to the Lord, and not vnto men.

24 Knowing that of the Lord ye shal receaue the reward of inheritāce, for ye serue the Lord Christe.

25 *But he "that doth wronge, shal receaue for

" The cruel master.

for the wrōge that he hath done: nether is ther * [o] respect of personnes *with God.*

Rom.2.b.

[o] whether he be master or seruant.

THE IIII. CHAPTER.

He exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowledge of Christe, and saluteth them.

A YE masters, do vnto your seruantes, that which is iust, and equal, knowing that ye also haue a master in heauen.

2 * Continue in prayer, and watch in the same with thankes geuyng,

Luk.18.a.
1.thess. 5.c.
Ephe.6.b.
2.thess.3.a.

3 *Praying also for vs, that God open vnto vs the [o] doore of vtterance, that we may speake the mysterie of Christ, wherfore I am also in bondes.

[o] That I may frely preache the Gospel.

4 That I may vtter it, as it becommeth me to speake.

5 *Walke [o] wysely to them that are without, and [a] redeme the tyme.

Ephe.5.d.

[o] To the commoditie of your neighbours.

6 Let your speache *be* gracious alwayes, & powdred with [o] salt, that ye may knowe how to answer euery man.

[o] Perteyning to edification

B 7 Our deare brother Tychicus shal tel you of all my busynes, which is a faithful minister, and felowe seruante in the Lord,

8 Whom I haue sent vnto you for the same purpose that he myght knowe your affaires, and myght comforte your hearts.

Phile.b.

9 *With Onesimus a faithful & a beloued brother, which is one of you. They shal shewe you of all thinges which are done here.

10 Aristarchus my prison felowe salu-

[a] Bestowe the t me wel, which th malice of men e ry where plucket from you and ca seth you to abus it.

teth you,& Marcus, Barnabas ſyſters ſonne(touching whom,ye receaued cōmande mētes,If he come vnto you,receaue him) C
11 And Ieſus which is called Iuſtus, w^c are of the Circumciſion. Theſe [b] onely are my "workefelowes vnto ye kyngdome of God, which were vnto my conſolation.
12 Epaphras the ſeruant of Chriſt,which is one of you,ſaluteth you,and alwayes laboureth feruently for you in prayers,that ye may ſtande perfect and full in all, that is the wil of God.
13 For I beare him recorde,that he hath a feruēt mynde towarde you, & toward thē of Laodicea,and them of Hierapolis. D
14 Deare*Lucas the Phiſitiō greteth you, and Demas. 2.Tim.4.c.
15 Salute the brethren which are of Laodicea,and ſalute Nymphas, and ye Churche, which is in his houſe.
16 And when this Epiſtle is read of you, cauſe that it be read in the Churche of ye Laodiceans alſo,& that ye lykewyſe reade the epiſtle "writ from Laodicea.
17 And ſay to Archippus, Take hede to ye office,that thou haſt receaued in the Lord, that thou fulfyl it.
18 The ſalutation by the hand of me Paul. Remember my bandes. Grace *be* with you. Amen.

b Yf they only dyd helpe him to preache the Goſpel at Rome, wher was Peter?or thoſe fyue& twenty yers that they fayne he abode at Rome?

'In preaching the Goſpel.

'Ether to Paul or els which they wolde write as an anſwer to this epiſtle ſent to the Coloſſians.

Sent from Rome by Tychicus, and Oneſimus.

THE

THE ARGVMENT OF THE first Epistle to the Thessalonians.

AFter that the Thessalonians had bene wel instructed in the faith, persecutiō, which perpetually followeth the preaching of the Gospel, arose, against the which although they dyd constantly stande: yet S. Paul (as moste careful for them) sent Timothie to strengthē thē. who sone after admonishing hī of their estate gaue occasion to the Apostle to cōfirme thē by diuers arguments to be constant in faith, & to suffre whatsoeuer God calleth them vnto for the testimonie of the Gospel. exhorting them to declare by their godly lyuing the puritie of their religion. And as the Churche can neuer be so purged, that some cockle remaine not among the wheat, so ther were among them wicked men, which by mouing vayne and curious questions to ouerthrowe their faith, taught falsely as touching this point of the resurrectiō from the dead: wherof he briefly instructeth thē what to thinke, earnestly forbidding them to seke curiously to knowe the tymes, willing thē rather to watche lest the sodeyn comming of Christ cōme vpō them at vnwares: and so after certein exhortations, and his commendations to the brethern he endeth.

THE FYRST EPISTLE OF PAVL TO the Thessalonians.

***

THE FYRST CHAPTER.

He thanketh God for thē, that they are so sted fast in faith & good workes, and receaue the Gospel with suche earnestnes, that they are an exēple to all others.

PAVL and Siluanus, and Timotheus, vnto ye Churche of the Thessalonians, *which is* in God ye Father, & in ye Lord IESVS CHRISTE, grace *be* to you, and peace from God our Father, and from the Lord Iesus Christe. A

2 *We geue God thankes always for you all, making* mention of you in our prayers: *2. Thess. 1. a. Philip. 1. a.*

3 With

3 Without ceasyng remembring your effe
ctual faith, and diligent loue and perseue-
B ring *which standeth* in ỹ hope of our Lord Ie
sus Christe, in the syght of God our Father.
4 Because we knowe brethren beloued,
how that ye *are* elect of God.
5 For our [a] Gospel came not vnto you in
worde only, but also in power, and also in
the holy Gost, and in muche certaintie
of persuasion, as ye know after what maner
we behaued our selues among you for your
sakes.

a The effectual preaching of the Gospel is an euident token of our election.

C 6 And ye became folowers of vs and of
the Lord, and receaued the worde in mu-
che affliction, with [b] ioye of the holy
Gost:

b To beleue, & to be fully persuaded to haue the giftes of the holy Gost, and ioyfully to suffer for Christs sake are most certeine signes of our election.

[a] Or, patrons. 7 So that ye were as [a] ensamples to all
that beleue in Macedonia and Achaia.
8 For from you sounded out the worde of
the Lord, not in Macedonia and in Achaia
only: but your faith also which ye haue vn
to God, spred abrode in all quarters, that
D it nedeth not vs to speake any thynge at
all.
[a] All the faithful. 9 For [a] they them selues shewe of you
what maner of entrīg in, we had vnto you,
and how ye tourned to God from ido-
[a] For idoles are dead things & only fayned fantasies. les, for to serue the [a] lyuing and true
God.
10 And for to loke for his Sonne from
heauen, whome he raysed frō death, *I mea-
ne* Iesus which deliuereth vs frō the wrath
to come.

THE II. CHAPTER.

To the intent they shulde not faint vnder the

crosse, he cõmendeth his diligence in preaching, and theirs in obeying. he excuseth his absence, that he colde not come and open his heart to them.

FOr ye your selues knowe brethren, that our entrance in vnto you, was not in vayne. A

2 But euen after that we had suffered before, and were shamfully entreated at *Philippi (as ye knowe) then were we bolde 'in our God, to speake vnto you the Gospel of God, wyth muche stryuyng. *Act.16.e.* 'By his helpe and grace.

3 For our exhortation was not to vse deceite, nor yet wickednes, nether was it with gyle.

4 But as we were alowed of God, that the Gospel should be committed *vnto vs*: euen so we speake, not as they that please men, but God which tryeth our heartes.

5 Nether yet dyd we euer vse flatteryng wordes, as ye knowe, nether *dyd we any thig* B in coulored couetousnes, God is recorde.

6 Nether soght we prayse of men, nether of you, nor yet of any other:

7 When we myghte haue bene chargeable, as the Apostles of Christe: but we were gentil among you, euen as a[a] norsse cherisheth her chyldren.

8 Thus, being affectioned towarde you, our good wil was to haue dealte vnto you, not the Gospel of God only: but also our owne soules, because ye were deare vnto vs.

9 For ye remember brethren, *our labour, & trauayle: for we laboured day & nyght, *Act.10.g.* *1.cor.4.c.* *2.thess.3.b.*

because

[a] He humbled him selfe to support all things, without all respect of lucre. euen as the tender mother which nourseth her children, and thinketh no seruice to vile, for her childrẽs sake

becauſe we would not be chargeable vnto any of you, & preached vnto you the Goſpel of God.

C 10 Ye *are* wytneſſes, and ſo is God, how holyly, and iuſtly, and vnblamably, we behaued our ſelues amõge you that beleue.

11 As ye know how that we exhorted, and comforted, and beſoght euery one of you, as a father his chyldren.

12 That ye would walke worthy of God, which hath called you vnto his kyngdome and glorie.

13 For this cauſe alſo thanke we God without ceaſyng, becauſe that when ye receaued of vs the worde wherwith God was preached, ye receaued it not as the worde of men: but (euen as it was in dede) the worde of God, which worde alſo worketh in you that beleue.

14 For ye brethren, are become folowers

D of the Churches of God, whych in Iewrie are in Chriſt Ieſus, becauſe ye haue ſuffered like things of your owne contrey men, as they haue ſuffered of the Iewes.

15 Whych both kylled the Lord Ieſus and theyr owne Prophetes, and haue perſecuted vs: and God they pleaſe not, and are cõtrary " to all men.

" And wolde hinder all mẽ from their ſaluation.

16 And forbyd vs to preache vnto the Gẽtils, that they myght be ſaued, to fulfyl their ſynnes alway: for the wrath *of God* is b come on them, euen to the vtmoſt.

b He meaneth not this of all the Iewes in general but of certeyne of them particulerly which ceaſed not ter they had put Chriſt to death perſecute his wo de and his mi ſters.

17 Foraſmuche brethren, as we are kept from you for a ſeaſon, as concernyng the bodily preſence, but not in the heart, we

Rom. 1. b. * enforſed the more to ſe your face wyth great deſire.

18 And therfore we would haue come vn to you, (I Paul) once or twise: but Satã with stode vs.

19 For what is our hope or ioye, or croune of reioysing? are not" ye it in the presẽce of our Lord Iesus Christ at his commyng?

20 Yes, ye are our glorie and ioye.

" Therfore I colde not forget you, except I wolde forget my self.

THE III. CHAPTER.

He sheweth how greatly he was affectioned towarde them both in that he sent Timotheus to them, and also prayed for them.

WVherfore since we could no lenger forbeare, we thoght it best to remayne at Athens alone: A

2 * And sent Timotheus our brother and minister of God, and our labour felowe in the Gospel of Christe, to stablishe you, and to comfort you touching your faith. *Act. 16. d.*

3 That no man should be moued with these afflictiõs. for ye your selues knowe, that we are euen appoynted there vnto.

4 For verely when we were wyth you, we tolde you before that we shoulde suffre tribulation, euen as it came to passe, and as ye knowe. B

5 For thys cause when I coulde no lenger forbeare, I sẽt *him*, that I myght haue knowledge of your fayth, leste the tempter had tempted you in any sort, and that our labour had bene bestowed in vayne.

His great affection towarde the smalesocke.

6 But nowe lately when Timotheus came from you vnto vs, and declared to vs your fayth, and loue, and how that ye haue good remembrance of vs, alwayes desiring to se

to se vs, as we also desire *to se* you.

C 7 Therfore brethren we had consolation in you, in all our aduersitie and necessitie, through your fayth.

8 For now are we [a] alyue, if ye [b] stande sted fast in the Lord.

[b] Yf you perse uere in faith.

9 For what thankes can we recompence to God agayne for you, for all the ioye that we ioy for your sakes before our God,

10 Night and day * praying excedingly that we might se you presently, and might [c] fulfil that which is lacking in your faith?

Ro.1.b.15.e.

[c] We must daily growe frō faith to faith.

11 God hym selfe our Father, and our Lord Iesus Christe gyde our iorney vnto you.

D

12 And the Lorde increase you and make you flowe ouer in loue one towarde another, and towarde all men, euen as we do towarde you.

13 * To make your hearts stable and vnblamable, in holynes before God our Father, at the comming of our Lord Iesus Christe with all his Sainctes.

Chap.5.d.
1.cor.1.a.

[a] Yf ye remayne constant in faith and true doctrine I shall thinke that all my afflictions be so many pleasures, and shalbe restored from death to life.

THE IIII. CHAPTER.

He exhorteth them to holynes, innocencie, loue, labour, and moderation in lamenting for the dead, describing the ende of the resurrection.

A

FVrthermore we beseche you brethren, and exhorte you in the Lord Iesus, that [d] ye excel more and more, euen as ye haue receaued of vs, how ye oght to walke and to please God.

[d] And as it were, ouer come your selues.

2 For ye knowe what [a] commandemēts we

[a] The greke worde signifieth suche commandements as one receaueth from some man to gyue them in his name to others.

gaue you from our Lord Iesus Christ.

3 * For thys is the wyl of God euen that ye shoulde be holy, and that ye shuld abstaine from fornication. *Rom.12.a. ephe.5.a.*

4 That euery one of you shoulde know, how to kepe his " vessel in holynes and honour. "Or, body.

5 And not in the luste of concupiscence, as do the Gentils which knowe not God. B

6 * That no man oppresse and defraude his brother in any matter: for the Lord is a vẽger of all suche thinges, as we tolde you before tyme and testified. *1.Cor.6.e.*

7 * For God hath not called vs vnto vnclennes, but vnto holynes. *2.Cor.1.d.*

b By these preceps of godly life yt appeareth what were the commandements which Paul gaue vnto them.

8 He therfore that despiceth[b] *these things*, despiceth not man, but God who hath geuen * you his holy Sprite. *1.Cor.7.g.*

9 But as touching brotherly loue, ye nede not that I write vnto you: * for ye are taught of God to loue one another. C *Iohn.13.b. and 15.b.*

10 Yea and that thyng verely ye do vnto all the brethren, which are throughout all Macedonia: we beseche you brethren, that ye excel more and more. *1.iohn.2.b. and 4.b.*

11 * And that ye studie to be quiet, and to medle wyth your owne busines, and to worke with your " owne handes, as we cõmãded you. *2.Thess.3.b.* " And not be idle.

c But that ye may be able by your diligence to supply your want and necessitie.

12 That ye behaue your selues honestly toward them that " are without, and that nothing be [c] lackyng vnto you. "As strangers and infideles.

13 I woulde not brethren, haue you ignorant concerning them which are fallen a slepe, that ye sorowe not as other do which haue no hope.

14 For if we beleue that Iesus dyed, and rose agayne: euen so them also whych slepe D

" in

*Or, haue continued constātly in the faith of Christe.

* By raising their bodyes out of the graue.

1.Cor.15.e.
Mat.24.e.
1.cor.15.g.

*Meanīg them which shal be foūde a lyue.

1.Cor.15.d.

* in Iesus, wil God ″ bring with him.
15 For this say we vnto you in the [d] words of the Lord, * that we which lyue, & are remayning, in the comming of the Lord, shal not preuent them which slepe.
16 For the Lord him selfe shal descend from heauen with a showte, and the voyce of the Archangel and * trompet of God: & the dead in Christ shal rise firste:
17 Then shal ″ we which* liue and remaine be [e] caught vp with them also in the cloudes, to mete the Lord in the ayer: & so shal we euer be with the Lord.
18 Wherfore, comfort your selues one another with these wordes.

d Which is in the Name of the Lorde, and as he sholde speake him selfe.

e In this soden taking vp, ther shal be a kynde of mutation of the qualities of our bodies which shalbe as a kynde of death.

THE V. CHAPTER.

He enfourmeth them of the day of dome & cōming of the Lord, exhorteth them to watche, and to regard such as preache Gods worde among thē.

A

BVt of the [a] tymes and seasons brethren, ye haue no nede that I wryte vnto you.
2 For ye your selues knowe perfectly, that the * day of the Lord shal come, euen as a thefe in the nyght.
3 For when they shal say, Peace, and all things safe, then commeth on them soden destruction, as the ″ trauayling of a woman with childe, and they shal not escape.
4 But ye brethren are not in darkenesse, that that day should come on you as it were a thefe.

B

5 Ye are all the children of light, and the chyldrē of the day: we are not of the nyght nether of darknes.
6 Therfore let vs not ″ slepe as do other,

Mat.24. d.
2.peter.3.b.
reu.3.a.
and 16.b.

*That is sodēly and vnloked fore.

*Here slepe is takē for contempt of saluation.

a So muche the more we oght to beware of all dreames and fantasies of men which weary them selues and others in searchīg out curiously the tyme that the Lorde shal appeare, alleaging for them selues a vayne prophecie, & most falsely ascribed to Elias, that 2000 yere before the Lawe, 2000 vnder the Lawe, and 2000 after the Lawe the world shal endure.

but let vs watche and be ſober.

7 For they that ſlepe, ſlepe in the night, and they that be droncken, are droncken in the nyght.

8 But let vs whych are of the day, be ſober, * armed with the breſt plate of fayth and loue, and wyth hope of ſaluation as an helmet. *Eſai.59.c. ephe.6.c.*

9 For God hath not appoynted vs vnto wrath: but to obtayne ſaluatiō by the meanes of our Lord Ieſus Chriſt.

10 Which dyed for vs, that whether we wake or " ſlepe, we ſhoulde lyue together wyth him.

"Here it is taken only to dye, and meaneth of the faithful.

11 Wherfore exhorte one another, and edifie one another, euen as ye do.

12 We beſeche you brethren, that ye knowe them, which labour among you, and haue the ouerſyght of you in the Lord, [b] and geue you exhortation.

C "wher this cauſe ceaſeth, that they worke not, the honor alſo ceaſeth, and they muſt be expelled as wolues out of the flocke.

[b] As the flocke is bounde to loue the shepherde, ſo is it his dueti to teache them and exhort them in true religion.

13 That ye haue them the more in loue for " their workes ſake, and be at peace amonge your ſelues.

14 We deſire you brethren, warne them that are vnruly, comforte the feble mynded, forbeare the weake, be patiente toward all men.

15 * Se that none recompence euyl for euyl vnto any man: but euer folowe beneuolence, both amonge your ſelues, and to all men. *Prou.17.f. 20.a. mat.5.c. rom 12.d. 1 pet.3.b.*

D

16 [c] Reioyce euer. *Luke.18.g. eccle.18.a.*

17 * Pray continually. *colo.4.a. Rom 8.f.*

18 In all thynges geue thankes: for thys is the * wyl of God in Chriſt Ieſus toward you. *phil.1.d. mat.5.b.*

[c] Haue a quiet mynde and conſcience in Chriſte which ſhal make you reioyce in the myddes of ſorrowes. Rom.5.a.2. cor.6.c.

19 Quenche

19 Quenche not that [d] Sprite.

[f] The preachig of the worde of God.

20 Despice not [f] propheciing.

21 Examen all thinges, & kepe that which is good.

22 Abstayne from all kynde of euil.

Chap. 3. d. 1. *cor.* 1. *b.*

23 That God* of peace sanctifie you through out: and I pray God that your [e] whole [f] sprite both soule and body, be kept fautlesse vnto the cõming of our Lord Iesus Christ.

[f] Or, mynde.

Nom. 15. c. 1. *cor.* 1. *b.*

24* Faythful is he which called you, which wyl also do it.

25 Brethren, praye for vs.

26 Grete all the brethren wyth an holy kysse.

27 I charge you in the Lord, that thys epistle be read vnto all the brethren the Saincte.

28 The grace of the Lord Iesus Christ *be* with you. Amen.

The fyrst epistle vnto the Thessalonians. sent from Athens.

[d] God that ha geuen his Spir to his elect wil uer suffer it to quenched, but h reueiled by wl meanes it may maynteyned, t is, by suche exh tations as these, by continual crease in godly n

[e] Then is a m fully sanctified perfect, when minde thinketh thing: his soule, that is, his vnder dingand wil, co nothing: nether body doth exec any thing contra to the wil of Go

THE ARGVMENT OF THE seconde Epistle to the Thessa.

LEST the Thessalonians shulde thinke that Paul neglected them, because he went to other places, rather then came to them, he writeth vnto them, and exhorteth them to pacience & other fruits of faith: nether to be moued with that vayne opinion of such as taught that the comming of Christ was at hand. forasmuche as before that day there shulde be a fallig away from true religion, euen by a greate part of the worlde, and that Antichrist shulde raigne in the temple of God. finally commending him selfe to their prayers, and encouraging them to constācie, he willeth them to correct suche sharpely, as lyue idely of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicat.

THE

THE SECONDE EPISTLE OF PAVL TO the Thessalon.

* * *

THE FYRST CHAPTER.

He thanketh God for their fayth, loue, and pacience, he prayeth for the encrease of the same, and sheweth what fruit shal come therof.

A PAVL AND Siluanus, & Timotheus, vnto the Churche of the Thessalonians, *which is* in God our Father, and in the Lord Iesus Christe:

2 Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ.

I.Thess.1.a. 3 *We are bounde to thanke God alwayes for you brethren, as it is mete, because that your fayth groweth excedingly, and the loue of euery one of you toward another abundeth.

B 4 So that we our selues reioyce of you in

the Churches of God, *that is*, of your paciẽce and fayth in all your perſecutions and tribulations that ye ſuffre.

The faithful by their afflictions ſe, in a cleare glaſſe the ende of Gods ſte iudgement, ẽ as they ſhal gne with Chriſt ich haue ſuffe- d with him, and e wicked ſhal fe e his extreme ath and vengeã.

5 * Which is a [a] token of the rightuous iudgemẽt of God, that ye are counted worthy of the kingdome of God, for which ye alſo ſuffre. *Iudea.*

6 For it is verely a ryghtuous thyng with God, to recompence tribulation to them that trouble you: C

7 And to you which are troubled, reſte wyth vs * when the Lord Ieſus ſhal ſhewe him ſelfe from heauen wyth hys myghty [a]Angels, *1.Theſſ.4.d*

[a]By whome he declareth his might.

8 In flamynge fyre, rendryng vengeance vnto them that do not knowe God, nether obeye vnto the Goſpel of our Lord Ieſus Chriſte.

9 Whych ſhalbe puniſhed wyth * euerlaſtyng damnation, from the preſence of the Lord, and from the glorie of hys power. *Luk.16.d. wiſd.4.c.* D

10 When he ſhal come * to be glorified in hys Saincte, and to be made maruelous in all them that beleue (becauſe our teſtimonie was beleued of you) in that day. *Mat.25.c.*

[b] The fre benelence of Gods oodnes, compreendeth his pourſe, his predeſtiation, and vocaon: the worke of ith conteyneth ur iuſtification: the which God ldeth glorificatiõ nd all theſe he orketh of his me grace through hriſte.

11 Wherfore, we praye alwayes for you, that our God make you worthy of this calling, and fulfyl [b] all the fre beneuolence of his goodnes, and the [a] worke of fayth, with power.

[a]Faith is Gods wõderful worke in vs.

12 That the Name of our Lord Ieſus Chriſte may be [a] glorified in you, and ye in him through the grace of our God, and of the Lord Ieſus Chriſte.

[a]As the head with the body.

The

THE II. CHAPTER.

He sheweth thē that the day of the Lord shal not come, tyl the departing from the faith come fyrst, and the kyngdome of Antechrist: and therfore he exhorteth them not to be deceaued, but to stande stedfast in the thinges that he hath taught them.

A VVe beseche you brethren, by the comming of our Lord Iesus Christ, & in that we shal assemble vnto him,

2 That ye be not sodēly moued from your mynde, and be not troubled nether by ″spirit, nether by ″ wordes, nor yet by letter w^c should seme *to come* from vs, as thogh the day of Christe were at hande.

3 * Let no man deceaue you by any meanes, for *the day of Christ shal not come*, except there come a departing fyrst, & that that [a] sinful man be disclosed, the sonne *I say* of perdition.

4 Which is an aduersarie, and is exalted aboue all that is called God, or y^t is worshypped: so that he shal syt as God in the temple of God, and beare in hand that he is God.

B 5 Remember ye not, that when I was yet with you, I tolde you these thinges?

6 And now ye knowe what [b] withholdeth: euen that he might be vttered at his tyme.

7 For the mysterie of the iniquitie doth already ″ worke, onely he w^c now letteth, *shal let* til he be taken out of the way.

8 And then shal that wicked man be vttered, * whom the Lord shal consume with y^e ″ Sprite of his mouth, and shal destroye

*Of false reuelation, or dreames.

″Which are spoke or written.

Mat.23.a. mar.13.d. luk.21.d. ephe.5.b.

*Priuely.

Esa 11.a.

″That is, with his worde.

a This wicked Antechrist cōprehendeth the whole succession of the persecuters of the Churche, and all that abominable kyngdome of Satā wherof some were beares, some lyōs others leopardes as Daniel describeth them.

b Because the false apostles had persuaded after a sort the Thessalonians that the day of the Lord was nye, and so the redemption of the Churche, Paul teacheth them to loke for this horrible dissipation before, and therfore rather to prepare them selues to patience, than to rest and quietnes.

him with the appearance of his comming.
9 *Euen him* whose cõmyng is by the working of Satan, with all power, *sygnes, and lying wonders. *Mat.24.b.*
10 And in all deceauablenes of vnrightuousnes, amõge them that "perishe: because they receaued not the loue of the truth, that they myght be saued. "Satans power is limited.
11 And therfore God shal sende them strõ C
ge delusion, that they should beleue lyes,
12 That all they myght be damned which beleued not the trueth, but had "pleasure in vnrightuousnes. "Delited in false doctrine.
13 But we are bounde to geue thankes alway to God for you brethren [c] beloued of the Lord, for because that God hath from "the begynnyng chosen you to saluation, through sanctifiing of the Sprite, and the faith of "trueth, "Before the foundatiõ of the worlde.
14 Wherunto he called you by "our Gospel, to obtayne the glorie of our Lord Iesus Christ. "Or, Gospel. D "By our preachyng.
15 Therfore brethren stande faste, and kepe the "instructions which ye haue learned: whether it were by our preaching, or by epistle. "Or, doctrine. 1.thess.2.a.
16 Our Lord Iesus Christ him self, & God our Father which hath loued vs, and hath geuen vs euerlasting consolation and good hope through grace,
17 Comfort your hearts, and stablish you in all doctrine and good doing.

[c] The fonteyn of our election, is the loue of God: the sanctificatiõ of the spirit, & beleuing the trueth, are testimonies of the same election.

THE III. CHAPTER.

He desireth them to pray for hym that the Gospel may prosper, and geueth thẽ warning to reproue theydle, and so wisheth thẽ all wealth.

Furthermore

A FVrthermore brethrē praye for vs, that the worde of God may haue fre passage, and be glorified, as it is with you.
Ephe.6.c. colos.4.a.
2 And that we may be deliuered from vnreasonable and euil men: for all men haue not "faith:
"Althoghthey boast thē selues therof.
3 But the Lord is faythful, which shal stablysshe you, and kepe you from "euyl.
"From the slaightes of Satan.
4 We haue confidence through the Lord to youwarde, that ye both do, and wil do, that which we commande you.
5 And the Lord guyde your hearts to the loue of God, and the weating for of Christe.

B 6 We commande you brethren in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the "instruction which he receaued of vs.
"Which is, to trauail, if he wil eate.
7 For ye your selues knowe *how ye oght to folowe vs: *for we behaued not our selues inordinately among you,
1.Cor. 11.a. 1.thes.4 c. Act.20.f. 1 cor.4.c. 2.thes.2.b.
8 Nether" toke we breade of any man for noght: but wroght with labour & trauaile nyght and day, because we would not be chargeable to any of you:
"Or, ate.
9 Not, but that we had auctoritie: *but to make our selues an ensample vnto you, to folowe vs.
1.Cor. 12.b.

C 10 For when we were with you, this we warned you of, ℣ yf there were any which wolde not [a] worke, that *the same should* not eat.
a Thē by the worde of God none oght to lyue ydelly, but oght to gyue him selfe to somevocation, to get his lyuing by, and to do good to others.
11 For we heard say, that there are some, which walke among you inordinately, & worke not at all, but are busy bodyes.
12 Them that are suche, we commande &

exhorte by our Lord Iesus Christe, ℣ they worke with quietnes, and eat their owne breade:

13 *And brethrē be not wery in wel doing. *Gal.6.c.*

14 If any man obey not our sayinges, send vs word of him by a letter: *& haue no cō pany with him, that he may be ashamed. D *Mat.18.c. 1.cor.5.c.*

15 Yet count him not as an [b] enemy: but warne him as a brother. Excommunication.

16 Now the Lord of peace geue you peace alwayes, by all meanes, ℣ Lord be with you all.

17 The salutation of me Paul, with myne owne hande, which is the [a] token in all epistles: so I write.

28 The grace of our Lord Iesus Christ *be* ℣ you all. Amen.

[b] The ende of excommunication is not to dryue from the Churche suche as haue fallen, but to wone them to the Churche by amendement.

[a] whether they be my Epistles or other mens.

The seconde Epistle to the Thessalonians, sent from Athens.

THE ARGVMENT OF THE first Epistle to Timothie.

IN writing this Epistle Paul semed not only to haue respect to teache Timothie, but chiefly to kepe other in awe which wolde haue rebelled against him, because of his youthe. And therfore he doth arme him against those ambitious questionistes, which vnder pretence of zeale to the Lawe disquieted the Godly with folishe and vnprofitable questiōs, whereby they declared, that professing the Lawe they knewe not what was the chief ende of the Lawe. and as for himselfe he so confesseth his vnworthines,

thines, that he sheweth to what worthines the grace of God hath preferred him, and therfore he willeth prayers to be made for all degres and sortes of men, because that God by offering his Gospel and Christ to them all, is indifferent to all, as his Apostleship, which is peculier to the Gētils, witnesseth. And forasmuche as God hath left ministers as ordinarie meanes in his Churche to bring mē to saluation, he describeth what maner of men they oght to be, to whome the mysterie of the Sonne of God manifested in flesshe is committed to be preached. After this he sheweth him what troubles the Churche at all tymes shal susteyne, but specially in the later dayes, whē as vnder pretence of religion mē shal teache things contrary to the worde of God. This done, he teacheth what wydowes sholde be receaued or refuced to minister to the sicke: also what elders oght to be chosen into office, exhorting him nether to be hastie in admitting, nor in iudging any, also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of coue tousnes, of riche mē, and aboue all things he chargeth him to beware false doctrine.

THE FYRST EPISTLE OF PAVL to Timothie.

* * *

THE FYRST CHAPTER.

He exhorteth Timothie to wayte vpon his office, namely, to se that nothinge be taught but Gods worde, &c. declaring that faith, with a good conscience, charitie, and edification are the ende therof, and admonisheth of Himeneus and Alexander.

PAVL AN Apostle of IESVS CHRIST, by the cõmissiõ of God our Sauiour, & of our Lord Iesus Christe, which A

is *our hope:

2 Vnto Timothie his natural sonne in the faith: grace, mercie, and peace *be to thee* from

Act.16.a. colos.1.d.

from God our Father, and Christe Iesus our Lord.

3 As I besoght thee to abyde styl in Ephe sus when I departed into Macedonia, *euen so do*, that thou mayest commãde some, that they teache no nother doctrine.

4 Nether that they geue hede to * fables *Chap.4.b. tit.1.d.* and genealogies * which are endlesse, and brede doutes more then Godly edifiing *Chap.6.a.* which is by faith:

Rom.13 c. 5 For *the [a] ende of the [f]Commandement is loue out of a pure heart, & of a good cõ science, and of faith vnfayned:

[f]Or, of the Lawe.

B 6 From the which thinges some haue erred, and haue turned vnto vayne iangelyng.

7 Because they would be doctours of the Lawe, and yet vnderstande not what they speake, nether where of they affirme.

Rom.7.c. 8 *We knowe, that the Lawe is good, yf a man vse it lawfully.

Gala.3.d. exo.15.a. 9 Vnderstanding this, how that [g] *Lawe is not geuen vnto a [b] righteous man, but vnto the lawles and disobediẽt, to the vngodly, and to [e] synners, to vnholy, and vncleane, to [f] murtherers of fathers, and mothers, to manslears,

[e] Such as onely delite in synning.

[f] Or, beaters.

10 To whoremongers, to them that defyle them selues with mãkynde, to men stealers, to lyers, to periured, and yf there be any other thinge, that is contrary to holesome doctrine:

11 *VVhich is* according to the glorious *Chap.6.c.* Gospel of the *blessed God, which Gospel is committed vnto me.

C 12 Therfore [c] I thanke him, which hath made me stronge, *that is* Christe Iesus our

a Because these questionistes preferred their curi ous fables to all other knowlage, & beutified thẽ with the Lawe as if they had bene the very Lawe of God, S. Paul sheweth that the ende of Gods Lawe is loue, which can not be without a good cõsciẽce, nether a good conscience without faith, nor faith without the worde of God.

b Whose hartes Gods Spirit doth direct to do that willingly which the Lawe requireth: so that their Godly affectiõ is to them as a Lawe without farther cõstraint.

c He declareth to Timothie the excellent force of Gods Spirit in thẽ whome he hath chosẽ to beare his worde, although before they were Gods vtter ennemies, to encourage hĩ in this bataille that he shulde fight agaĩst all infideles & hypocrites.

Lord: for he counted me faithful, and put me *in his* seruice,

13 When before I was a blasphemer, and a persecuter, and an oppresser. but he shewed mercie on me: for I dyd it "ignorantly through vnbeliefe.

14 Yet ye grace of our Lord was more abõdant with "fayth and "loue wc is in Christ Iesus.

15 This is a true saying, and by all meanes worthy to be receaued, yt *Christ Iesus came into the world to saue sinners, of whome I am chiefe.

16 Notwithstanding, for this cause was mercie geuen vnto me, that Iesus Christ should fyrst shewe on me all "longe paciẽce, vnto the ensample of them which shal in tyme to come, beleue on hym vnto eternal lyfe.

17 So then vnto the kynge euerlasting, immortal, inuisible, vnto God, which is only wise, *be* honour and prayse for euer, and euer. Amen.

18 This cõmandement commit I vnto thee sonne Timothie, accordyng to the dprophecies, which in tyme past were prophecied of thee, that thou by them shouldest fyght a good fyght,

19 *Hauing "faith and good conscience, wc some haue put away from them, and as concerning faith haue made shypwrake.

20 Of whose nombre is Hymeneus, and Alexander, *which I haue "deliuered vnto Satan, that they might learne not to blaspheme.

"Not knowing that I foght against God.

"which chased away infidelitie.

'which ouer came cruelitie.

Mat.6.b.

mar.2.c.

D

"Or, mercie.

d It appeareth that the vocation of Timothie was approued by notable prophecies which thẽ were reueiled in the primitiue Churche, As Paul & Barnabas by the oracle were appointed to go to the Gentils.

Chap.3.c.

'That is sound doctrine.

1.Cor.5.b.

'Excommunicat, and cast out of the Churche.

THE

THE II. CHAPTER.

He exhorteth to pray for all men, how, and wherfore. As touching the apparel and modestie of women.

A I exhorte therefore, that aboue all thinges, supplications, prayers, intercessiõs, and geuyng of thankes be had for [a] all men.

2 *For [b] kynges, and forall that are *therfore* in auctoritie, that we may lyue a quiet and a peaceable lyfe, in all godlynes & honestie.

3 For this is good & accepted in the sight of God our Sauiour,

4 *Which wil haue [c] all mẽ saued, and to come vnto the knowledge of the truth.

5 For there is one God, and one Mediatour betwene God and man, *which is* the

B [d] man Christ Iesus,

6 Which gaue him self a raunsome for all [e] men, [c] *which is* that testimonie appointed at his tyme.

7 *Of the which testimonie I am ordeined a preacher and an Apostle (I tel the trueth in Christ, and lye not) a teacher *I meane* of the Gentiles in faith and veritie.

8 I wil therfore [f] y^t the mẽ pray, euery where lifting vp pure handes without wrath, or douting.

C 9 *Likewyse also the women, that they araye them selues in comely apparel, with shamefastnes and modestie, not with broyded heare, other golde, or pearles, or costly araye:

10 But (as becommeth women [f] y^t professe the feare of God) with good workes.

Iere.29.c.
Baruc.1.e.

1.Pet.3.b.

1.Tim.2.c.

1.Pet.3.a.

[a] That is, of euery degre, & of all sortes of people.

[b] Although they persecute the Churche of God, so it be of ignorãce, els if they do it maliciously, as Iulianus apostata, they may not be prayed fore. Gal.5.b.1.thes.2.b. 2.tim.4.c.1.ioha 5.d.

[c] which the Prophetes testified, that Christe shuld offre him selfe for the redemptiõ of man at the tyme that God had determined.

[d] Who being God was made man.

[e] which beleue.

[f] y^t, that.

11 Let the woman learne in ſilence with all ſubiection.

12 *I ſuffre not a woman to "teache, nether to vſurpe auctoritie ouer the man, but for to be in ſilence.

13 For * Adam was fyrſt formed, and then Eue.

14 *And Adam was [d] not deceaued, but [e] woman was deceaued, and was made giltie of the tranſgreſſion.

15 Notwithſtanding, through bearing of children "they ſhalbe ſaued, ſo they continue in faith, loue, and holynes with modeſtie.

1. Cor. 14 g.
"Publykly.

D
Gen. 1. d.
Gen. 3. a.

d The womā was firſt deceaued, & ſo became the inſtrument of Satā to deceaue the man, and thogh therfore God poniſheth thē with ſubiection: yet if they be faithful and godly in their vocation they ſhal be ſaued.

"Women.

THE III. CHAPTER.

He declareth what is the office of miniſters, and a touching their families, the dignitie of the Churche, and the principal point of the heauenly doctrine.

THis is a true ſaying, * If a man [a] deſire the office of a "biſhoppe, he deſireth a worthie worke.

A
Tite 1. b.

a With a feruent zeale to proffit the Churche of God, wher ſoeuer he ſhal call him.

"Whether he be Paſtor or Elder.

2 A byſhop therfore muſt be fautleſſe, the houſband of "one wyfe, watching, ſober, modeſt, harberous, apt to teache,

"For in thoſe contreis at that tyme ſome men had mo then one.

3 Not geuen to wyne, no fighter, not geuen to fylthy lucre: but gentle, abhorring fyghtyng, abhorring couetouſnes,

4 One that can rule his owne houſe honeſtly, hauyng children vnder obedience with all honeſtie.

5 For yf a mā can not rule his owne houſe, how ſhal he care for the Churche of God?

B

6 He may not be a yonge "ſcholer, leſt he ſwel,

"In the doctrine of faith.

swel, and fall into the [b] condemnation of the deuil.

7 He must also be wel reported of amōg them which are without; lest he fall into [a] rebuke, and the snare of the deuyl.

8 Lykewyse must Deacons be honest, not double tonged, not geuen vnto muche wyne, nether to fylthy lucre.

9 * But [c] hauing the mysterie of the faith in pure conscience.

C 10 And let them fyrst be proued, and thē let them minister, yf they be founde faultesse.

11 Euē so must their [a] wyues be honest, not euyl speakers, but sober, & faithful in all thinges.

12 Let the Deacons be the housbandes of one wyfe, and suche as can rule their children wel, and their owne households.

13 For they [c] yͭ haue ministered wel, get thē selues a good degree, and great libertie in the faith, which is in Christ Iesus.

D 14 These thinges write I vnt thee, trusting to come very shortely vnto thee:

15 But and if I tary longe, that then thou mayest yet haue knowledge, how thou oght test to behaue thy selfe in [c] yͭ house of God, which is the Churche of the lyuing God, the [d] pyllar and grounde of trueth.

16 And without nay, great is the mysterie of Godlynes: God is shewed in the flesshe, [a] iustified in [c] yͭ Sprite, sene of Angels, preached vnto [c] yͭ Gētiles: beleued on in earth, and receaued vp in glorie.

b Lest being proude of his degre he be lykewyse condēned as the deuil was for lifting vp him selfe by pride.

a As being dishamed shulde become impudent, and do muche harme. *Chap.* 1 *d.*

c Hauing the true doctrine of the Gospel, and the feare of God.

a Of the bisshopes and Deacons.

d This is spoken in respect of men, for as muche as in this worlde the trueth only remaineth in the Churche, by reason of Gods worde: for otherwise Christe is the foundation, & the corner stone, which both beareth, & mainteyneth his Churche.

a Approued iuste in that he was not only a mā, but God also.

THE IIII. CHAPTER.

He teacheth him what doctrine he ought to flie,

and what to followe: & wher in he oght to exercise him selfe continually.

THe Spirite speaketh euydently, that in A
ye later tymes some shal depart frō the faith, and shal geue hede vnto "sprites of errour, and doctrines of deuils, 2. Tim. 3. a. 2 pet. 2. a. iude c.
2 Which speake false through hypocrisie, and haue their [a] consciences burned with an hote yron: "False teachers.
3 Forbydding to mary, *and commanding* to abstayne from meates which God hath created to be receaued with geuyng thankes, of them which beleue and knowe the trueth.
4 For all the creatures of God are good, B
and nothing *oght* to be refused, yf it be receaued with thankesgeuyng.
5 For it is "sanctified by the worde of God, and prayer. "Vnto vs, which receaue it, as at Gods hādes.
6 If thou put the brethren in remēbrance of these thinges, thou shalt be a good minister of Iesus Christe, which hast bene norished vp in the wordes of faith, and of good doctrine, which doctrine thou hast continually folowed.
7 *But cast away prophane, and olde wyues fables: and exercise thy selfe vnto godlynes. Chap. 1. a. 6. d. 2. tim. 2. d. tite 3. c.
8 For bodely exercise profiteth lytle: but godlynes is profitable vnto all thinges, as a thing which hath promise of the lyfe yt is now, and of the lyfe to come. C
9 This is a sure saying, and of all parties worthy to be receaued.
10 For therfore we labour and suffre rebuke, because we haue sure hope in the lyuing

a Their dull consciēces first waxed harde, thē after, cāker and corruptiō brede therin, last of all it was cut of with an hote yron.

lyuing God, which is the [b] Sauiour of all men, but ſpecially of thoſe that beleue.

11 Theſe thinges commande and teache.

12 Let no man deſpice thy youth, but be vnto them that beleue an enſample, in worde, in conuerſation, in loue, in ſprite, in faith, and in purenes.

13 Tyll I come, geue attendāce to reading, to exhortation, and to doctrine.

D 14 Deſpice not that gyft that is in thee, which was geuen thee [d] by prophecie with the laying on of the hādes, by the [c] Elderſhip.

15 Theſe thinges exerciſe, & geue thy ſelfe vnto thē, that it may be ſene how thou profiteſt among all men.

16 Take hede vnto thy ſelfe, and vnto learning, and continue therin: for yf thou ſhalt ſo do, thou ſhalt ſaue thy ſelfe, & thē that heare thee.

[b] The goodnes of God declareth it ſelfe towardes all men: but chiefely towarde the faithful by preſeruing them, and here he meaneth not of life euerlaſting.

[d] In, Godly zeale or gifts of the Spirit.

[c] And reuelation of the holy Goſt.

[c] Vnder this name he conteyneth the whole miniſterie of the Churche which was at Ephſus.

THE V. CHAPTER.

He teacheth him how he ſhal be haue him ſelfe in rebuking all degrees. An ordre concerning widowes, the eſtabliſhing of miniſters, the gouernance of his body, & the iudgement of ſynnes.

A REbuke not an elder, but exhort him as a father: & the yonger men as brethrē.

2 The elder womē as mothers, the yonger as ſiſters, with all purenes.

3 [e] Honour wydowes, which are true wyddowes.

4 If any wyddowe haue chyldren or nefues, let [a] them learne firſt to ſhewe godlynes towarde their owne houſes, and to re-

[a] Paul willeth that the wydowes put the Churche to no charge which haue ether children or kynſfolkes, that are able to relee thē, but that the children nouriſhe their mother or kynſfolkes according as nature byndeth them.

[e] Take care for them.

compence their kynred: for that is an honest thing and acceptable before God.

5 She that is a very wyddow and frendelesse, putteth her trust in God, and continueth in supplications and prayers nyght and day.

6 But she that lyueth in pleasure, is "dead, euen yet alyue,

7 These thinges therfore cōmande, that they may be wythout faut.

8 If there be any that prouideth not for his owne, and namely for them of his housholde, the same denieth the faith, and is worsse then an infidel.

9 Let no wyddowe be chosen vnder threscore yere olde, and suche a one as was the wyfe of [b] one man:

10 And wel reported of in good workes: if she haue norysshed her children, if she haue bene liberal to strangers, if she haue wasshed the Sainctes fete, if she haue ministred vnto them which were in aduersitie, if she were continually geuen vnto all maner good workes.

11 The yonger wyddowes refuse: for whē they haue begōne to waxe "wanton against Christe, they wil mary:

12 Hauing [c] damnation, because they haue broken the first faith.

13 And also they learne to go from house to house ydle: yea not ydle only, but also trifling, and besibodies, speakyng thinges which are not comely.

14 I wyl therfore that the yonger women mary and beare children, & geue none occasion to the aduersarie to speake euil.

15 For many of them are alredy turned backe,

[a] Because she is vtterly vnprofitable.

B

[b] He meaneth suche wydowes which [illegible]eīg iustely diuorced frō their first housbands maried [illegible]gayne to the slanger of the Churche: for els he doth not reproue the wydowes that haue bene oftener mayed then once.

[c] Not onely haue [illegible]ādered the Churche in leauing the charge, but haue forsakē their religion, & therfore [illegible]albe punished [illegible]ith euerlasting death.

[d] Forgetting their vocation.

C

backe, and are gone after Satan.

16 And yf any man or woman that beleueth haue wyddowes, let them minister vn to them, and let not the Churche be charged, that ye may haue sufficient for them that are wyddowes in[f] dede.

[f] which are without all mās helpe & succour.

17 The Elders that rule wel, are worthy of double honour, moste specialy they which labour in the worde and teaching.

18 For the Scripture sayeth, * Thou shalt not mousel the mouthe of the oxe that treadeth out the corne. And, * The labourer is worthy of his rewarde.

Deut. 25.d.
1.cor.9.a.
Mat.10.b.
luk.10.b.

19 Against an Elder [d] receaue none accusation, but vnder two or thre witnesses.

[d] Except that he which doth accuse him, haue at lest two witnesses which promes, with the accuser to proue that which they laye to his charge.

20 Them that sinne, [g] rebuke openly, that other may feare.

[g] Chiefely the ministers and so all others.

21 * I testifie before God and the Lord Iesus Christ and [h] ye elect Angels, that thou obserue these thinges without preferring one to another, and do nothing parcially.

D *Chap.6.c.*

[h] In admittig them without sufficiēt trial [i] Frō iuste offence.

22 Lay handes sodenly on no man, [i] nether be partaker of other mens sinnes, kepe thy selfe [i] pure.

23 Drincke no longer water, but vse a litle wine for thy stomakes sake, & thine often diseases.

[k] As Simō the sorcerer.

24 Some mens sinnes are open [i] before hāde, and go before vnto iudgement: some mens sinnes [e] folowe after.

[e] Their sinnes followe, which in a tyme haue deceaued the Godly, and afterare detected Saul, Iudas, & other hypocrites.

25 Likewyse also good workes are manifeste before hāde, and they that are other wise, can not be hid.

THE VI. CHAPTER.

The dutie of seruantes towarde their masters. Against suche as are not satisfied with the

worde of God. Against couetousnes, of true godlynes, and contentation of mynde. a charge geuē to Timothie.

LEtas many seruātes as are vnder the yoke, counte their masters worthy of all honour, that the Name of God, & his doctrine be not euyl spoken of. A *Ephe.6.a colos.3.b. 1.pet.2.d.*

2 Se ẏ they which haue beleuing masters, despice thē not, because they are brethren: but the rather do seruice, forasmuche as they are faithful, and beloued, and partakers of the benefite. These thinges teache and exhorte.

[c] Of the grace of God, as their seruāts are.

3 If any man teache other doctrine, and is not content with the wholsome wordes of our Lord Iesus Christe, & with the doctrine, which is according to godlynes:

4 He is pufte vp and knoweth nothing: but wasteth his braines about *questiōs & strife of wordes, wherof sprynge enuie, strife, raylinges, euil surmisinges, B *Chap.1.a.*

5 Vayne disputatiōs of men with corrupt mindes, and destitute of the trueth, which thynke that lucre is godlynes. from suche separate thy selfe.

6 [a] Godlynes is great riches, if a man be content with that he hath.

[a] They that measure religion by riches, are here taught, that only religion is the true riches.

7 *For we broght nothing into the worlde, and it is certeyne, that we can cary nothing out. *Iob 1.d. pro. 27.d. eccle.5.c.*

8 When we haue fode and rayment, let vs therwith be content.

9 They that wil be riche, fall into tentation and snares, and into many folyshe & noysome lustes, which drowne men in perdition and destruction. C

10 For

10 For couetousnes of money is the rote of all euil, which while some luste after, they erred from the faith, and perced them selues throwe with many sorowes.

11 But thou ò "mā of God, flye suche thinges: and folowe rightuousnes, godlynes, faith, loue, pacience, and meaknes.

"whome Gods Spirit doth rule.

12 Fyghte the good fight of faith: laye hāde of eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses.

13 *I geue thee charge in the sight of God, which quickneth all thinges, and before Iesus Christ which vnder Poncius Pilate *witnessed a good wytnessyng,

Chap. 5. d.

Mat. 27. b. iohn 18. g.

14 That thou kepe this commandement, and be without spot & vnrebukeable, vntyl the famous appearing of our Lord Iesus Christ.

15 Which appearing (when the tyme is come) he shal shewe, that is* blessed & prince only, [b] Kyng of kynges, and Lord of lordes,

Chap. 1. b. reue. 17. d. 19. c.

b By this mightie power of God the faithful are admonished boldely to stande in their vocation, although the worlde, Satan, and hell rage against them.

16 Which only hath immortalitie, and dwelleth in the lyght that no man can attayne vnto,* whome neuer mā saw, nether can se, vnto whome be honour and power euerlasting. Amen.

Iohn 1. b. 1. iohn 1. a.

D 17 Charge thē [t]y are ryche "in this world, that they be not high minded, and [t]y they *trust not in the vncertain riches, but in [t]y liuing God (which geueth vs, abundantly all thinges to enioye,)

"In thīgs perteyning to this life.

Mar. 4. b. luk. 22. b.

18 That they do good, and be riche in good workes, and redye to geue and "distribute.

"Or be communicatiue.

Mat. 6. c. luk. 6. b.

19 *Laying vp in store for them selues a

good foundation agaynst the tyme to come, that they may obtayne eternal lyfe.

20 O Timothie: saue "that w̄ is geuē thee to kepe, and *auoyde vngostly vanities of voyces, and "oppositions of science falsly so called,

21 Which science whyle some professe, they haue erred as concerning the faith. Grace be with thee. Amen.

'The gifts of God for the vtilitie of the Churche. Chap. 1. a. 4. b.

'As when question engendreth questiō.

The first Epistle to Timothie sent frō Laodicea, which is the chiefest citie of Phrigia Pacaciana.

THE ARGVMENT OF THE seconde Epistle to Timothie.

THe Apostle being now ready to confirme that doctrine with his bloud which he had professed & taught, encourageth Timothie (& in hī all the faithful) in the faith of the Gospel, and in the constāt and syncere cōfession of the same: willing him not to shrinke for feare of afflictions, but patiently to attende the issue as do housbande men, which at length receaue the fruits of their labours: and to cast of all feare and care, as souldiers do which seke only to please their Capiteyn, shewing him briefly the some of the Gospel, which he preached, commanding him to preache the same to others, diligently taking hede of cōtentions, disputations, and vayne questions, to thintent, that his doctrine may all together edifie. Considering that the exāples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, was

so

so horrible: and yet to thintent that no̊ mā shuld be offended at their fall, being men of auctoritie and in estimatiō, he sheweth that all that profes se Christ are not his, and that the Churche is subiect to this calamitie that the euil must d-wel among the good til Gods trial come, yet he reserueth them whome he hath elected euen to the ende. And that Timothie shulde not be discouraged by the wicked, he declareth what abominable men and dangerous tymes shal followe, willing him to arme him selfe with the hope of the good issue that God wil giue vnto his, and to exercise him selfe diligently in the Scripturer, both against the aduersaries and for the vtilitie of the Churche, desiring him to come to him for certeyn necessarie affaires, and so with his and others salutations endeth.

THE SECONDE EPISTLE OF PAVL to Timothie.

* * *

THE FYRST CHAPTER.

Paul exhorteth Timothie to ſtedfaſtneſſe and pacience in perſecution, and to continue in the doctrine, that he had taught hym, wherof his bonds and afflictions were a gage. A commendation of Oneſiphorus.

PAVL AN Apoſtle of Ieſus Chriſte, by ye wil of God, [a] according to ye promis of lyfe, which life is in CHRIST IESVS.

a Being ſent of God to preache that life which he had promiſed in Chriſt Ieſus.

2 To Timothie my beloued ſonne: grace, mercie, and peace from God the Father, & from Ieſus Chriſte our Lord.

3 I thanke God, *whome I ſerue frō myne [b] elders Act. 22. A.

[b] elders with pure conſcience, that without ceaſyng I haue remembrance of thee in my prayers nyght and day.

4 Deſiryng to ſe thee, myndful of thy teares: that I may be fylled with ioye:

B 5 When I call to remembrance the vnfayned fayth that is in thee, whych dwelt fyrſt in thy grandmother Loide, and in thy mother Eunica: & am aſſured that *it dwelleth* in thee alſo.

6 Wherfore, I warne thee that thou [c] ſtere vp the gyfte of God which is in thee, by the putting on of my handes.

[a] As thogh god wold deſtroye vs.

7 For God hath not geuen to vs the Sprite of [a] feare, but of power, and of loue, and of a ſounde mynde.

8 Be not therfore aſhamed to teſtifie our

C Lord, nether be aſhamed of me whych am bounde for hys ſake: but be partaker of the afflictions of the Goſpel, through the power of God,

1.Cor.1.a. Eph.1.a. Tite 3.b. 9 Who ſaued vs, and called vs wyth an * holy callyng, not according to our * dedes, but accordyng to hys owne purpoſe & grace, which grace was geuen to vs through Chriſte Ieſus before the * worlde was.

Rom.16.d. Eph 3 b. Col.1.d. tit.1.a. 1.pet.1.d. 10 But is now declared openly by the [d] glorious appearyng of our Sauiour Ieſus Chriſte, who hath put away death, and hath broght lyfe and immortalitie vnto lyght through the Goſpel.

1.Timo.2.b. 11 * Wherunto I am appoynted a preacher and Apoſtle, and a teacher of the Gentils.

12 For the whych cauſe I alſo ſuffre theſe thynges, nether am I aſhamed: for I knowe *him* whome I haue beleued, and I am per-

b Following the ſteppes of myne anceſtres, as Abrahā, Iſaac, Iacob, and others of whome I am come, and of whome I receaued the true religiō as by ſucceſſion.

c The gift of God is a certeyn lyuely flame kindeled in our hartes, which Satan & the fleſhe labour to quēche, & therfore we muſt nouriſhe it, & ſtere it vp.

d He ſpeaketh here of his firſt comming, which thogh it ſemed poore & contemptible: yet was honorable and glorious, therfore our myndes oght to be lifted vp frō the conſideratiō of worldly thinges, to coutēplate the maieſtie tharof.

ſuaded that heis able to kepe ẏ which I ha
ue " committed to his keping, againſt that
day.

13 Se thou haue the enſãple of the wholſo
me wordes, whych thou heardeſt of me in
fayth, and loue whych *is* in Chriſte Ie-
ſus.

14 That " worthy thyng, which was com-
mitted to thy kepyng, kepe through the ho
ly Goſt, whych dwelleth in vs.

15 This thou knoweſt, how that all they
which are in Aſia, be turned from me: of
which ſorte are Phigellus and Hermoge-
nes.

16 The Lord geue mercie vnto the houſe
of Oneſiphorus. for he ofte refreſhed me,
and was not aſhamed of my chayne.

17 But when he was at Rome, he ſoght
me out very diligently, and founde me.

18 The Lord graũt vnto him, that he may
finde mercie wyth the Lord at that day. &
in how many thinges he miniſtred vnto me
at Epheſus, thou knoweſt very wel.

THE II. CHAPTER.

He exhorteth hym to be conſtant in trouble, to ſuffre manly, and to byde faſte in the wholſome doctrine of our Lord Ieſus Chriſte, ſhewing him the fidelitie of Gods counſel touching the ſaluation of his, and the marke therof.

THou therfore my ſonne, be ſtronge in
the grace that is in Chriſt Ieſus.

2 And what thinges thou haſt hearde of
me, many bearyng wytnes, the ſame deliuer
to faythful men, which are " apte to teache
other alſo.

3 Thou

[r] Whichis, my ſelfe.

D

[s] The grace of the holy Goſt.

A

[t] So that the trueth of God may remayne perfect.

3 Thou therfore ſuffre affliction as a good ſouldier of Ieſus Chriſte.

4 No man that warreth, entangleth him ſelfe with "worldly buſines: becauſe he wolde pleaſe him that hath choſen him to be a ſouldier.

" As with his houſholde & other ordinarie affaires.

5 And thogh a man ſtryue for a maſterie, yet is he not crouned, except he ſtryue as he oght to do.

B 6 The houſband man, muſt fyrſt by laboryng receaue the frutes.

7 Conſider what I ſay. and the Lord geue thee vnderſtanding in all thinges.

8 Remember that Ieſus Chriſte *made* of the ſede of Dauid, roſe agayne from death accordyng to my Goſpel.

9 Wherin I ſuffre trouble as an euyl doer, euen vnto bondes: but the worde of God is not [a] bounde.

a Not withſtanding myne impriſonement the worde of God hath it race, & increaſeth.

10 Therfore I ſuffre all thynges, for the *[b] electes ſakes, that they myght alſo obtayne that ſaluation which is in Chriſte

2. Cor. 1. a. Colo. 1. d.

C Ieſus, wyth eternal glorie.

b To confirme their faith, more eſtemingthe edification of the Churche then him ſelfe.

11 It is a true ſaying. For if we be * dead wyth *hym*, we alſo ſhal lyue wyth *hym*.

Rom. 6. b.

12 If we ſuffre, we ſhal alſo raygne wyth *hym*: * if we denye him, he alſo ſhal denie vs.

Mat. 10. d. Mar. 8. d.

13 If * we beleue not, *yet* abideth he faithful, he can not denie him ſelfe.

Rom. 3. a. 9 b

14 Of theſe thinges put them in remembrance, and teſtifie before the Lord, that they ſtriue not about wordes: which is to no proffit, *but* to the peruerting of the hearers.

15 Studie to ſhewe thy ſelfe approued vnto God, a workeman that nedeth not to be

ashamed, " diuiding the worde of trueth iustly.

16 * Suppresse prophane and vayne wordes. For they shal encrease vnto greater vngodlynes.

17 And their wordes shal fret euen as doth a cancre: of whose numbre is Hymeneus and Philetus.

18 Which as concerning the trueth haue erred, saying that the resurrection is past alredy, and do destroye the fayth of diuers persons.

19 But the sure grou̅d of God remayneth, D & hath thys seale, The Lord knoweth who are hys, and, Let euery one that calleth on the Name of Christe, departe fro̅ iniquitie.

20 Notwithstanding in a [c] great house are not only vessels of gould & of syluer, but also of wood and of earth, some for honour, and some vnto dishonour.

21 If a man therfore purge him selfe fro̅ "these, he shalbe a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto all good workes.

22 Lustes of youth auoyde, and folowe ryghtuousnes, fayth, loue, and peace, wyth the̅ that* call on the Lord with pure heart.

23 * Foolishe and " vnlearned questions put from thee, remembryng that they do but gendre stryfe.

24 But the seruant of the Lord muste not stryue: but muste be peasable vnto all men apte to teache, and one that can suffre the euyl men patiently.

25 And can informe the̅ that [d] are contrary mynded *proouing* if God at any tyme wil geue them grace, that being conuerted they may

" Geuing to e
uery one h
iuste portio
1. *Tim.* 4. *b*
and 6. *d*.

[c] Because the wicked shulde not couer them selues vnder the name of the Churche, he sheweth by this similitude, that both good & bad may be therin.

" That is, bo
the separat h
selfe from th
wicked: and s
so purge hi
natural corr
ptiō by God
Spirit.
2. *Cor.* 1. *a*.
1. *Tim.* 1. *c*
4. *b*.
tite 3. *c*.
" which do no
edifie.

[d] He meaneth not this of Apostats, or heretikes, whome he willeth to flie: but of them only which as yet are not come to the knowledge of the trueth, and fal through ignorance.

may knowe the trueth.
26 And being deliuered out of the snare of the deuyl, may come to amendement, & performe hys wyl.

THE III. CHAPTER.

He prophecieth of the parelous times, setteth out hypocrites in their coulors, sheweth the state of the Christians, and how to auoyde dangers: also what profit commeth of the Scriptures.

A THys vnderstãde, that in the laste dayes shal come parelous tymes.
1.Tim.4.a. 2.peter 3.a. iude.c. 2 For [a] men shalbe louers of their owne selues, couetous, bosters, proude, coursed speakers, disobedient to father & mother, vnthankeful, vnholy,
a He speaketh of them which make profession to be Christians.
3 Without charitie, trucebreakers, false accusers, riatours, fearce, despicers of thē which are good.
4 Traytours, heady, hye mynded, gredy vpon volupteousnes more then the louers of God.
5 Hauing a similitude of godly lyuyng,
B but haue denyed the power therof: and turne away from suche.
[a] As, monkes, friers, and suche hypocrites. 6 Of thys sorte are they which [a] crepe into houses, and bring into bondage women laden with sinne, and led with diuers lustes.
7 *Which women are* euer learning, and neuer able to come vnto the knowledge of the trueth.
Exod.7.b. 8* As Iannes and Iambres withstode Moses, euen so do these also resiste the trueth, men they are of corrupte myndes, and lewde as

concerning the fayth.
9 But they shal preuayle no longer: For theyr madnes shalbe vttered vnto all men, as theyrs also was.
10 But thou hast sene the experience of my doctrine, maner of lyuyng, [b] purpose, faythe, longe sufferyng, loue, pacience:
11 Persecutions, and afflictions which happened vnto me at * Antioche, at Iconium, and at Lystri: which persecutions I suffered: but from them all the Lord deliuered me.
12 Yea and all that wil liue Godly in Christe Iesus, muste suffre persecution.
13 But the euyl men and " deceauers, shal waxe worse and worse, whyle they deceaue *others* and are deceaued *themselues*.
14 But cõtinue thou in the thynges which thou hast learned, which are also committed vnto thee, knowīg of whome thou hast learned them:
15 And forasmuche also as thou hast knowen holy Scripture of a childe, which is able to make thee wise vnto saluation through the faith which is in Christ Iesus.
16 * For the whole Scripture *is* geuen by inspiration of God, and *is* profitable to teache, to improue, to amend & to instruct in rightuousnes:
17 That the man of God may be perfect, and instructed vnto all good workes.

C

D

[b] Not only what I taught and dyd, but also what my mynde & wil was.

Act. 13. 14.

" Whose harte god hardeneth to ponishe his Churche by them.

2. *Pet.* 1. *d.* The only Scripture sufficeth to lead vs to perfection.

THE IIII. CHAPTER.

He exhorteth Timothie to be feruent in the worde and to suffre aduersitie. maketh mentiõ of his

his owne death, and biddeth Timothie come vnto him.

A I "Testifie therfore before God, and before the Lord Iesus Christe, which shal iudge the quicke and deade at his appearyng andin his kyngdome:

"Or, adiure.

2 Preache the worde, be feruēt, in season and out of season: improue, rebuke, exhort with all longe suffryng and doctrine.

3 For the tyme wil come, when they wyl not suffer wholesome doctrine: but hauing their eares ytching, shal after their owne lustes, get them an heepe of teachers.

4 And shal turne their eares from the trueth, and be geuen vnto [a] fables:

[a] To false and vnprofitable doctrine.

5 But watch thou in all thynges, and suffre aduersitie, and do the worke of an Euāgelist, fulfyl thyne office vnto the vtmost.

B 6 For I am now ready to be offered, and the tyme of my departyng is at hande.

7 I haue foght a good fyght, and haue fulfylled my course, and haue kept the fayth.

8 From henceforth is layd vp for me a * crowne of ryghtuousnes, which the Lord that is a ryghtuous iudge, shal geue me at that day: not to me only, but vnto all them also that loue his comming.

1. Cor 9. d. 1. pet. 5. b.

9 Make spede to come vnto me atonce.

10 For Demas hath left me, and hath embraced this present world, and is departed vnto Thessalonica. Crescens *is gone* to Galacia, and Titus vnto Dalmacia.

11 * [a] Only Lucas is with me. Take Marke & bryng him with thee: for he is necessary

Col. 4. d.

C

a Hereby it is manifest that Peter as yet was not at Rome. and if euer he was there it is incertayne.

vnto me, for to minister.
12 And Tychicus haue I sent to Ephesus.
13 The [f] cloke that I lefte at Troas with Carpus, when thou commest, bryng with thee, and the bokes, but specially the parchements.
14 Alexander the copperſmyth hath done me muche euil, the Lord [g] rewarde him accordyng to his dedes.
15 Of whom be thou ware also: for he wythstode our preachyng sore.
16 At my fyrste answeryng, no man assisted me, but all forsoke me: *I praye God*, that it may not be layd to theyr charges.
17 Not withstandyng the Lord assisted me, and strengthened me, that by me the preachyng should be fulfylled to the vtmost, and that all the Gentils should heare. and I was deliuered out of the mouthe of the [h] lyon.
18 And the Lord shal deliuer me from all [i] euyl doyng, and shal kepe me vnto his heuenly kyngdome: to whome be prayse for euer and euer. Amen.
19 Salute Prisca, and Aquila, and the *houshold of Onesiphorus.
20 Erastus abode at Corinthus: Trophimꝰ I lefte at Miletum sycke.
21 Make spede to come before winter. Eubúlus greteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lord Iesus Christe *be* with thy sprite. *his* Grace *be* with you. Amen.

[f] Some reade coffre, others, booke.
[g] For Paul sawe in him manifest signes of reprobation.
D
[h] Out of the great danger of Nero.
[i] That I commit nothing vnworthy myne office.
Chap. 1. d.

The

The seconde Epistle written from Rome vnto Timothie which was the first bishope elected, of the Churche of Ephesus, when Paul was presented the seconde tyme before the Emperour Nero.

THE ARGVMENT OF THE Epistle to Titus.

WHEN Titus was left in Creta to finishe that doctrine which Paul had ther begon, Satan sterred vp certeyn which went about not only to ouerthrowe the gouernement of the Churche, but also to corrupt the doctrine. for some by ambition wolde haue thrust in them selues to be pastors: others, vnder pretext of Moses Lawe brought in many tryfles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chose, chiefely requiring that they be mē of sounde doctrine to the intent they might resist the aduersaries. and amongs other things he noteth the Iewes which put a certeyn holynes in meates & such outward ceremonies, teaching them which are the true exercises of a Christian life, & what things apperteyne to euery mans vocatiō. Against the which, if any man rebelle or els doth not obey he willeth him to be auoyded.

THE EPISTLE OF PAVL TO TI-tus.

* * *

THE FYRST CHAPTER.

He aduertiseth Titus touching the gouernmẽt of the Churche, the ordonance and office of ministers, the nature of the Cretians, and of thẽ which sowe abroad Iewesh fables and inuentions of men.

PAVL THE A ″seruant of God, and Apostle of Iesus Christ *to preache* the fayth of gods electe, and the acknowledging of the trueth, ᶜw is according to godlynes,

A ′Or, minister.

2 Vnto the hope of eternal lyfe, which lyfe God that can not lye, hath[a] promised before the * world began:

Rom.16.d. eph.3.b. col.1.d. 2.tim.1.c. 1.pet.1.b. Gala.1.a.

3 And hath opened his worde at the tyme appoynted through preaching, which preaching is * committed vnto me, according to the commission of God our ″ sauiour.

a Hath willingly and of his mere liberalitie promesed without foreseing our faith or workes is a cause to moue him to this fre mercie.

Who both geueth life and preserueth life.

4 To

4 To Titus my natural [b] sonne in the com mon fayth, grace mercie and peace from God the Father, and from the Lord Iesus Christ our sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse that
B which resteth, and shouldest ordeyne Elders in euery citie, as I appoynted thee.

1.*Tim.*3. *a.* 6* If any be fautlesse, the housband of one wyfe, hauing faithful chyldren, which are not slandered of ryote, nether are disobedient.

7 For a bishop must be fautlesse, as it becommeth [a] Gods steward: not froward not angry, not giuen muche to wyne, no fyghter, not geuen to fylthy lucre:

8 But harberous, one that loueth goodnes,
[a] Toward me. wise, [a] righteous, [a] holy, temperate.
[a] Towarde God. 9 And suche as holdeth fast the true word of doctrine, that he may exhorte with whol
C some learning, and improue them that say against it.

10 For there are many disobedient and talkers of vanitie, and deceauers of myndes, namely they of the [c] Circumcision.

11 Whose mouthes must be stopped, which subuert whole houses, teaching thynges which they oght not, becawse of filthy lucre.

12 One beyng of them selues, which was
Epimenides a [d] prophet of their owne, sayd, The Cretiās are alwayes lyars, euyl beastes, and slowe belyes.

D 13 This witnes is true, wherfore rebuke them sharpely, that they may be sound in the faith.

1.*Tim.*1. *a.* 14 And not taking hede to * Iewes fables

b In respect of faith which was cō mon to them both so that hereby they are brethren: but in respect of the ministerie Paul begate him as his sonne in faith.

c Which were not only the Iewes, but also the Hebionites, and Cherinthians heretikes which taught that the Lawe must be ioyned with Christe.

d He calleth Epimenides the philosopher, whose verse he here reciteth a prophet, because the Cretians so esteemed him, and as Laertius writeth they sacrificed vnto hī as to a God forasmuch as he had a maruelous gift tunderstanding things to come. which thing Satan by the permission of God hath opened to the infideles from tyme to tyme but it turneth to their greater condemnation.

and commandementes of men, that turne from the trueth.

15 Vnto the pure, * are all thynges pure: but vnto them that are defyled and vnbeleuyng, *is* nothyng pure: but euen the very mindes & conſciences of them are defyled. *Rom.14.d.*

16 They profeſſe that they know God: but with the dedes they deny him, and are abominable and diſobedient, & vnto all good workes diſcommendable.

THE II. CHAPTER.

He commendeth vnto him the wholeſome doctrine, and telleth him how he ſhal teach all degrees to behaue them ſelues, through the benefit of the grace of Chriſt.

BVt ſpeake thou that which becommeth wholeſome learnyng. A

2 That the elder men be ſober, honeſt, diſcrete, ſounde in the fayth, in loue, and in pacience.

3 And the elder women lykewyſe, that they be in ſuche behauiour as becommeth holynes, not falſe accuſers, nor geuen to muche wyne, but teachers of honeſt thynges.

4 That they may inſtruct the young womē to be ſobre mynded, that they loue theyr B houſbandes, that they loue their children,

5 That they be diſcrete, chaſt, abyding at home, good, and * obedient vnto their houſbandes, that the word of God be not euyl ſpoken of. *Eph.5.e.*

6 Exhorte yonge men lykewyſe, that they be ſobre mynded.

7 Aboue all thinges ſhewe thy ſelfe an enſample

A wherwith the ſoules are feed & maynteyned in helth.

sample of good workes with vncorrupt doctrine, with grauitie.

8 And with the wholesome worde, which can not be rebuked, that he which withstãdeth, may be ashamed, hauing nothing in you that he may dispraise.

C 9 * The seruantes *exhorte* to be obedient vnto their masters, and to please *them* in all thinges, not answeryng agayne:

Ephe.6.a.
colos.3.d.
1.pet.2.c.

10 Nether to be pickers, but ỹ they shewe all good faithfulnes, ỹ they may do worshyp to the doctrine of our Sauiour God in all thinges.

11 * For the grace of God, that bryngeth saluation vnto all men, hath appeared.

1.Cor.1.a.
colos.1.c.

12 And teacheth vs that we should denye vngodlynes, and worldy lustes, and that we shulde lyue sobrely, ryghteously and godly in this present worlde,

D 13 Loking for that blessed hope, and notable appearing of the glorie of the myghty God, which is of our Sauiour IESVS Christ,

14 Who gaue him selfe for vs, to redeme vs from all vnrighteousnes, and to purge vs a peculiar people vnto him selfe, feruently geuen vnto good workes.

a Moste dere and precious.

15 These thinges speake, and exhorte, and rebuke, with all autoritie. Se that no man despice thee.

a As be commeth the ambassadour of God.

THE III. CHAPTER.

Of obedience to suche as be in auctoritie. He warneth Titus to beware of folyshe and vnprofitable questions, concluding with certeyn priuat matters and salutations.

VVarne them that they [a] submit them selues to Rule and Power, to obey, that they be ready vnto all good workes. A *Rom.13.a. 1.pet.2.c.*

2 That they speake euyl of no man, that they be no fyghters, but softe, shewyng all mekenes vnto all men.

3 "*For we our selues also were in tymes past, vnwyse, disobedient, deceaued, seruing to lustes, and to diuers māners of volupteousnes, lyuyng in maliciousnes and enuie, full of hate, hating one another.

"For let vs cōsider what we our selues were when God shewed vs fauour. *1.Cor.6.b.*

4 But after that the kyndnes and loue of our Sauiour God to manwarde appeared. B

5 *Not [b] of the dedes of ryghtuousnes which we wroght: but of his mercie he saued vs, by the " fountayne of the newe byrth, and with the renuyng of the holy Gost, *2.Tim.1.c.*

"Baptisme is a sure signeof our regeneration.

6 Which he shed on vs abundantly, through Iesus Christ our Sauiour,

7 That we, being iustified by his grace should be made heyres according to the hope of eternal lyfe.

8 This is a true saying, and of these thinges I wil thou shouldest certifie, that they which haue beleued in God, might be diligent to mainteyn good workes. These thinges *are* good and profitable vnto mē.

9 *And suppresse foolish questiōs, & genealogies, and brawling, and strife about the Lawe: for they are vnprofitable and superfluous. C *1.Tim.1.b. & 4.b. 2.tim.2.d.*

10 [c] Reiect him that is an heretike, after once or twise admonition,

11 Knowing

[a] All thogh the rulers be infidels yet we are bounde to obey them in ciuil polices, & where as they cōmande vs nothing against the worde of God.

[b] God doth not iustifie vs for respect of any thing which he seith in vs, but doth preuēt vs with his grace, & frely accepteth vs.

[c] This cōmandemēt is geuē to the ministers, & so particulerly to all mē to whome the swor de is not cōmitted, but els the magistrat whose chiefe office is to maineyn Gods glorie in his Churche ought to cut of all such rotten and infectuous membres from the body.

[e] So that ther is no hope of amendemēt. [f] willingly, & wittingly.

11 Knowing that he that is ſuche, is [e] perUerted, and [f] ſynneth euen damned by his owne iudgement.

D

12 When I ſhal ſend Artemas vnto thee, or Tychicus, be diligent to come to me vn to Nicopolis: for I haue determined there to winter.

[g] It is probable, that he was an interpreter of the Lawe of Moſes, as Apollos, &c.

13 Bringe Zenas the [g] lawiar, and Apollos on their iourney diligently, that they lack nothing.

14 And let ours alſo learne to exerciſe good workes, as far forth as nede requireth, that they be not vnfrutful.

15 All that are with me, ſalute thee. Grete them that loue vs in the faith. Grace be with you all. Amen.

To Titus, which was ordeyned the fyrſt biſhope of the Churche of the Cretiās, written from Nicopolis a citie of Macedonia.

THE ARGVMENT OF THE *Epiſtle to Philemon.*

ALbeit the excellencie of Pauls ſpirit wõderfully appeareth in other his Epiſtles, yet this Epiſtle is a great witnes, and a declaration of the ſame, for farre paſſing the baſenes of his matter, he flyeth as it were vp to heauen, and ſpeaketh with a diuine grace and maieſtie. Oneſimus ſeruant to Philemon both robbed his maſter, and fled away, whome Paul hauing wone to Chriſt, ſent agayne to his maſter, earneſtly begging his pardon with moſt waighтie arguments proouing the ductie of one Chriſtian to an other: and ſo with ſalutations endeth.

THE

THE EPISTLE OF PAVL TO PHI lemon.

✝

THE FYRST CHAPTER.

He reioyseth to heare of the faith and loue of Philemon, whom he desireth to forgeue his seruant Onesimus, and louyngly to receaue him agayne.

APAVL THE prisoner of IESVS Christ, & our brother Timothie, vnto Philemon our derefriende, & fellow helper.

2 And to our dere *sister* Appia, and to Archippus our felowe souldier, and to the Churche that is in thy house:

3 Grace *be* to you, and peace from God

our Father, and from the Lord IESVS CHRIST.

4 *I geue thankes to my God, makyng mẽ tion alwayes of thee in my prayers, 1.Thes.1.a. 2.thess.1.a.

5 (When I heare of thy loue and faith, & thou haſt towarde the Lord Ieſus, & towarde all Saincte:)

a Thy benevolẽce towarde the Saincts, which proceedeth of a lyuely and effectual faith.

6 That the a fellowſhyp of thy faith may be made fruteful, & that whatſoeuer good thing is in you through Chriſte Ieſus may be knowen. B

7 For we haue great ioye and cõſolation in thy loue: becauſe by thee (brother) the Saincte's hearts are comforted.

'Or, inwarde partes and affectiõns.

8 Wherfore, thogh I be bolde in Chriſte to enioyne thee, that which becommeth thee,

9 Yet for loues ſake I rather beſeche thee, thogh I be as I am, euen Paul aged, & now in bondes for Ieſus Chriſtes ſake.

10 I beſeche thee for my ſonne * Oneſimus, whom I begate in my bondes, Coloſ.4.b.

11 Which in tyme paſſed was to thee vnproffitable: but now proffitable both to thee and to me,

12 Whom I haue ſent home agayne, thou therfore receaue hym, that is to ſay; myne owne bowels,

13 Whom I would fayne haue retayned with me, that in thy ſtede he myght haue miniſtred vnto me in the bõdes of the Goſpel. C

14 But, without thy mynde, would I do nothing, that thy benefit, ſhuld not be as it were of neceſſitie, but wyllingly.

15 Perchance he therfore 'departed for a ſeaſon,

'He fled away from thee.

seaſon, that thou ſhuldeſt receaue him for euer,

16 [b]Not now as a ſeruant, but aboue a ſeruant, *I meane* a brother beloued, ſpecially to me, but how muche more vnto thee, both in the fleſh, and alſo in the Lord?

D 17 If therfore thou counteſt our things, commune, receaue hym as my ſelfe.

18 If he hath hurt thee, or oweth thee ought, that [a]lay to my charge.

19 I Paul haue wrytten *this* with myne owne hande, I wil recompence it, albeit I do not ſay to thee, that thou oweſt vnto me euen thyne owne ſelfe.

20 Verely brother, let me obteyne [a]this fruit of thee in the Lord, cõforte my [c] bowels in the Lord.

21 Truſting in thine obedience, I wrote vnto thee, knowing that thou wylt do more then I ſay.

22 Moreouer prepare me lodging for I truſt through the help of your prayers, I ſhalbe geuen vnto you.

23 There ſalute thee Epaphras my felowe for Chriſte Ieſus,

24 Marcus, Ariſtarchus, Demas, Lucas, my helpers.

25 The grace of our Lord Ieſus Chriſt *be* with your ſpirite. Amen.

Sent from Rome to Philemon, by Oneſimus a ſeruant.

[a] Put it vpon myne accoumpts.

[a] Or, benefit.

b For he is thy ſeruant by condition, & alſo now the Lords, ſo that both for thyn owne ſake and for the Lords, thou oghteſt to loue him.

c Grant me this benefit which ſhal be moſt acceptable vnto me of all others.

THE ARGVMENT OF THE Epistle to the Hebrues.

FOrasmuche as diuers, both of the Grekes and Latins witnes, that the writer of this Epistle for iust causes wolde not haue his name knowen, it were curiositie of our part to labour muche therin. for seing the Spirit of God is the autor therof, it diminisheth nothīg the autoritie althogh we knowe not with what penne he writ it, whether it were Paul (as it is not like) or Luke, or Barnabas, or Clemēt, or some other, his chief purpos is to persuade vnto the Hebrues (wherby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes,) that Christ Iesus was not only the redemer, but also that at his cōming all ceremonies must haue an ende. forasmuche as his doctrine was the conclusion of all the propheties. and therfore not only 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 saluatiō through him selfe. for he is that eternal Priest, wherof all the Leuitical Priests were but shadowes, and therfore at his comming they ought to cease: and all sacrifices for synne to be abolished, as he proueth from the seuenth chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whome all the Prophets in tyme past witnessed, as is declared frō the 12. chapter, verse 18. to the twēty and fyue verse, of the same chapter. Yea and is the Kyng to whome all things are subiect, as appeareth from that verse 25. to the beginning of

the

the laſt chapter. wherfore according to the examples of the olde fathers we muſt conſtantly beleue in him, that being ſanctified by his iuſtice, taught by his wiſdome, and gouerned by his power, we may ſtedfaſtly, and courageouſly perſeuere euen to the ende in hope of that ioye that is ſet before our eyes, occupiing our ſelues in Chriſtian excerciſes that we may both be thankful to God, and duetiful to our neighbour.

THE EPISTLE TO THE HEBRUES.

THE FYRST CHAPTER.

He ſheweth the excellencie of Chriſte aboue the Angels, and of their office.

GOD SPAke at ſondrie tymes & in diuers manersin the olde tyme to our fathers by the Prophetes:

2 In theſe "laſt dayes he hath ſpoken vnto vs by his Sõne, whome he hath made heir of all thinges, [b] by whome alſo he made the worlde,

3 *Which Sonne beyng the bryghtnes of the glorie, and the ingraued forme of his perſonne, bearing vp all thinges with the worde of his power, hath by him ſelfe "purged

a God, who is euer conſtant and merciful to his Churche, declared his wil in tyme paſt, not all at once, or after one ſort, but from tyme to tyme, and in ſondry ſortes: but now laſt of all he hath fully declared all trueth to vs by his Sonne.

b He entreateth here of Chriſte, both as touching his perſõne, which is very God, & very man, by whome all thinges are made, and alſo as touching his office, * herby he is King, Prophet, & Prieſt.

" So that now we may not credit any other after him.

Coloſ.1.b. wiſd.7.d.

[a] So that our synnes can be purged by no nother meanes.

[a] purged our synnes, and sytteth at the right hand of that moste higheste maiestie.

[b] Muche more the, all other things created.

4 And is made so muche more excellent then the[b] Angels in as much as he hath by inheritance obteyned an excellenter name then they.

Psal.2.b. *chap.5.b.* *act.13.e.* *2.Sam.7.b.* *2.chr.22.b.*

5 For vnto which of the Angels sayd he at any tyme: *Thou art my Sonne, [c]this day begate I thee? And agayne, I *wil be his Father, and he shalbe my Sonne.

[c] Because he was at the tyme appointed declared to the worlde.

Psal.97.c.

C 6 And agayne when he bringeth in the first begottē Sonne into ỹ world, he saith, * And let all the Angels of God worshyp hym.

Psal.104.

7 And of the Angels he sayth, *He maketh the spirits his messengers, and his ministers a flamming fyre.

Psal.45.b.

8 But vnto the Sōne *he sayth*, *ò God thy seate *shalbe* for euer and euer, the[d] scepter of thy kyngdome is a right scepter.

[d] The administratiō of thy kyngdome is iuste.

9 Thou haste loued righteousnes and hated iniquitie. Wherfore, God which is thy God, hath [d]anointed thee with the oyle of gladnes aboue thy felowes.

[d] This is mēt, in that that the worde is made flesshe, and that the holy Goste was powred on him without measure.

D 10 And, *Thou Lord in ỹ begynnyng hast *Psal.102.d.* estably ssshed the earth: and the heauēs are the workes of thy handes.

11 They shal perishe, but thou doest remayne: and they all shal waxe olde as do the a garment:

12 And as a vesture shalt thou change them, and they shalbe changed: but thou *Psal.110.a.* art the same and thy yeres shal not fayle.

mat.22.d. *1.cor.15.c.* *chap.10.c*

13 Vnto which of the Angels sayd he at any tyme, *Syt at my right hande, tyl I make thyne enemies thy fote stole?

14 Are they not all miniſtryng ſprites, ſent to miniſter, for theyr ſakes whych ſhalbe heyres of ſaluation?

THE II. CHAPTER.

He exhorteth vs to be obedient vnto the new Lawe why h Chriſte hathe geuen vs and not to be offended at the infirmitie and lowe degre of Chriſte becauſe it was neceſſarie that for our ſakes he ſhould take ſuch an humble ſtate vpon hym, that he myght be like vnto hys brethren.

VVherfore we oght diligētly to geue he A
de to ye thynges whych we haue heard
leſt at any [a] tyme we ſhulde not kepe thē.
2 For if the "worde whych was ſpoken by
Angels was ſtedfaſte: and euery tranſgreſ-
ſion and diſobedience receaued a iuſte re-
compence of rewarde,
3 How ſhal we eſcape, if we deſpice ſo
"great ſaluation? whych ſaluation at the
fyrſt begā to be preached of the Lord him
ſelfe, and *after warde* was confirmed vnto
vs, by " them that hearde him,
4 * God bearyng wytnes therto, bothe
wyth ſignes and wonders alſo, and wyth
diuers miracles, and gyftes of the holy
Goſt, accordyng to hys owne wyl.
5 For he hath not put in ſubiection vnto B
the Angels the "worlde to come, wherof
we ſpeake.
6 But * one in a certayne place wytneſſed,
ſaying, [b] What is man, that thou ſhuldeſt
be myndeful of hym: or the ſonne of man
that thou woldeſt loke vpon hym?
7 Thou madeſt him for a ſeaſon inferior
to the Angels: thou crounedeſt hym wyth
honour

a We moſt diligētly kepe in memorie the doctrine which we haue learned, leſt like veſſells ful of chappes we leake, and renne out on euery part.

b He ſpeaketh here chiefely of the faithful which are made through Chriſte citizens of the worlde to come, wher they ſhal enioye with their prince all theſe things which now they haue only but in part.

'Which was the Lawe geuen to Moſes by the handes of the Angels Gal. 3.c. Act. 7.g.

'As the Goſpel is which only offreth ſaluation.

'That is, the Apoſtles. *Mar. 16.d.*

'Which Eſai, calleth the newe heauēs, & the newe earth. chap. 63.c. wherof Chriſt is the father. Eſa. 9. b. that is, the head of vs his membres. *Pſal. 8.a.*

[a]honour and glorie, and hast set hym aboue the workes of thy handes.

8 *Thou hast put all thynges in subiection vnder hys fete. And in that he hath put all thynges vnder hym, he lefte nothyng that shuld not be subiect vnto hym. [c]But, we yet se not all thynges subdued vnto [b]hym.

9 But we se Iesus[b]crowned with glorie & honour: which for a while was made inferior to [e]y Angels, through the suffering of death, that by Gods benefit he might taste death for all men.

C 10 For it became hym, for whome are all thynges, and by whome are all thynges, seing that he broght many sonnes vnto glorie, that he shoulde cōsecrate [e]y[b][d] Prince of theyr saluation through [b]afflictions.

11 For he that sanctifieth, and they whych are sanctified, are all [e][b] of one. wherfore, he is not ashamed to call them brethren,

12 Saying, *I wyl declare thy Name vnto my[b]brethrē, in the myddes of the Churche wyl I sing prayses to thee.

13 And agayne, *I wyl put my trust in hym. And agayne, *[b] Beholde here am I, and the chyldren which God hath geuen me.

D 14 Forasmuche then as the chyldren were partetakers of fleshe and bloude, he also hym selfe lykewyse toke part wyth thē, for *to put downe through death, hym that had Lordshyp ouer death, that is the deuyl,

15 And that he might deliuer them, which for feare of [b]death were all there life time in danger of bondage.

[a]In making him felowe heyre with Christ
Matth.28.d
1.cor.15.d.
phil.2.a.

[b]To man as he is of Christ.
[c]By his vertue which moste manifestly appeareth in the Church
[d]Iesus Christ.
[e]Therfore we, by afflictions are made like to the Sonne of God.
[b]Of one humain nature.
Psal.22.c.
[c]This proueth Christs humanitie.
Psal.18.a.
Esai.8.d.
[e]Esai speaketh this of him self and his disciples, but properly it is applyed to Christ the head of all ministres.
Osee 13.a.
1.cor.15.g.
[f]And Gods angre.

c To them which obiect that they se not these things accomplished in mā, the Apostle answereth that they are fulfilled in Christ our Capitayne who leadeth his to the same glorie with him.
d In hūbling him selfe and taking vpon him the forme of a seruant, which was our fleshe ād mortalitie.
e The head and the membres are of one nature, so Christe which sanctifieth vs and we that are sanctified are all one, by the vniō of our fleshe.

16 For he in no sort toke the "Angels: but he toke the seed of Abraham.

" Not the nature of Angels but of man.

17 Wherfore "in all thinges it became hym to be made lyke vnto his brethren, that he myght be merciful, and a faithful hie Prieste in thinges concerning God, for to purge the peoples synnes.

" Not only as touching nature, but also qualities only synne except.

f Forasmuche as he is exercised in our miseries, we may be assured that at all tymes in our tentations he wil sucker vs.

18 For in that he hym selfe f suffered and was tẽpted, he is able to sucker them that are tempted.

THE III. CHAPTER.

He requireth them to be obedient vnto the worde of Christ, who is more worthy then Moses. The punishement of suche as wyl nedes har dẽ their hartes and not beliue, that they might haue eternal rest.

THerfore holy brethren, partakers of ℈ heauen by callyng, consider the Apostle and hye Prieste of our profession Christ Iesus: A

2 Who was faithful to him that hath appointed "hym, euen as * Moses *was faithful* in all his house.

"To be the ambassador, and hie Priest. *Nom. 12. b.*

a Moses was but part of the house, that is, the Churche wherof the pastors are the lyuely stones, but Christe builded it and layed the stones, therfore he deserueth more praise.

3 And yet was this man counted worthy of more glorie then Moses, inasmuche as he which hath builded the house [a] hath ℈ more honour then the house.

b Christ is the foundation, & head of his Churche: he is our brother, and Lord: he is the Sõne of God, & very God, workyng all things by his owne power.

4 For euery house is builded of some mã: but he that made all thinges is " [b] God.

"That is, Christ. B

5 And Moses verely was faithful in all his house, as a seruant, to beare wytnes of the thinges, which should be spoken afterwarde.

6 But Christe as the Sonne, ℈ hath rule ouer his owne house, whose house we are

if

if we holde faſte the confidence and the re ioycing of that hope vnto the ende.

Pſal 96.b. 7 Wherfore, as the holy Goſt ſayeth, *To
chap. 4.b. day if ye ſhal heare his voyce,

8 Harden not your hearts, as in the *day* of prouoking *God*, in the day of that tentatiō

Exo.17.b. in the *wildernes,

9 Where your fathers tempted me: proued me, and ſaw my workes fourty yeres long.

10 Wherfore I was greued with that generation, and ſayd, They erre euer in their hearts, nether haue they knowen my

C wayes.

11 Therfore I ſware in my wrathe, If they ſhal enter into my [c] reſt.

12 Take hede brethrē leſt there be at any tyme in any of you an euil heart, and vnfaithful, to departe away from the lyuing God.

13 But exhort one another dayly, while it is called To day, leſt any of you waxe hard hearted through [f] deceitfulneſſe of ſinne.

14 For we are made partakers of Chriſt, if we kepe ſure vnto the [d] ende the begynning, wherwith we are vpholden,

D 15 So long as it is ſayd, To day if ye heare his voyce, harden not your hearts, as in [e] *day* of prouokyng.

16 For ſome, when they heard, angred *the Lord*: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was he diſpleaſed fourtie yeres? Was he not diſpleaſed with thē that ſinned, * whoſe " carkaſes were querthrowen in the deſert?

Nom 14.f. 18 And to whome ſware he [f] they ſhould

" Or, bodies, & members.

c As diſobeing God, they in olde tyme were debarred frō the quietnes of the land of Chanaan: ſo they which do not obey Chriſt ſhal not enter into the heauēly reſt.

d Which is by faith to embrace, & holde faſt the true doctrine of Ieſus Chriſt.

e Which is all that tyme wher in God doth call vs, while he therfore ſpeaketh let vs heare.

not enter into his reſt, but vnto them, that obeyed not?

19 And we ſe that they coulde not enter in becauſe of vnbeliefe.

THE IIII. CHAPTER.

The Sabbath or reſte of the Chriſtians: punyſhement of vnbeleuers: the nature of the worde of God.

A

LEt vs feare therfore, leſt at any tyme by forſakyng the promis of entring into hys reſte, any of you ſhould ſeme to be depriued.

2 For vnto vs was the Goſpel preached as alſo vnto them: but it proffited not them that they hearde the worde, becauſe they ỹ heard it, had not the [a] mixtion of faith.

3 For we which haue beleued, do enter into reſt, as *contrary wyſe* he ſayd *to the other*, I haue ſworne in my wrathe, If [b] they ſhal enter into my reſt. All thogh [c] the workes were made perfect from the foundation of the worlde.

4 For he ſpake in a certayne place of the ſeuenth day, on this wiſe, * And God did reſt the ſeuenth day from all his workes.

5 And in this place agayne, If they ſhal enter into my reſt.

6 Seing therfore it foloweth ỹ ſome muſt enter therīto, & they to whō it was firſt preached, entred not therī for vnbeleſes ſake.

7 Agayne he appoynted [d] in Dauid a certayne *day* by (*To day*) after ſo longe a time, ſaying *as it is rehearſed*, * This day if ye hear his voyce harden not your hearts.

8 For if Ioſue had geuen them reſt, then would he not afterward haue ſpoken of an other day.

C

9 There

a He compareth the preaching of the Goſpel, as it were to wyne, wherof if we wil taſte, that is, heare and vnderſtande with proffit, we muſt tēper or mixe it with faith.

b Althogh that God by his reſt, after the creation of his workes, ſignified the ſpiritual reſt of the faithful: yet he ſware to gyue reſt in Chanaā, which was but a figure of the heauēly reſt & dured but for a tyme

c The perfection of Gods works & ſo his reſt, ſignifie our heauenly reſt.

B

Geneſ. 2. a. deut. 5. b. pſal. 116. c.

d or, in the pſalmes.

Chap. 3. b.

9 There remayneth therfore yet a reste to the people of God.

10 For he that is entred into his rest, [c]hath also ceased from his owne workes, as God did from his.

[c] Hath cast of his appetites, mortified his flesshe, renounced him selfe, & followeth God.

11 Let vs study therfore to entre into that rest, lest any man falle after the same ensample of stubbernes.

12 For the worde of God *is* quycke, and mighty in operation, and sharper then any two edged sworde: & [d]entreth through, euen vnto the diuidyng a sonder of the "soule and the" sprite, and of the ioyntes and the marye: and is a discerner of the thoghtes and the intentes of the heart:

[d] For it mortally woundeth the rebellious, and in the elect it killeth the olde man that they shoulde liue vnto God.

D

'Wher the affects are, 'Which conteyneth wil & reason.

13 Nether is there any creature, which is not manifest in his sight: but all thynges *are* naked and "open vnto his eyes, with whome we haue to do.

" As that thig which is cleaft a sunder euen throghe the myddes of the backe.

14 Seyng then that we haue a great hye Priest whych hath entred into heauen (I meane Iesus the Sonne of God) let vs holde fast our profession.

15 For we haue not an hye Priest, which can not be touched with the feling of our infirmities: but *was* in all poyntes tẽpted, like *as we are: but yet* wythout synne.

16 Let vs therfore go boldely vnto the throne of grace, that we may receaue mercie, and fynde grace to helpe in tyme of nede.

THE V. CHAPTER.

He compareth Iesus Christe with the Leuitical Priests shewing wherin they either agree or dissent, afterwarde he reproueth the negligence of the Iewes.

FOr euery hye Prieste is taken from among men, and is [a] ordeyned for mē, in thinges pertayning to God: to offer [″] giftes and [″] sacrifices for synne. A

2 Which is able sufficiently to haue compassion on the [″] ignorant, and on them, that are out of the way, because that he hym selfe also is compassed with infirmitie:

3 And for the same infirmities sake, he is bounde to offer for synnes, as wel for his owne parte, as for the peoples.

4 * And no man taketh this honour vnto him selfe, but he that is called of God, as *was* Aaron. 1.*Cor.* 13.*b.*

5 Euen so lykewyse, Christe toke not to him selfe this honour, to be made the hye Priest: but he that sayd vnto hym, * Thou art my Sonne, this day begate I thee, *gaue it him.* B *Psal.* 2.*b.* *chap.* 1.*b.*

6 As he also in another place speaketh, * Thou art a Priest for euer after the [b] order of Melchi sedec. *Psal.* 110.*b.* *chap.* 6.*c.*

7 Which in the [″] dayes of his fleshe, dyd offer vp prayers and supplications, with [c] stronge crying and teares vnto him, that was able to saue hym from deathe, & was also hearde, [d] in that which he feared.

8 And thogh he were *Goddes* Sonne, yet learned he obediēce, by the thinges which he suffered. C

9 And being consecrat was made the autor of eternal saluation vnto all them that obey him:

10 And is called of God, an hye Priest, after the order of Melchi sedec.

11 [″] Wherof we haue many thinges to say, which are hard to be vttered, because ye are

He sheweth that an can haue nō ces to God with it an hie Priest, be use that of hī sel he is prophane d synful.

Who was bothe riest and Kyng.

He meaneth at most earnest ayer which hrist prayed in e gardē wher he at dropes of ode

d Beīg in perple tie & fearing the rrors of death, t was deliuered.

[a] Which were of things without life.

[b] As, of beasts which are killed.

[c] That is, of synnes.

[d] When he lyued in this worlde.

[″] He digresseth til he come to the begynnyng of the 7. chap.

are made dull of hearing.

D 12 For when as concerning the tyme, ye ought to be teachers, yet haue ye nede agayne that we teache you the fyrſt principles of the worde of God and are become ſuch as haue nede of mylke, and not of ſtronge meat:

13 For euery man that is fed wyth mylke, is inexpert in the "worde of rightuouſnes: for he is but a babe.

"That is, the Goſpel.

14 But ſtronge meat belongeth to them that are growen in age, which through cuſtome haue their wittes exerciſed, to iudge both good and euyl.

THE VI. CHAPTER.

He procedeth in reprouing them, and exhorteth them not to fayne, but to be ſted faſt and patient: for ſo muche as God is ſure in his promiſe.

A THerfore, let vs leaue the doctrine perteyning to the beginning of a Chriſtē man, and let vs go vnto perfection, and no more laye the [a] foundation of repentance from dead workes, and of faith towarde God,

a He mencioneth fyue points of the Catechiſme, which was thē in vſe: the Confeſſion of amēdement of life: the ſōme of the faith: a brief explicatiō of Baptiſme, & laying on of handes: the article of the reſurrection: & the laſt iudgement.

2 Of the doctrine of "baptiſmes, and laying on of hādes, and of reſurrection from the dead, and of eternal iudgement.

"Or, ſolenne dayes appointed to baptize.

3 And ſo wil we do, "if God permit.

"It is Gods ſinguler gift to increaſe in knowlage.

4 *For it is not poſſible that they, which were once lyghted, and haue taſted of the heauenly gift, and were made partakers of the holy Goſt,

*Matt 12.d. 2 pet.2.d. chap. 10.b.

5 And haue taſted of the good worde of God, and of the power of the worlde to come:

6 If they fall away, ſhould be renued a-
gayne by repentance: foraſmuche as they
haue [b] crucified to them ſelues the Sonne
of God a freſhe, making a mocke of hym.
7 For the earth whych drinketh in the B
rayne that cometh ofte vpō it, & bringeth
forth herbes mete for them that dreſſe it,
receaueth bleſſyng of God.
8 But *that grounde* whych beareth thornes
and bryars, *is* reproued, and is nye vnto
curſyng: whoſe ende *is* to be burned.
9 But deare friendes we haue perſuaded
our ſelues better things of you, and ſu-
che as accompany ſaluatiō, thogh we thus
ſpeake.
10 For God is not vnrighteous, that he C
ſhould forget your worke, & labour that
procedeth of loue, whych loue ye ſhewed
towarde hys Name, in that ye haue mini-
ſtred vnto the Sainctes, and yet miniſter.
11 And we deſire that euery one of you
ſhewe the ſame diligence, to the ful per-
ſuaſion of hope, euen vnto the ende,
12 That ye faint not, but be folowers of
them, which through fayth and patience,
inherit the promis.
13 For when God made promis to Abrahā
becauſe he had no greater to ſweare by, he
ſware by him ſelfe,
14 Saying, *Surely I wyl moſte abundant- *Geneſ. 12. a.
ly bleſſe thee and multiplie thee aboue 17. a. 22. c.
meaſure. D
15 And ſo after that he had taryed paciēt-
ly, he enioyed the promis.
16 For men verely ſweare by hym that is
greater *then them ſelues*, and an othe to con-
firme the thyng, is among thē an ende of
all ſtryfe.

[b] They which are Apoſtats, and ſynne againſt the holy Goſt, hate Chriſte, crucifie, & mocke him, but to their owne deſtruction, and therfore fall into deſperation & can not repent.

17 So

*Because of mans wickednes, which wil not beleue God except he swere.

17 So God wylling very "abundantly to shewe vnto the heyres of promys, the stablenesse of his counsel, he assured by an othe,

18 That by [c] two immutable thinges, in which it is vnpossible that God shulde lye we myght haue stronge consolation, which haue fled *to this*, for to holde faste the hope that is set before vs.

c Gods worde & othe, are two thigs in hym vnchangeable.

19 Which hope we haue, as an ancre of the soule, both sure and stedfast, & it "entreth in, into the thynges which are within the [d] vayle.

*He retourneth to the cõparison betwene Christs priesthode & the Leuitical which he had begon in the 5. chap.

d Which is heauen whither Christe is gon before to prepare vs place.

20 Whither the forerunner is for vs entred in: I meane Iesus that is made an hie Priest for euer after the order of Melchisedec.

THE VII. CHAPTER.

He compareth the Priesthode of Christ vnto Melchi-sedec but to be farre more excellent, also Christs Priesthode with the Leuites.

A FOr this Melchi-sedec *was* kyng of Salem, the hie Priest of the most hye God, and met Abraham, as he returned from the slaughter of the kynges, and blessed hym:

*Gen 14. c.

a So called, because that Moses maketh no mention of his parentes or kynsfolkes, but as he had bene sodenly sent of God vnto the worlde to be a figure of Christe our euerlasting Priest, and shortly taken out of the world agayne.

2 To whome also Abraham gaue tythes of all thinges, who fyrst is by interpretation king of rightuousnes: after that, *he is* kyng of Salem, that is, king of peace:

*So Christ as touching his humanitie had no father and concerning his diuinitie, no mother.

3 Without [a*] father, without mother, without kinne, and hath nether begynning of hys dayes, nether yet ende of his lyfe: but is lykened vnto the Sonne of God, and continueth a Priest for euer.

4 Consider what a man this was, vnto

whom the "Patriarke Abrahā gaue tythes of the ſpoyles.

" Or, chief of fathers.

5 And verely they which are the children of Leuie, which receaue the office of the Prieſthode, haue a*" commandement to take, accordyng to the Law, tythes of the people, that is to ſay, of their brethren, yea thogh they "ſpronge out of the loynes of Abraham.

*Nom. 18. d. deu. 18. a. ioſu. 14 a.

" The Leuites had commandement to receaue that, which Abraham gaue freely to Melchiſedec.

" Or, begotten of Abraham.

6 But he whoſe kinred is not counted among them, [b]receaued tythes of Abraham, and bleſſed hym that had the promiſes.

[b] The Leuites receaued tythes of their brethern, but Melchi-ſedec of Abraham the patriarke, therfore his Prieſthode is more excellent then the Leuitical.

7 And without all nay, he which is leſſe, receaueth bleſſyng of hym which is greater.

8 And here, men that dye, receaue tythes: but there, he *receaueth tythes*, of whom it is wytneſſed, that he "lyueth.

B

"Becauſe ther is no mention of his death.

9 And to ſay the truth, Leui him ſelfe alſo which receaueth tythes, payed tythes in Abraham.

10 For he was yet in the loynes of his father Abraham, when Melchi-ſedec met hym.

11 If now therfore perfection came by the Prieſthode of the Leuites (for vnder that Prieſthode the Lawe was eſtabliſhed to the people) what neded it furthermore, [t]ỹ another Prieſt ſhould ryſe after the ordre of Melchi-ſedec, & not to be called after the order of Aaron?

Of Chriſts prieſthode.

The Lawe and Prieſthode are both of one condition: ſo that both Aarons and Moſes office perteyne to Chriſte, which is Prieſt and Lawe maker.

12 For douteles, if the Prieſthod be tranſlated, then of neceſſitie muſt the [c]Lawe be tranſlated alſo.

13 For he of whom theſe thinges are ſpokē, pertaineth vnto another tribe, of which neuer man ſerued at the aultre.

14 For

14 For it is euident, that our Lord sprong of the tribe of Iuda, as concerning the which tribe Moses spake nothing touching the Priesthode.

15 And it is yet a more euident thyng, *because* that after the similitude of Melchi-se C dec, there aryseth another Prieſt.

16 Which is not made *Prieſt* after the Lawe whose commandement is * carnal: but after the power of the endlesse lyse.

17 For he testifieth thus, *Thou art a Prieſt for euer, after the order of Melchi-sedec.

18 For the commandement that went afore, is disanulled, because of [d] it weakenes and vnproffitablenes.

19 For the Lawe made nothyng perfect: but the bringing in of a better hope *made perfect*, by which hope, we drawe nye vnto God.

20 And forasmuche as it is not without an othe (for those Prieſtes are made without an othe,

21 But this Prieſt *is made* with an othe, by hym that sayd vnto hym, *The Lord sware, and wyl not repent, Thou *art* a Prieſt for euer, after the order of Melchi-sedec)

22 By so muche is Iesus made a suretie of a better Couenant.

23 And amonge them, many were made Prieſtes, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth euer, hath an " euerlasting Priesthode.

25 Wherfore, he is able also [e] perfectly to saue them that come vnto God by hym, seyng he euer lyueth, to make intercession for them.

* In outwarde and corporal ceremonies.

Psal. 110. *b.* *chap.* 5. *b.*

d For the Law hath no vertue nc proffit til a mā b come to Christe.

Psal. 110. *b.*

e The fruit of t Priesthode is to ue and that su and perfectly, i by supplying th that wanteth, by taking awa the Lawe which vnperfect.

" Therfore all others are blasphemies.

D

26 For ſuche an hye Prieſte it became vs to haue, which is holy, harmeleſſe, vndefiled, ſeparate from ſinners, and made hyer then the heauens.

27 Which neded not dayly as thoſe hye Prieſtes to offer vp ſacrifice, * fyrſt for his owne ſynnes, and then for the peoples *ſynnes*: for that dyd he ″ once, when he offered vp hym ſelf.

28 For the Lawe maketh men Prieſtes, which haue infirmitie: but the worde of the othe *that came* [f] ſynce the Lawe *maketh* the Sonne *Prieſt*, who is perfect for euermore.

Leu.16.b.

* And can not without blaſphemie be ſaid to be offered agayne, or els by any creature: for non colde offre him, but him ſelfe.

f Not that it was firſt made after the Lawe was geuen: but becauſe the declaration of that eternal othe was then reueled to the worlde.

THE VIII. CHAPTER.

He proueth the aboliſhing aſwel of the Leuitical Prieſthode, as of the olde Couenant, by the ſpiritual and euerlaſting Prieſthode of Chriſte, and by the Newe Couenant.

OF the thynges which we haue ſpoken, A *this is* the ſume, That we haue ſuch an hye Prieſt, that ſytteth at the ryght hande of the throne of the heauenly maieſtie.

2 And *is* a miniſter of the inward ″ Sanctuarie, and of the very ″ Tabernacle which God pight, and not ″ man.

3 For [a] euery hie Prieſt is ordeyned to offer gyftes and ſacrifices: wherfore it was of neceſſitie, that this man ſhulde haue ſomewhat alſo to offer.

4 For he were not a Prieſt, yf he were on the earth, where remayne Prieſtes that accordyng to the Law offer giftes.

5 Which Prieſtes ſerue vnto the patrone and

″ That is, heauen.

″ Which is the body of Chriſte.

″ For els it ſhulde be corruptible.

He proueth that Chriſts body is the true Tabernacle, and that he muſt nedes be made mā, that thintent that he might haue a thīg to offre, which was his body.

and shadowe of heauenly thynges: euen as the answer of God was geuen vnto Moses,
B when he was about to fynyshe the Taberna
cle, *Take hede (said he) that thou make
Exod. 25. d. act. 7. f. all thynges accordyng to the [b] patrone shewed to thee in the mount.

6 But now *our hie Priest* hath obtayned a more excellent office, in asmuch as he is the mediatour of a better Couenant which is established in more worthy promises.

7 For yf that fyrst Couenant had ben faultlesse: then should no place haue ben soght for the seconde.

C 8 For in rebukyng them he sayth, *Behold
Iere. 31. f. rom. 11. d. chap. 10. c. the dayes wyl [c] come sayth the Lord, when I shal make with the house of Israel, and with the house of Iuda, a new Couenant:

9 Not lyke the Couenant that I made with theyr fathers, at that tyme when I toke thē by the handes, to lede them out of Egypte, for they [d] continued not in my Couenant, and I regarded them not sayth the Lord.

10 For this is the Couenant that I wyl make wyth the house of Israel, after those dayes sayth the Lord, I wyl put my lawes in their myndes, and in their hearts I wyl wryte them, and I wyl be theyr God, and
D they shalbe my people.

11 And they shal not [e] teachē euery man his neyghbour, and euery man his brother, saying, Knowe the Lord: for all shal knowe me, from him that is litle among them to him that is great among them.

12 For I wyl be merciful to their vnrightuousnesses, and to theyr synnes, and I wyl remember their iniquities no

b Seing the offerings of the Leuites were but shadowes of heauenly thīgs, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuarie, his Tabernacle and office are farre more excellent.

c That is when Christ shal remit our synnes by the preachīng of the Gospel.

d Man by transgressing the bādes of the Couenāt colde not enioye the cōmoditie therof.

e Men shal not in the tyme of the Gospel be so ignorant as they were before, but shal knowe God muche more perfectly thrughe Christ.

more.

13 In that he sayth a newe Couenant, he hath abrogate the olde: Now that which is disanulled and waxed olde, is redy to vanysshe away.

THE IX. CHAPTER.

How that the Ceremonies and sacrifices of the Lawe are abolished by the eternitie and perfection of Christs sacrifice.

THē that first *Couenāt* verely, had rites of religion ordeyned, and a " wordly Sanctuarie.

A
"Not heauenly and spiritual.

2 For the first * Tabernacle was made, wherin was the Candelsticke, and the Table, & the Shewbread, which *Tabernacle* is called the Holy places. *Exod.* 26. *b.* *and* 36 *a.*

3 And with in the middle vayle, *was* the Tabernacle, which is called the Holyest of all.

4 Which had the golden senser, and the Arcke of the Couenant ouerlayde rounde about with golde, wherin the golden pot which had Manna, and * Aarons rodde was, that had spronge, and the * Tables of the Couenant. *Nom.* 17. *c.* 1. *King* 8. *a.* 2. *chro* 5. *d.*

5 * And ouer the Arke were the glorious Cherubins, shadowing the " propitiatorie: of which thinges we wyl not now speake particularly. *Exod* 25. *b.*

B
"Or, couer of the arke.

6 When these thinges were thus ordeyned, the Priestes went alwayes into the fyrst Tabernacle, and executed the rites.

7 But into the second, went the * hye Priest alone, once euery yere: not without blou- *Exod* 30. *b.* *leu* 16. *a.*

de,

de, which he offered for him selfe, and for the "ignorances of the people.

"Or, errors.

8 Wherby the holy Gost this signified, that the [a] way into the Holyest of all, was, not yet opened whyle as yet the fyrst Tabernacle was standyng.

C

9 Which *Tabernacle* was a figure for the tyme then present, wherin were offered giftes and sacrifices that could not make the minister "holie, as pertayning to the conscience.

"Or, perfect.

10 Which things were layed vpon vs in meates only and drinckes, and diuers washynges, and [b] carnal rites, vntyl the tyme of reformation.

'which was, his body and humain nature.

11 But Christ being come an hye Priest of good thynges, by a greater and a more perfect "Tabernacle, not made with handes that is, not of this maner buyldyng.

D

'Which is heauen.

12 Nether by the bloude of goates and calues: but by his owne bloude entred in once into the "Holy place, and "purchased eternal redemption *for vs*.

'Christ was the sacrifice, the tabernacle & the Priest.

13 *For yf the [c] bloud of bulles and of goates & the asshes of an heyfer, sprinckling them that are vncleane, sanctifieth as touching the purifiyng of the "flesh:

Leui.16.c.
nom.19.a.

'Outwardely In the sight of man.

14 How muche more shal the *bloude of Christ which through the eternal Sprit, offered hym selfe without spot to God, purge your conscience from dead workes, for to* serue the liuing God?

1.Pet.1.d.
1.ioh.1.d.
reu 1.b.
Luk 1.g.5.g
Rom.5.a,
1.pet.3 c.

15 And for this cause is he the mediatour of the new Couenant, that through*death which was for the redēption of those trāsgressions that were in the "former Testament, they which were called, myght re-

'Made betwene God and Christ, who by his death shulde make vs heires.

a For so long the hie Priest o red once a yere his owne synne: for the people: also while this e thly Tabernacle de, the way to t heauenly Tabe cle, which is m open by *Christs* bloude colde r be entred into.

b which cerem nies althogh th were ordeyned God: yet cōsider in them selues, els compared wi Christe, are but c nal, grosse, and e thly.

c The Leuitic Priest offered beasts bloude: b Christ the true eternal *Priest* of red his owne bl de, which was m holy and pure: t Leuitical Priest fered yerely, a therfore dyd on represent the tr holynes: but Chr by one only sacr fice hath made h ly for euer all t that beleue.

ceaue the promisse of eternal enheritance.

16 For wherſoeuer is a teſtament, there muſt alſo be the death of hym that maketh the teſtament.

17* For the teſtament taketh autoritie whē men are dead: for it is yet of no value as lōge as he that made it, is a lyue. *Gal.3.c.*

18 For which cauſe alſo, nether that fyrſt teſtament was ordeyned without [e] bloude.

19 For when Moſes had expounded euery precept to the people, according to the Lawe, he toke the bloude of calues & of goates, with water and purple wolle and hyſſope, and ſprinckled both the boke, and all the people,

20* Saying, This is the bloude of the Teſtament, whych God hath appoynted vnto you. *Exo.24.c.*

21 Moreouer, he ſprinckeled likewiſe the Tabernacle with bloude alſo, and all the miniſtryng veſſels.

22 And almoſt all thynges, are by the Lawe pourged with bloud, and without ſheadyng of bloude is no remiſſion.

23 It is then nede, that the ſimilitudes of heauenly thynges be purified with ſuche thinges: but the heauenly thynges them ſelues are purified with better [d] ſacrifices thē are theſe.

24 For Chriſt is not entred into the Holy places that are made with handes, which are but ſimilitudes of the true *Sanctuarie*: but *is entred* into very heauen, for to appeare now in the ſight of God for vs:

25 Not to offer hym ſelfe often, as the hye Prieſt entreth into the Holy place eue-

[e] which ſignified, that Chriſte wolde pacifie his Father with his bloud.

[d] Albeit ther is but one ſacrifice, which is Chriſt him ſelfe once offered, yet becauſe his true and eternal ſacrifice, is cōpared with all thoſe which were figuratiue, and is more efficient then all they, therfore he callerh it in the plural nomber, ſacrifices.

ry yere with other bloud.

26 (For then muſt he haue often ſuffered ſynce the worlde began.) but now in the " ende of the worlde, hath he appeared once to put ſynne to flyght, by the offeryng vp of hym ſelfe.

" which is, the later daies whē Christ came.

27 And as it is appoynted vnto men that they ſhal once dye, and then *commeth* the iudgement:

28 Euen ſo * Christ was once offered to take away the ſynnes of " many, and vnto thē that loke for hym, ſhal he appeare agayne " without ſynne vnto ſaluation.

Rom. 5. b.
1. pet. 3. d.
* Of the elect.
" That is, ſacrifice for ſynne, or ſynne abolished.

THE X. CHAPTER.

The olde lawe had no power to clenſe awaye ſynne, but Chriſt dyd it with offeryng of his body once for all. An exhortation to receaue the goodneſſe of God thankefully with patience and ſtedfaſt fayth.

A FOr the Lawe hauyng the ſhadowe of good thynges to come, and not the very " image of the thynges, can neuer with thoſe ſacrifices which they offer yere by yere continually, make the commers therunto perfect.

" Or, ſubſtāce.

2 For wold not then thoſe ſacrifices haue ceaſed to haue bene offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſynnes?

3 But, in thoſe *ſacrifices* is there mention made of ſynnes euery yere.

Leuit. 16. c.

4 For it is vnpoſſible that the bloude of B bulles, & goates ſhould * take away ſynnes.

" when Christ was made mā.
Pſal. 40. b.

5 Wherfore, when he " commeth into the worlde, he ſayth, * Sacrifice and offeryng thou wouldeſt not haue: but a [a] body

[a] In the hebre it is, thou haſt pe ced myn eareſth we, that is, haſt m de me prompt ar ready to heare. a in the greke, tho haſt made me a b dy, that is, to obe thee, which bot tende to one pur poſe.

haſt thou ordeyned me.
6 In burnt ſacrifices and ſynne offerynges thou haſt no pleaſure.
7 Then I ſayd, Lo I am here (In the begynnyng of the booke it is wrytten of me) that I ſhould do thy wyl, ò God.
8 Aboue, when he had ſayd, Sacrifice and offeryng, and burnt ſacrifices, and ſynne offringes thou wouldeſt not haue, nether haſt alowed (which yet are offered by the Lawe)
9 Thē ſayd he, Lo I am here to do thy wil, ò God: he taketh away [a] the fyrſt, to ſtabliſh the [b] latter.
10 By the which wyl, we are ſanctified, by the offeryng of the body of Ieſus Chriſt once *made*.
11 And euery Prieſt appeareth dayly miniſtryng, and ofte tymes offereth one maner of offerīg, which can neuer take awaye ſynnes:
12 But this man after he had offered one ſacrifice for ſynnes,* ſitteth for euer at the ryght hand of God:
13 And from hence forth taryeth,* tyl his foes be made his foteſtole.
14 For with one offeryng hath he made perfect for euer them that are ſanctified.
15 For the holy Goſt alſo beareth vs recorde euen when he tolde before,
16* This is the Couenant that I wyl make vnto thē after thoſe dayes, ſayth the Lord, I wyl put my Lawes in theyr hearts, and in theyr myndes I wyl wryte them.
17 And theyr ſynnes and iniquities wyl I remember no more.
18 And where [b] remiſſion of theſe thynges is, there is no more [a] offeryng for ſynne.
19 Seyng

[a] Or rolle, and folding, for in olde tyme they vſed to folde bookes like rolles.

[a] That is, ſacrifices.
[b] Which is, the wil of God.

C

Chap. 1. *d.*

Pſal. 110 *a.* 1. *cor.* 15 *d.* *chap.* 1. *d.*

Iere. 31. *f.* *chap.* 8. *c.* *rom.* 11 *d.*

[a] For the offeryng of thankes geuing, which is the only ſacrifice now of the Chriſtians is not for ſynne.

[b] Wher ther reyne no ſynnes be for geuē ther no more ſacrifi, ſeing therfore at only Chriſts ath hath waſhed ay all ſynes, and th euer a freſhe ien ſynners do re nt, ther can be no therſacrifice but and it can be no ore reiterat.

D 19 Seyng therfore brethren, that by the meanes of the bloude of Ieſus, we may be bolde to enter into that Holy place,

20 By the newe and [c] lyuyng way, which he hath prepared for vs, through the vayle, that is, by his fleſh.

c The bloude of Chriſt is alway freſhe and lyuely before the father to ſprincle and quicken vs.

21 *And ſeyng alſo that we haue* an hye Prieſt which is ruler ouer the houſe of God:

22 Let vs drawe nye with a true heart, in a full fayth, ſprinckeled in our hearts from an euil conſcience, and waſhed in our bodyes with pure water.

23 Let vs kepe the profeſſion of our hope, without waueryng (for *he is* faythful that promiſed)

24 And let vs conſider one another, to prouoke vnto loue, and to good workes.

E 25 Not forſakyng the fellowſhip that we haue among our ſelues, as the maner of ſome *is*: but let vs exhort *one another*, and that ſo muche the more, becauſe ye ſe that the day draweth nye.

Chap 6.a. 26 * For yf we ſynne [a] willingly after that we haue receaued the knowledge of the trueth, there remayneth no more ſacrifice for ſynnes.

[a] As, Iudas, Saul, Arius, Iulian the Apoſtat.

27 But a feareful loking for iudgement, and violent fyre, which ſhal deuoure the aduerſaries.

28 He that deſpiceth Moſes Lawe, dyeth without mercie * vnder two or thre wytneſſes.

Deut.19.d. mat.18.c. Ioh.8.b. 2.cor.13.a.

29 Of how muche ſorer puniſhmēt ſuppoſe ye ſhal he be coūted worthy, which treadeth vnder fote the Sonne of God, & coun-

teth the bloude of the Couenant as an vnholy thing, wher with he was sanctified,& F
doth dishonour to the Sprite of grace?
30 For we knowe hym that hath sayd,*Vẽ *Deu.31.d.*
geance belongeth vnto me,I wil recompen *psal.94.a.*
ce sayth the Lord. And agayne, The Lord *rom.12.d.*
shal iudge his people.
31 It is a* feareful thinge to fall into the *Psal.20.b.*
handes of the lyuyng God.
32 Call to remembrance the dayes that are passed, in the which after ye had receaued light, ye endured a great fight in aduersities.
33 Partely whyle all men wondred and gased at you for the shame and tribulation that was done vnto you, and partly whyle ye became [d] companions of them which were so tossed.

[d] For the which thing also S. Paul praiseth the Philippians and Thessalonians.

34 For both ye sorrowed with me for my bondes, and suffred with ioye the spoylyng of your gooddes, knowing in your selues how that ye had in heauen a better, and an enduryng substance.
35 Cast not away therfore your confidence whych hath great recompence of reward. G
36 For ye haue nede of pacience, that after ye haue done the wyl of God, ye myght receaue the promes.
37* For yet a very lytle whyle, and he that *Abac.2.a.*
shal come wil come, and wil not tary. *rom.1.b.*
38 Now ỹ iust shal lyue by faith. but if any *gal.3.b.*
withdraw him selfe, my soule shal haue no pleasure in hym.
39 We are not they which withdraw our selues vnto damnation, but beleue to the saluation of the soule.

The

THE XI. CHAPTER.

VVhat faith is, & a cõmendatiõ of the same. The stedfaste beleefe of the fathers in olde tyme.

A FAyth is ỹ, which causeth those things to appeare in deed ẅ are hoped for, & sheweth euidẽtly ỹ thinges ẅ are not sene.

2 For by it our elders were wel [a] reported of.

a Haue bene a proued: and so o teyned salvation.

Gen.1.a. *iohn 1.a.* 3 *Through faith we vnderstand that the world was ordeined by the worde of God, so that the thinges which we se, are not made of thinges which dyd appeare.

*For God made all things of nothing.

4 By faith Abel *offered vnto God a more plẽteous sacrifice then Cain: by *which faith he obteyned wytnes that he was ryghteous, God testifiyng of his giftes: by which faith also he being dead, yet speaketh.

Gen.4.a. *Mat.23.d.* *Because God receaued him to mercie therfore he imputed him rightuous.

5 By faith was *[b] Enoch trãslated, that he shuld not se death: nether was he founde: for God had taken him away: for before he was takẽ away, he was reported of, that he had pleased God:

b For Enochs Elias taking vp, was suche a thin as is spoken of 1.Cor.15.g, and t thes,4.d.

Gen.5.d. *ecclc.44.c.* *49.d.*

B 6 But without faith it is vnpossible to please *hym*: for he ỹ cometh to God must beleue that *God* is, and that he is [c] a rewarder of them that seke hym.

c First God m fynde vs *before* can seke *him*, th we must seke h with a pure hart Christ, who is ueiled in his w de, and therby w learne to beleue Gods fre mercie towards vs in hi sone, through w me we obteyne rewarde of his mes, & not of o deserts.

7 By faith *Noe being warned of God, of the thinges which were as yet not sene, moued with reuerence prepared the arcke to the sauyng of his housholde, through the which arcke, he cõdemned the worlde, & was made heyre of ỹ rightuousnes, which commmeth by faith.

Gen.6.b. *eccle. 44.c.*

C 8 By faith *Abraham, when he was called obeyed *God*, to go out into a place, which

Gen.12.a.

he ſhould afterward receaue for inherytãce: and he went out, not knowing whether he ſhould go.

9 By faith he abode in the lande, that was promiſed him, as in a ſtrange countre, as one that dwelt in tabernacles, and with Iſaac, and Iacob heyres with him of the ſame promis:

10 For he loked for a citie hauyng a "foũdation, whoſe buylder and maker is God.

11 Through faith * Sarra alſo receaued ſtrength to be wyth childe, and was deliuered of a childe when ſhe was paſt age, becauſe ſhe iudged him faithful which had promiſed.

12 And therfore ſprang there of one, and of one which was "dead, *ſo many* as the ſtarres of the ſkye are in multitude, and as the ſand of the ſea ſhore which is innumerable.

13 And they all dyed in faith, and "receaued not the promiſes, but ſawe them a farre of, and beleued *them*, and receaued *them* with thanckes, and confeſſed that they were ſtrangers and pylgrems on the earth.

14 For they that ſay ſuche thynges, declare plainly that they ſeke a countre.

15 If that they had bene mindeful of "that *countre*, from whence they came out, they had leaſure to haue returned agayne:

16 But now they deſire a better, that is a heauenly, wherfore God him ſelfe is not aſhamed to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offered vp Iſaac, when he " was tempted, & he offered hym being his onely begottẽ ſonne, which had receaued

"For all thīgs in the worlde are ſubiect to corruption.

Gen.17.c. & 21.a.

"Euẽ as dead.

"Which was the enioying of the lande of Chanaan.

"Meſopotamia.

D

Gen.22.b. eccle. 44.c.

"Or, tryed.

receaued the promiſes.

Gen.21.b. *rom.9.b.* 18 (To whome it was ſayd, * In Iſaac ſhal thy ſede be called,)

19 For he conſidered that God was able to rayſe it vp eue̅ from death: from whence he receaued him alſo after a ſort.

Gen.27.d. *& 36.* 20 By faith * Iſaac bleſſed Iacob and Eſau, concerning thinges to come.

Gen.49.a. *Gen.47.g.* 21 By faith * Iacob when he was a dying, bleſſed both the ſonnes of Ioſeph, & * leaning on the ende of his ſtaffe worſhipped *God.*

E 22 By faith * Ioſeph when he died, remembred the departing of the children of Iſrael, and gaue commandement of his bones.

Gen.50.d.

Exod.2.a. *act.7.c.* 23 * By faith Moſes when he was borne, was hyd thre monethes of his father and mother, becauſe they ſawe he was a proper

Exo.1.c. chylde: nether feared they the kynges * cō mandement.

Exo.1.b. 24 By faith * Moſes when he was come to age, refuſed to be called the ſonne of Pharaos daughter:

25 And choſe rather to ſuffre aduerſitie with the people of God, then to enioy the [d] pleaſures of ſinnes for a ceaſon,

26 Eſteming the rebuke of Chriſt greater riches then the treaſures of Egypt: for he had reſpect vnto the rewarde.

27 By faith he forſoke Egypt, and feared not the fearcenes of the kyng: for he endured, euen as he that had ſene hym which is inuiſible.

d The entiſings of the worlde which drawe vs frō God, and which we cā not vſe with out prouoking of Gods angre.

F 28 Through faith he ordeyned the * Eaſter

Exod.12.d. lambe, and the effuſion of bloude, leſt he that deſtroyed the firſte borne, ſhould

touche them.

29 By faith they *passed through the red sea as by dry land, & when the Egyptians had assayed to do, they were drouned. *Exod. 14. c.*

30 By faith the* walles of Iericho fell doune after they were compassed about seuen dayes. *Iosu. 6. c.*

31 By faith ỹ harlot* Rahab perished not with them which obeyed not, whē* she had receaued the spies to lodging peaseably. *Iosu. 6. d.* *Iosue 2. a.*

32 And what shal I more say, the time would be to short for me to tell of *Gedeon, of* Barac, and of* Sampson, & of* Iephte, also of* Dauid, and Samuel, and of the Prophetes: *Iudg 6 b.* *Iudg. 4. a.* *Iudg. 13. d.* *Iud. 11. a.* 12. c. 1. *Sam.* 1. b. 13. c.

33 Which through faith subdued kingdomes, wroght rightuousnes, obteyned the "promises, stopped the mouthes of lyons, "Or fruit thereof.

34 Quēched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiēt in fight, turned to flight the armies of the alientes.

e As Elias rayfed vp the widowe of Sareptas sonne, and Eliseus the Sunamites sonne.

35 And the e women receaued their dead rayfed to lyfe agayne: other were racked, and would not be deliuered ỹ they might receaue a better resurrection.

36 Other suffred mockinges and scourgin G ges, moreouer bondes and prisonement.

37 They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sword, they wandered vp and doune in shepes skynnes, & in goates skynnes, in nede, tribulation, and vexation,

38 Whichthe worlde was not worthy of: they wandred in wyldernesses, in mountaynes, in dennes and caues of the earth.

39 And these all ch rough faith obtayned

good

good report, and receaued [f] not the promis.

40 God prouiding a better thing for vs, that they [e] without vs should not be made perfect.

[e] For we are all one body together.

[f] They had not such cleare light of Christe as we, for they lokedfore that which we haue, therfore it were shame for vs if at least we haue not as great constancie as they.

THE XII. CHAPTER.

An exhortation to be patient and stedfaste in trouble and aduersitie, vpon hope of euerlastyng rewarde. A commẽdation of the new Testament aboue the olde.

A WHerfore, let vs also, seyng [y] we are compassed with so great a [n] cloude of wytnesses, cast away all [y] [a] presseth downe, and the synne that hangeth so fast on, let vs rune with pacience the race that is set before vs,

[n] or, multitude.

Rom. 6. a. ephe. 4. f. collos. 3. b. 1. pet. 2. a.

[a] As riches, cares and suche like, & so to be come Christs disciples, by denying our selues, and taking our crosse to follow him.

2 [c] Lokyng vnto Iesus the auctor and finisher of our fayth, who, for the ioye that was set before hym, abode the crosse, and despiced the shame, and is set at the right hand of the throne of God.

[c] As being our marke.

3 Consider therfore, who he is that endured suche speakyng agaynst hym of sinners, lest ye should be weryed and faynte in your mindes.

4 Ye haue not yet resisted vnto bloude striuing agaynst [b] sinne.

[b] Which by reason of our concupiscence assaileth vs on all sydes.

B 5 And ye haue forgotten the consolation, which speaketh vnto you as vnto chyldrē: [x] My sonne despice not the chastenyng of the Lord, nether faynt when thou art rebuked of hym:

Proue. 3. b. reue. 3. d.

6 For whome the Lord loueth, him he chasteneth: and he scourgeth euery sonne that he receaueth.

7 If ye endure chastenyng, God offereth hym selfe vnto you as vnto sonnes: what sonne is ỹ whome ỹ father chasteneth not?
8 If ye be without correction where of, all are partakers, then are ye bastardes & not [c] sonnes.

c He concludeth that they which refuce the crosse, deny to be of the nōber of Gods children.

9 Moreouer we haue had the fathers of our [a] bodies which corrected vs, and we gaue them reuerence: should we not muche rather be in subiection vnto the Father of [d] sprits, that we myght lyue?

a Lawfully begotton.

C

b which haue naturally begotton vs.

d As he doth create our sprites without any worldly meane: so he doth instructe and mainteine them by the wonderful vertue of his Spirit.

10 For they verely for a fewe dayes, chastened vs after their owne pleasure: but he *chasteneth vs* for our proffit, that we might be partakers of his holynes.
11 No maner chastysing for the present tyme semeth to be ioyous, but greuous: but afterward, it bringeth the quiet frute of rightuousnes, vnto them which are therby exercised.
12 Wherfore lift vp your handes which hange doune, and your weake knees.
13 And se that ye haue strayght steppes vnto your fete, lest [e] that which *is* halting lead you out of the way, but let it rather be healed.

D

e Their halting partely declared their sloenes, & partely their inconstācie in doctrine.

14 *Follow peace wyth all men, and holynes: wythout the which no man shal se ỹ Lord.

Rom.12.d.

15 Take hede, that no man fall a way frō the grace of God, and that no [a] rote of bitternes spring vp and trouble, and therby many be defyled:

a As heresies, or apostasie.

16 And that there be no fornicator, or vncleane person as *Esau, which for one portion of meate, solde his title of the first begotton.

Gen.25.d.

17 *For

E 17 * For ye knowe how that afterwarde al
Gen.27.f. so when he wold haue inhereted the blessynge, he was put by, for he founde no place to *his* repentāce, thogh he soght *the blessing* with teares.

Exo.19.c. 18 For ye are not come vnto the * mounte
20.e. that f might be touched, & vnto burnyng fyre, nor yet to blacknes and darcknes, & tempeste of wether,

19 Nether vnto the sounde of a trompet, and the voyce of wordes: which voyce they that heard it, excused thē selues, that the communication should not be spoken to them any more.

20 (For they were not able to abyde, that
Exo.19.d. which was commanded, *If as muche as a
F beaste touche the mountayne, it shalbe stoned, or thrust thorow with a darte:

21 And so terrible was the sight which appeared, that Moses sayd, I feare & quake.)

f whence the worde of God must come. *Esa.2.a.*

22 But ye are come vnto the mounte "Siō, and to the citie of the lyuing God, the g celestial Ierusalem: and to the compagnie of innumerable h Angels.

23 And to the congregation of the fyrst borne sonnes, which are wrytten in heauē, and to God the iudge of all, & to the spirites of iust and perfect men:

24 And to Iesus the Mediator of the Newe testament, and to the bloud of sprinckling that speaketh better thinges then the
Gen.4.b. bloud of *Abel.

G 25 Se that ye despice not hym that speaketh: for if they escaped not which refused him, that spake on earth: much more shal we *not escape*, if we turne away from him, that *speaketh* from heauen.

f Which might be touched and sene, for as muche as it was material, but God had commanded that none shulde touche it.

g Which shalbe extended through all the world.

h By the Gospel we are ioyned with the Angels & Patriarkes.

26 Whose voyce then shouke the earth, & now declared saying, *Yet once more wyl I shake, not the earth onely, but also heauē. *Agge 2.b.*
27 No dout that same that he sayeth, Yet once more, signifieth the remouyng away of those thinges, which are shaken, as of thinges which are made *with handes*: that the thynges which are not shaken may remayne.
28 Wherfore seing we receaue a kyngdome, which can not be shaken, let vs haue grace, wherby we may so serue God, ẏ we may please him w̄ reuerēce & godly feare.
29 For *our God is a consuming fyre. *Deut.4.d.*

THE XIII. CHAPTER.

He exhorteth vs vnto loue, to hospitalitie, to thinke vpō suche as be in aduersitie, to maintayne wedlocke, to auoyd couetousnesse, to make muche of them that preache Gods worde, to beware of strange learnyng, to be content to suffre rebuke with Christe, to be thankeful vnto God, and obedient vnto our heades.

LEt brotherly loue continue. A
2 Be not forgetful to lodge strangers. for therby some haue * receaued Angels into their houses vnwares. *Rom.12.c. 1.pet.4.b. Gen.18.a. 19.a.*
3 Remember them that are in bondes, euē as thogh ye were bounde with them: and them which are in aduersitie as if ye were *afflicted* in the body.
4 Wedlocke *is* to be had in honour[a] amōg all men, and the bed vndefiled, for whore kepers and aduouterers God wyl iudge.
5 Let your conuersation be without coueteousnes, *and be* content with those things that

a As incontinēce is a disease cōmon to men of all sortes & degres: so mariage the remedie is offred by the fre mercie of God to all maner of men without respect.

that ye haue: for "he hath ſayd, *I wil not
ayle thee, nether forſake thee:
B 6 So that we may boldely ſay, * The Lord
is my helper, nether wil I feare what man
can do vnto me.
7 Remember them which haue the ouer
ſight of you, which haue declared vnto
you ȳ worde of God: whoſe faith folowe,
conſidering what hath bene the ende of
their conuerſation.
8 Ieſus Chriſt "yeſter day, and to day, the
ſame alſo continueth for euer.
9 Be not caried about with diuers and
ſtrāge learning: for it is a good thing that
the heart be ſtablyſſhed with grace, and
not with [b] meates, which haue not profited
them that haue bene occupied ther in.
C 10 We haue an aulter wherof they may
not [c] eate which ſerue in the Tabernacle.
11 * For the bodyes of thoſe beaſtes who-
ſe bloude is broght into the Holy place
by the hye Prieſt to purge ſynne, are "burnt
without the tentes.
12 Therfore Ieſus, to ſanctifie the people
with his owne bloud, ſuffered without the
gate.
13 Let vs go forth therfore out of the tē-
tes, and ſuffer rebuke with him.
14 For here haue we no continuing citie:
but we ſeke one to come.
15 By him therfore offer we the ſacrifi-
ce of praiſe alwayes to God, that is, the
*frute of the lyppes, which confeſſe his
Name.
16 "To do good, and to diſtribute forget
not: for with ſuche ſacrifices God is plea-
ſed.

"The Lord. *Ioſu.1.a.*

Pſal.118.b.

"He was, is, & ſhalbe the fū dation of the Churche for euer.

b By reproving them which ſuperſticiouſly put diffe rence betwixt mea tes, he condemneth all the ſeruice which ſtode in ce-remonies, compa-ring it with the ſpi ritual worſhiping and regeneration.

c They that ſtic-ke to the ceremo-nies of the Lawe cā not eate, that is cā not be partakers of our aulter, which is thankes geuing and liberalitie, which two ſacrifi-ces or offerīgs are now only left to the Chriſtians.

Leuit.6.d. 16.f.

"So that the Prieſts had no piece ther of.

Oſe.14.a.

"Thankes ge-uing & doing good are our only ſacrifi-ces which ple aſe God.

17 Obey them that haue the ouerſight of you, & ſubmit your ſelues to them: for they watche for your ſoules, euen as they that muſt geue accomptes: that they may do it with ioye, and not with grefe: for that is vnprofitable for you.

18 Pray for vs: for we truſte that we haue D a good conſcience, in all thinges, deſiring to lyue honeſtly.

19 And I deſire you ſome what the more earneſtly, that ye ſo do, that I may be reſtored to you more quickly.

20 The God of peace that broght agayne from death our Lord Ieſus, the great ſhepherde of the ſhepe, through the bloud of the euerlaſting Couenant,

21 Make you perfect in all good workes, to do his wyl, worke in you that which is pleaſant in his ſight through IESVS Chriſt. to whome *be* prayſe for euer and euer. Amen.

22 And I beſeche you brethren, ſuffre the wordes of exhortation: for we haue writtē vnto you in fewe wordes:

23 Knowe that our brother Timothie, is deliuered, with whome (if he come ſhortely) I wyl ſe you.

24 Salute all thē that haue the ouer ſight of you, and all the Saincts. They of Italie ſalute you.

25 Grace *be* with you all. Amen.

Sent to the Hebrues from Italie by Timotheus.

THE

THE ARGVMENT OF THE Epistle of Iames.

IAmes the Apostle and sonne of Alpheus writ this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therfore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, nether to boast of an idle faith, but to declare a true faith by lyuely fruits, to auoyde ambition, to brydel the tonge, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their fautes whē they haue offended, to praye one for another, & to bring him which is out of the way to the knowledge of Christe.

THE GENERAL EPISTLE of Iames.

'That is, write to no one mãcitie, or contrey, but to all the Iewes generally, being now dispersed.

* * *

THE FYRST CHAPTER.

He exhorteth to reioyce in trouble, to be feruẽt in prayer with stedfast belief, to loke for all good thinges from aboue, to forsake all vice, and thankefully to receaue the worde of God, not only hearinge it, and speakinge of it, but to do ther after in dede. VVhat true religion is.

IAMES the seruant of God, and of ye Lord IESVS CHRIST, sẽdeth greting to the twelue Tribes, which ar scattered abrode. A

2 My bretheren, count it exceding ioye, when ye fall into diuers "tentations.

'Or, afflictions.

3 *Knowing

Rom.5.a. *Afflictions trye our faith & ingẽdre patience.*

3 * Knowing that the ‖ triyng of your faith bringeth pacience:

4 And let pacięce haue her [a] perfect worke, that ye may be perfect and sounde, lackyng nothing.

a Our patience oght to cõtinue to the ende til by working she hath polished vs, and made vs perfect in Christe.

5 If any of you lacke [b] wisedome, let him aske of him, which geueth, *that is* God, *and geueth I say* to all men frely, and casteth no man in the teath: and it shalbe geuen hym.

b To endure patiẽtly what soeuer God layeth vpon vs.

Matth.7.a. *mar.11.b.* *luk.11.b.* *iohn 14.b.* *& 16.e.*

6 * But let him aske in faith, & wauer not: for he that douteth, is like a waue of the sea, tost of the wynde, and caried with violence.

7 Nether let that man thinke that he shal receaue any thing of the Lord.

Douting in doctrine, or of Gods wil.

8 A ‖ wauering minded man *is* vnstable in all his wayes.

9 Let the brother of lowe degre reioyce in that he is exalted,

B

10 Agayne he that is riche, in ỹ he is made ‖ lowe: for euen as the flower of the grasse,

Or contemptible to the worlde.

shal he * vany she away.

Eccle.14.c. *esa.40.b.* *1.pet.1.d.*

11 For *as when* the sunne riseth with heat, then the grasse wythereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the riche man fade away in all his ‖ wayes.

In all his thoghtes and dedes.

Iob.5.c.

12 * Happy is the man, that endureth tentation, for when he is tried, he shal receaue the crowne of lyfe, which ỹ Lord hath promised to them that loue him.

Or, moued to euel.

13 Let no man say when he is [c] ‖ tempted, that he is tempted of God: for God can not be tempted with euyl, nether tẽpteth he any man.

c He meaneth now of the inwarde tentations as of our disordered appetites, which cause vs to synne.

14 But euery man is tempted, when he is drawne away, by his owne cõcupiscẽce, &

is entised.
15 Thē when lust hath cōceaued, she bringeth forth synne, and synne when it is fynisshed, bringeth forth death. C
16 Erre not my deare brethren.
17 Euery good geuing, and euery perfect gyft is from aboue, and cōmeth downe frō the Father of lyghts, with whō is no variablenes, [d] nether shadowing by tourning.
18 Of his owne wyl begat he vs with the worde of lyfe, that we should be as [e] ỹ fyrst frutes of his creatures.
19 Wherfore deare brethren, * let euery man be swift to heare, slowe to speake, and slowe to wrath. *Pro.17.d. colos.2.a.*
20 For the wrath of man doth not execute the "righteousnes of God.
21 Wherfore lay apart all fylthynes, and all superfluitie of maliciousnes, and receaue with mekenes, the worde that is "grafted in you, which is able to saue your soules. D
22 *And se that ye be doers of the worde & not hearers only, deceauyng your owne selues. *Matth.7.e.*
23 For yf any heare the worde, and do it not, he is like vnto a man, that beholdeth his lyuely face in a glasse.
24 For assone as he hath loked on hym selfe, he goeth his way, and forgetteth immediately what his fashyon was.
25 But who so loketh in the perfect Lawe of libertie, and cōtinueth therin, he, forasmuch as he is not a forgetful hearer, but a doer of the worke, shalbe happy "in his dede.
26 If any man among you semeth religious

d He alludeth vnto the sunne which in his course, and turning some time is cleare & bright, some tyme darke & cloudy: but Gods liberalitie is euer like it selfe, bright and cōtinually shyning.

e which is that, which God prescribeth.

f By hearing the worde preached.

g In so behauing him selfe.

gious, and refraineth not his toung, but deceaueth his owne heart, this mannes religion is in vayne.

27 Pure religion and vndefiled before God the Father, is this, to visit the fatherlesse and wyddowes in their aduersitie, and to kepe hym selfe vnspotted of the worlde.

THE II. CHAPTER.

He forbiddeth to haue any respecte of persones, but to regarde the poore as well as the ryche, to be louynge and mercifull, and not to boast of faith where no dedes are: for it is but a deade faith, where good workes folowe not.

A

Leuit.19.c. deut.1.c. 16.d. prou.24.c. eccle.41.a.

MY brethren haue not the faith of our glorious Lord Iesus Christ, [a] in respect of persons.

a A seeming faith and religion by the outwarde appearance of me.

2 For yf there come into your companye a man with a golde rynge, and in goodly apparel, & there come in also a poore man in vyle rayment,

3 And ye haue a respect to him that weareth the gaye clothing, and say vnto him, Syt thou here in a good place: and say vnto the poore, Stande thou there, or syt here vnder my foteston:

4 Are ye not partial, in your selues, and haue iudged after euyl thoghtes?

B 5 Harken my deare beloued brethren, hath not [b] God chosen the poore of this world, *that they shuld be made* riche in faith, and heyres of the kyngdome which he promised to them that loue hym?

b Seing God esteemeth the, we may not cõtemne them

6 But ye haue despiced the poore. Do not the riche oppresse you, by tyrannie and

drawe you before the iudgement seates?
7 Do not they blaspheme that [c] worthy Name after which ye be named.

[c] The Name of God and Christe, wherof you make profession. and in that they dishonour God, it is not mete that you his childrē shulde honor them.

8 If ye fulfil the "royal Lawe according to the Scripture *which saith*, Thou shalt loue thy neyghbour as thy selfe, ye do wel.

"Which is here taken prouerbially, for the hie or brode way wherin ther is no tournings, & euery man cā go it: so euery man is our neighbour as wel the poore as the riche, *Leuit.19.c.*

9 But yf ye regarde one person more then another, ye commit synne, & are rebuked of the Lawe, as transgressours.

10 * Whosoeuer shal kepe the whole Lawe, & yet fayleth in one point, he is gylty in all.

deut.1.c.

11 For he that sayd, *Thou shalt not commit adulterie, sayd also, Thou shalt not kyl. Thogh thou doest none adulterie, yet yf thou kyllest, thou art a transgressor of the Lawe.

C *Matth.5.c.*

[d] By the mercy of God which deliuereth vs from the curse of the Lawe.

12 So speake ye, & so do, as they that shalbe iudged by the Lawe [d] of libertie.

[e] S. Paul to the Romains and Galatians, disputeth against thē, which attributed iustification to the workes: *& here S. Iames* reasoneth against thē, which vtterly cōdēne workes, therfore Paul sheweth the causes of our iustificatiō, and Iames the effectes: ther it is declared how we are iustified: here how we are *knowen* to be iustified: ther workes are excluded as not the cause of our iustificatiō: here they are approued as effects proceding therof: ther they are denied to go before thē that shalbe iustified: and here they are said to follow them that are iustified.

13 For there shalbe iudgement merciles to him that sheweth no mercy, and mercy "reioyseth against iudgement.

"And feareth it not.

14 What auayleth it my brethrē, thogh a mā sayeth he hath [e] fayth, whē he hath no dedes? Can that faith saue him?

15 If a brother or a syster be * naked and destitute of dayly fode,

Luk.3.c. 1.iohn 3.c.

16 And one of you say vnto them, Depart in peace, warme your selues, and fil your bellies: notwithstanding ye geue them not those thinges which are nedeful to the body: what helpeth it?

17 Euē so faith, yf it haue no dedes, is dead in it selfe.

18 But a man might saye, Thou hast "faith & I haue dedes: shewe me thy faith by thy "dedes:

"In thyne owne opinion.

*Here, dedes are cõsidered as ioyned with true faith.

"dedes: and I wil shew thee my faith by my dedes.

19 Thou beleuest that ther is one God: thou doest wel: the deuyls also beleue, and
D tremble.

20 Wylt thou vnderstand ò thou vayne man, that that faith *which is* without dedes is deade?

21 Was not Abraham our father iustified through workes, whẽ he *offered Isaac his sonne vpon the aulter?

Gen.22.b.

*And was not idle.

22 Thou seyst how that faith "wrought with his dedes, and through the dedes was the faith made [f] perfect:

23 And the Scripture was fulfylled which sayth, *Abraham beleued God, and it was reputed vnto him for rightuousnes: & he was called the friend of God.

Gen.15.b.
rom.4.a.
gala.3.a.

24 Ye se then how that of dedes a man is "iustified, and not" of faith only,

*So declared to man.

25 Lykewyse also was not * Rahab the harlot iustified through workes, when she receaued the messengers, and sent thẽ out another waye?

*Of that barẽ & dead faith wherof ye boast.

Iosue.2.

26 For as the body, without the sprite is deade, euen "so that faith *which is* without dedes is dead.

*Wherfore we are iustified only by that lyuely faith, which doth apprehende the mercy of God towards vs in Iesus Christ.

[f] The more his faith was declared by his obediẽce, & good workes, the more was it knowe to men to be perfect, as the goodne of a tree is knowẽ by her good fruit. other wise no ma can haue perfect i in this worlde, fo euery man must pray for remissio of his synnes, and increasse of faith.

THE III. CHAPTER.

He forbiddeth all ambition to seke honour aboue our brethern. He describeth the propertie of the tongue, and what difference ther is betwixe the wisdome of God, and the wisdome of the worlde.

A MY brethrẽ, be not euery man a master, remẽbring how ẏ we shal receaue the

more damnation:

2 For in many thinges we synne all. *If a man synne not in worde, the same is a perfect man, and able to brydel all the body. *Eccle.14.b. & 15.b. prou.17.c.*

3 Beholde we put byttes into the horses mouthes that they should obey vs, and we turne about all their body.

4 Beholde also the shyppes, which thogh they be so great, and are dryuen of fearce wyndes, yet are they turned about with a very smal rudder, whether soeuer the gouerner listeth.

5 Euen so the tounge is a lyttel member, and boasteth great thinges: beholde how great a "thing a lyttle fyre kyndleth,

6 And the tounge is fyre, yea a "worlde of wyckednes: so is the tounge set among our membres, that it defyleth the whole body, and [a] setteth a fyre the course of our life, and is it selfe set a fyre euen of hel.

B

'Or, matter.
"A heape and ful measure of all iniquitie.

a The intemperāie of the tongue is a flamme of hel fire.

7 The whole nature of beastes, & of byrdes and serpentes, and thinges of the sea is tamed and hath bene tamed of the nature of man.

8 But the tounge can no man tame: *It is* an vnruly euyl, ful of deadely poyson.

9 Therwith blesse we God the Father, & therwith curse we men, which are made after the similitude of God.

10 Out of one mouth proceadeth blessyng and cursing: my brethren, these thinges ought not so to be.

11 Doth a fountayne send forth at one place swete water and bytter also?

C

12 Can the fygge tree my brethren, beare

the

the fruit of olyues, other a vyne beare fyg ges? so can no fountayne geue both salte water and freshe also.

13 Who is a wyse man and endued with le arnyng among you? let him shewe the wor kes of his good cõuersation with mekenes of wysedome.

14 But yf ye haue bytter enuying and stryfe in your hearts, reioyce not, nether be ly ers agaynst the trueth.

15 This wisdome descendeth not from
D aboue: but *is* earthy, sensual, and dyue-lyshe.

16 For where enuieng and stryfe is, there is sedition, and all maner of euyl work-kes.

17 But the wysedome that *is* from aboue, is fyrst pure, then peaceable, gentle, and easy to be entreated, ful of mercy and go-od frutes, without [b] iudging, and without simulation.

b And examining thīgs with extreme rigour as hypocrites, who only iustifie them selues, & condēne al others.

18 And the "frute of rightuousnes is sow-en in peace, of them that mayntayne pea-ce.

"So that their life is according to their profession.

THE IIII. CHAPTER.

Hauing shewed the cause of all wronge, and wickednes and also of all graces and goodnes, he exhorteth them to loue God, and submit them selues to him, not speaking euil of their neighbours, but patiētly to depēde on Gods prouidēce.

A FRom whence commeth warres and con tentions among you? come they not here hence, euen of your volupteousnes, that [a] fyght in your members?

a For the Lawe of the members continually fyghteth agaīst the Lawe of the mynde.

2 Ye luste, and haue not: ye enuie, and

haue indignation, and can not obtayne: ye fyght and warre, & gayne not, becauſe ye aſke not.

3 Ye aſke and receaue not, becauſe ye aſke a myſſe: euen to conſume it vpon your voluptuouſnes.

b He calleth aduouterers here after the maner of the Scriptures, the which preferre the pleaſures of the world to the loue of God.

4 *Ye men, and women that are [b] aduouterers, know ye not [y] the friendſhyp of the world, is ennemitie to godwarde? *Whoſo euer therfore wyl be a friend of [y] world, is made the enmye of God. *Gal.1.b.* *1.Iohn.2.c.*

5 Eyther do ye thinke that the Scripture ſayth in vayne, The "ſprite that dwelleth in vs, luſteth after enuie? B

"The imaginatiō of mās hart is wicked *Gen.8.d.*

6 But *the Scripture* offereth more grace & therfore ſayeth, *God reſiſteth [y] proude, and geueth grace to the afflicted. *Pro.3.d.* *1.pet.5.b.*

7 *Submit your ſelues to God: reſiſt the deuil, and he wyl flye from you. *Ephe.4.f.*

8 Drawe nye to God, and he wyl drawe nye to you. Clenſe your hādes ye ſynners, and pourge your hearts ye wauering minded.

c The Greke worde ſignifieth that heauines, which is ioyned with a certeyn ſhamfaſtnes, as appeareth in the countenance.

9 Suffre afflictions, and [c] ſorowe ye, and wepe: let your laughter be turned to mourning, and your ioye to heauynes.

10 *Caſt downe your ſelues before [y] Lord, and he ſhal lyft you vp. C *1.Pet.5.a.*

11 Backbyte not one another, brethren. He that backbyteth his brother, or he that condemneth his brother, backbyteth the Law, and "condemneth the Lawe: & yf thou condemneſt the Lawe, thou art not an obſeruer of the Lawe, but a iudge.

"In vſurping the autoritie of iudging which is due to the Lawe.

12 There is one Lawe geuer, which is able to ſaue, and to deſtroye. *Who art thou [y] iudgeſt another man?

Rom.14.a.

13 Go

D 13 Go to now ye that say, To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gayne.

We ought to submit ourselues to the prouidence of God.

14 (And yet can not tel what *shal happen* to morowe. For what is your lyfe? It is euen a vapour that appeareth for a lytle tyme, & then vanysheth away)

Act 19 f. 15 For that ye ought to say, * Yf the Lord wyl, and, If we lyue, we wil do this, or that.

1. cor. 4. b.

16 But now ye reioyce in your bostynges: all suche reioysyng is euyl.

17 Therfore, [d] to hym that knoweth how to do wel, and doth it not, to hym it is synne.

d He answereth to the which sayd they knewe what was good but they wolde not do it.

THE V. CHAPTER.

He threateneth the wycked rychemen, exhorteth vnto patience, to beware of swearyng, one to knowledge his faultes to another, one to praye for another, and one to labour to bryng another to the trueth.

A GO to now ye ryche men, wepe, and [a] howle for your miseries that shal come vpon you.

a He menaceth them with the vengeance of God, which shal not only make them wepe, but to howl and despaire.

2 Your ryches are corrupt, your garmentes are motheaten.

* And kyndle the wrath of God against you

3 Your golde and siluer is cankred, & the rust of the shalbe a [b] wytnesse against you, and shal eat your flesshe as *it were* fyre. Ye haue heaped treasure together for the [c] last dayes.

* To suffice til the ende of the world.

Leui. 19. c. *deu. 23. c.* *tob. 4. c.*

4 Beholde, the * hyre of the labourers which haue reped doune your feldes (& hyre is of you kept backe by fraude) cryeth

and the cryes of them which haue reped, B
are entred into the eares of the Lord of Armies.

5 Ye haue lyued in pleasure on the earth and in wantonnes. Ye haue noryshed your hearte, as in a day of [b] slaughter.

6 Ye haue condēned and haue kylled the iuste, and he hath not resisted you.

7 Be pacient therfore brethren, vnto the comming of the Lord. Beholde the housband man wayteth for the precious frute of the earth, and hath long patience there vpon, vntyl he receaue the "forther and the latter rayne.

8 Be ye also pacient therfore and setle your hearts, for the commyng of the Lord draweth nye.

9 Grudge not one against another brethren, lest ye be condemned: beholde the iudge standeth before the dore. C

10 Take (my brethren) the Prophetes for an ensample of sufferyng aduersitie, and of longe pacience, whych spake in the Name of the Lord.

11 Beholde we count them happy which endure. Ye haue heard of the pacience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitiful and mercyful.

12 But aboue al thinges my brethren, *swe are not, nether by heauen, nether by earth, nether by any other othe: but let your [c] yea be yea, and your naye naye: lest ye fall into "condemnation. *Mat.5.f.* D

13 Is any among you afflicted? let hym praye. is any mery? let him syng.

14 Is any sike among you? let him call for the

[b] Which were the daies of the sacrifices, or feasts when they vsed to banket and fede more abundantly then other dayes.

"which is when the corne is sowen, & a litle before it is mowen.

[c] That which must be affirmed, affirme it simply and without othe, likewise that which must be denyed. by this he taketh not from the magistrat his autoritie who may require an othe, for the maynnance of iustice, iudgement, and truth.

"Or, hypocrisie.

the Elders of the Churche, and let them
Mar.6.b. praye for hym,& anoynt hym wyth *[d] oyle in the "Name of the Lord.
"In calling on the Name of the Lord.
15 And the prayer of fayth ſhal ſaue the ſicke,and the Lord ſhal rayſe hym vp: and if he haue committed ſynnes, they ſhalbe forgeuen hym.
16 Knowledge your fautes one to another,& praye one for another, that ye may be healed. for the prayer of a ryghteous man auayleth muche,if it be feruent.
1.Kyn.17.a 17 *Helias was a man mortal euen as we
Luke 4.d. are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earth by the ſpace of thre yeres and ſixe monethes.
18 And he prayed agayne and the heauē gaue rayne,and the earth broght forth her frute.
19 Brethren,if any of you hath erred from the trueth, and another hath conuerted hym,
20 Let the ſame knowe that he which conuerted the ſynner from goyng a ſtraye out of hys way, ſhal ſaue a ſoule from death,& ſhal hyde the multitude of ſynnes.

[d] which in thoſe daies was a ſigne of the gift of healing, but now the gift being taken away the ſigne is to no vſe.

THE ARGVMENT OF THE first Epistle of Peter.

HE exhorteth the faithful to deny themselues and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more spedely atteyne to the heauenly kyngdome of Christ: whervnto we are called by the grace of God reueiled to vs in his Sonne, and haue already receaued it by faith, possessed it by hope, and are therin confirmed by holynes of life. And to the intent this faith shulde not faint seing Christ contemned & 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 stombling stone to the reprobat, and the sure fundation of saluation to the faithful. therfore he exhorteth them courageously to go forwarde considering what they were, and to what dignitie God hath called them. After, he entreateth particuler points, teaching subiects how to obey their gouernors, and seruants their maisters and how maried folkes ought to behaue themselues. And because it is appointed for all that are godly to suffre persecutions, he sheweth them what good issue their afflictions shal haue, and contrary wise what ponishement God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe autoritie ouer the Churche also that yonge men ought to be modest and apt to learne, and so endeth with an exhortation.

The

THE FYRST EPISTLE GENERAL of Peter.

* * *

THE FYRST CHAPTER.

He sheweth that through the aboundant mercy of God we are begotten agayne to a liuely hope: and how faith must be tried: that the salvation in Christ is no newes, but a thynge propheeied of olde: He exhorteth them to a godly conuersation, forsomuch as they are nowe borne a newe by the worde of God.

PETER an Apostle of Iesus Christe, to [a] the strangers that dwel here and there throughout Pontus, Galacia, Cappadocia, Asia, and Bithynia:

[a] Which were Iewes to whose he was appointed to be an Apostle.

2 Elect accordyng to the [a] foreknowledge of God the Father vnto sanctificatiō of the sprite, through [b] obediēce and sprinckling of the bloud of Iesus Christe: Grace be wyth you and peace be multiplied.

[a] Of Christe.

[b] 1. Cor. 1. a. Eph. 1. a.

3 * Blessed be God the Father of our Lord

a The fre electiō of God is the efficient cause of our saluation: the material cause is Christs obedience. our effectual calling is the formal cause: & the final cause is our sanctification.

Iesus Christ, which accordyng to his abundant mercy begat vs agayne vnto a lyuely hope by the resurrection of Iesus Christe from the dead.

4 *That is*, to an inheritance immortal and vndefyled, and that perysheth not, reserued in " heauen for you.

" Therfore they ought to loke for no earthly kyngdome of the Messias.

5 Which are kept by the power of God through fayth vnto saluation, which saluation is prepared, to be shewed in the " last tyme.

" At the day of iudgement.

6 Wherin ye reioyce thogh now for a ceason (if nede [b] require) ye are in heauines, through manyfolde tentations.

[b] As nede doth require, whē it pleaseth God to lay his crosse vpon his, for to drawe them from earthly thīgs & make them partakers of his heauenly graces.

7 That the trial of your fayth, being much more precious then golde that perysheth (thogh it be tryed with fyre) myght be foūde vnto your praise, glorie and honour at the " appearing of Iesus Christe:

" At his secōde comming.

8 Whome ye haue not sene, and yet loue hym, in whome euen now, thogh ye se hym not, yet do you beleue, and reioyce wyth ioye vnspeakable and glorious.

9 Receauyng the " ende of your fayth, the saluation of your soules.

" Or, rewarde.

10 Of which saluation the * Prophetes haue inquired and searched, whych prophecied of the grace that should come vnto you.

Agge. 2. b.

11 Searchyng when or what tyme that for warnīg Sprite of Christ which was in thē, should declare the suffrings *that should come* vnto Christe, & the glorie that shoulde folowe them.

[c] Their ministerie was more profitable to vs then to them, for we se the things accomplished which they prophecied.

12 Vnto whych Prophetes it was declared, that [c] not vnto them selues, but vnto vs, they should minister the thynges which

C

are

are now shewed vnto you of them which
Act.2.c. * haue preached vnto you the Gospel by the holy Gost sent doune from heauen, the which things the Angels desire to beholde.

Luke.12.e. 13 Wherfore, gyrde vp the * loynes of your myndes, be sober, and "truste perfectly on the grace that is broght vnto you, by the reuelation of Iesus Christe:

"Vntil his seconde comming.

14 As obedient chyldren, not fashyoning your selues vnto the olde lustes of your ignorance:

15 But as he whych called you is holy, euē so be ye holy also in * all maner of conuersation.

Luk.1.g.

Leu.11.g. 16 Because it is wrytten, * Be ye holy, for
19.a.20.b. I am holy.
Deu.10.d. 17 And if so be that ye call him Father
rom 2.b. whych wythout * respect of person iudgeth
gal.2.b. accordyng to euery mans [d] worke, se that ye passe the tyme of your dwelling here in feare.

[d] According to the synceritie of the hart.

D 18 Forasmuche as ye knowe, how that ye were not redemed wyth corruptible *thynges*, *as* syluer and golde, from your vayne conuersation, whych ye receaued by the *Reade Ezechiel. 20.c.* * traditions of the fathers:

1.Cor.6.d. 19 * But wyth the pretious bloud of Christ,
7.d. as of a Lambe vndefiled, and wythout
hebr. 9.d. spot.
ioh.1.c.
reu.1.b. 20 Whych was * ordeyned before the worl
Rom.16.d. de was made: but was declared in the [e] laste
eph.3.b. tymes for your sakes.
col.1.d. 21 Whych by his meanes do beleue on
2.tim.1.c. God that rayse̊d him from the dead, & glo-
tit.1.a. rified him, that your fayth and hope might be in God.

[e] When Christ appeared vnto the worlde and when the Gospel was preached.

22 And forasmuche as your soules are purified in obeing the trueth through the Sprite, for to* loue brotherly without fayning, se that ye loue one another with a pure heart feruently. *Rom.12.e. eph.4.a. chap.2.c.*

23 Being borne a newe, not of mortal seed but of immortal, by the worde of God, who liueth and lasteth for euer.

24 For all* flesh *is* as grasse, and all the glorie of man is as the floure of grasse. The grasse wythereth, & ꝯ flower fallieth away. *Esa.40.b. eccle.14.c. iam.1.b.*

25 But the worde of the Lord endureth euer, & this is the worde which by the Gospel is preached among you.

THE II. CHAPTER.

He exhorteth men to laye aside all vyce. shewing that Christe is the fondation wher vpon they buylt, & prayeth thē to abstayne frō fleshly lustes, and to obey the rulers. How seruantes should behaue them selues toward theyr masters. He exhorteth to suffre after the ensample of Christe.

WHerfore, laye asyde all malicyousnes and all gyle, and dissimulation, & enuie, and all backbyting: A *Rom.6.a. eph.4.e.*

2 And as newe borne babes desire[a] the syncere mylke of the worde, that ye maye growe therby. *col.3.b. hebr.12.a.*

3 If so be that ye haue tasted how good the Lord is.

4 To whome ye come as vnto a lyuyng stone disalowed of men, but chosen of God & pretious.

5 And ye as liuing stones, be made a spiritual house, an holy * Priesthode, for to offer vp spiritual sacrifices acceptable *Reu.1.b.*

a In this their Infancie and newe comming to Christe he willeth them to take hede lest for the pure milke, which is, the first begynnings of learning the syncere worde, they be not deceaued by them which chope and change it, and gyue poyson in stede of it.

to God by Iesus Christ.

B 6 Wherfore it is contayned in the Scripture, *Beholde I put in Sion a chief corner stone, electe and precious: and he that beleueth on him, shal not be ashamed.

Esa.28.d.
rom.9.g.

7 Vnto you therfore which beleue, he is precious: but vnto them which be disobedient, the * stone which the [b] buylders refused, the same is made the head stone in the corner.

Psal.118.d.
mat.21.d.
act 4.c.

b The Priests, Rectors, and ancients of the people.

8 And a * stone to stomble at, and a rocke of offēce to them which stōble at the worde, disobedient, vnto the which thing they were also ordeyned.

Esa.8.c.
rom.9.g.

9 But ye are a chosen generation, a royal* Priesthod, an holy nation, a peculiar people, that ye should shewe the vertues of him that called you out of darcknes into his marueious light.

Exod.19.a.
ren.5.c.

10* Which in tyme past were not a people, yet are now the people of God: which in tyme past were not vnder mercy, but now haue obtayned mercy.

Ose.2.d.
rom.9.c.

C 11 Derely beloued, I besech you as strangers and pilgrems,* abstayne from fleshly lustes, which fight against the soule.

Gal.5.c.
rom.13.d.

12 And se that ye haue honest conuersation among the Gentils, that they which backbyte you as euyl doers, maye se your * good workes and prayse God in the day of [c] visitation.

Chap.3.c.

c Your good conuersation shalbe a preparatiue against that day that God shal shewe mercie vnto them and tourne them.

Mat.5.b.

13* Submit your selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the Kynge as vnto the chiefe head:

14 Other vnto Rulers, as vnto them that are sent of hym, both for the punyshmēt of

euyl doers, and also for the praise of them that do wel.

15 For so is the wyl of God, that ye put to silence the ignorance of the folyshe men.

16 As fre, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruantes of God.

17 Honour all men. * Loue brotherly fe- *Chap.1.b.*
lowshippe. Feare God, Honour the kyng. *rom 12.d.*

18 * Seruantes obey your masters wyth all *Eph 6.a.*
feare, not only if they be good and courte- *col.3.d.*
ous, but also thogh they be [d] frowarde.

d In all obedience, this must be before our eyes, that we obey in the Lord: for if any cõmande things against God, then let vs answer, It is better to obey God then men.

19 * For this is thanke worthye, if a man for *2.Cor.7.c.*
conscience towarde God endure griefe, suffering wrongfully.

20 For what prayse is it, if when ye be buffeted for your fautes, ye take it pacientely? but and if when ye do wel, ye suffer wronge and take it paciently, this is acceptable to God. D

21 For here vnto ye are called: for Christe also suffered for vs leuyng vs an ensample that ye should folowe hys steppes.

22 * Which dyd no synne, nether was there *Esai.53.b.*
gyle founde in hys mouthe. *1.ioh 3.a.*

23 Which when he was reuyled, reuiled not agayne: when he suffred, he threatened not: but committed the ponishemẽt to him that iudgeth righteously.

24 * Which hys owne selfe bare our synnes *Esa.53.b.*
in hys body on the tree, that we being deliuered from synne, should lyue in ryghtuousnes: by whose stripes ye were healed. *mat.8.c.*

25 For ye were as shepe going astraye: but are now returned vnto the shepherd and bishope

bishope of your soules.

THE III. CHAPTER.

How wyues ought to ordre themselues towarde theyr housbandes, and in theyr apparel. The dutie of men toward theyr wyues. He exhorteth all men to vnitie and loue: and patiently to suffre trouble by the example and benefit of Christe.

A LYkewyse let the wyues be in subiection to theyr housbandes ỹ euen they which obey not the worde, may wythout the word be wone by the conuersation of the wyues:

Colos.3.c. ephe.5.c.

2 Whyle they behold your pure conuersation *coupled* wyth feare.

1.Tim.2.c. 3 * Whose apparel let it not be outwarde with broyded heare, and golde put about, ether in putting on of gorgious apparel.

4 But let the hid man of the heart be vncorrupt with a meke & quiet sprite, which

B is before God a thing muche set by.

5 For after this maner in the old time did the holy women which trusted in God, tier them selues, & were obedient to their housbandes.

Gen.18. 6 As Sara obeyed Abraham, and * called him Syr: whose daughters ye are, as long as ye do wel, not being " afrayde of any terrour.

"But willingly do your duetie.

1.Cor.7.a. 7 * Lykewyse ye men dwel with them as be commeth men that haue knowledge: [a] geuyng honour vnto the wyfe, as vnto the weaker vessel, and as they which are together [b] heyres of the grace of life, that your

a Taking care, & prouiding for her

b Man ought to loue his wife, because they lead their life together, alsofo that she is the weaker vessel, but chiefly because that god hath made them as it were fellow heires together of life euerlasting.

prayers be not let.

8 In concluſion, be ye all of one mynde, one ſuffre with an other, loue as brethren, be pitiful, be courteous:

9 * Not rendring euil for euil, nether rebuke for rebuke: but contrary wyſe, bleſſe, remembring that ye are therunto called, that ye ſhould be [c] heyres of bleſſyng. *Prou.17.b. 20.d. mat.5.f. rom.12.d.*

10 * For if any man longe after lyfe, & loueth to ſe good dayes, let hym refrayne his tonge from euyl, and hys lippes that they ſpeake not gyle. *1.theſſ.5.c. C Pſa.33.b.*

11 * Let him eſchue euil & do good: let him ſeke peace, and enſue it. *Eſa.1.e.*

12 For the eyes of the Lord are ouer the rightuous, & his eares are open vnto their prayers. and the face of the Lord [d] beholdeth them that do euil.

13 And who is it that wil harme you, if ye folow that whych is good?

14 * Notwithſtandyng, happy are ye if ye ſuffre for ryghtuouſnes ſake. Yea and feare not thogh they ſeme terrible to you, nether be troubled. *Mat.5.a.*

15 But [e] ſanctifie the Lord God in your hearts. and be redy alwayes to geue an anſwere to euery man that aſketh you a reaſon of the hope that is in you.

16 * And that with meaknes and reuerence: hauyng a good conſcience, that when they backbyte you as euyl doers, they may be aſhamed, foraſmuch as they falſely accuſe our good conuerſation in Chriſt. *Chap.2.c.*

17 For *it is* better (if the wil of God be ſo) that ye ſuffre for wel doing, then for euyl doing. D

18 * For Chriſt alſo hath once ſuffered for ſinnes, *Rom.5.a. hebr.9.d.*

[c] God hath made us whē we were his enemies, heires of his kyngdome, and shal not we forgeue our brethrē a trifle faute?

[d] To take vengeāce on him.

[e] Gyue hym praiſe and depende on him.

synnes, the iust for the vniust, for to bring vs to God, and was killed as partayning
*By the power of God. to the flesshe, but was quickened in the "spirite.

19 By the which [d]sprite he also went, & preached vnto the sprites that *are* in prison,

20 Which were in tyme passed disobedient, when once the longe suffering of God
Gen.6.a. abode in the dayes of *Noe, while the arcke was preparing, wherin fewe, that is to
mat.24.d. *luk* 17.e. say, eight "soules were saued in the wa-
"or, persones. ter.

21 To the which the figure of Baptisme is agreing now ȳ saueth vs also: not the putting away of the fylthe of the flesshe, but in that a good conscience maketh requeste to God, by the resurrectiō of Iesus Christ,
Heb.1.b. 22 Which is *at the right hand of God: gone into heauen, to whom the Angels, powers, and mighte are subdued.

d Christ beīg frō the begynning head & gouernor of his Churche, came in the dayes of Noe, not in body, which thē he had not, but in Sprite, & preached by the mouth of Noe for the space of 120 yeres to the disobedient which wolde not repent, & therfore are now in prison reserued to the last iudgement.

THE IIII. CHAPTER.

He exhorteth men to ceasse from synne: to spēde no more tyme in vyce, to be sober and apt to praye, to loue eche other: to be patient in trouble: and to beware that no man suffre as an euyll doer, but as a Christien man, and so not to be ashamed.

AFOrasmuch thē as Christe hath suffered for vs in the flesshe, arme your selues lykewyse with the same "minde: *which is*, that he which hath suffered in the flesshe, hath ceased from synne,

"Our sanctification stādeth in two points, in dyeng to synne, & lyuing to God. "or, body.

2 That he hēce forwarde shoulde lyue (as muche tyme as remayneth in the "flesshe:)

not after the luſtes of men, but after the wyl of God,

3 *For it is ſufficient for vs that we haue ſpent the tyme that is paſt of the lyfe, after the luſt of the Gētiles, walkyng in wātones, luſtes, dronckenes, in eating, drincking, and in abominable idolatrie. *Ephe.4.f. iam.4.b.*

4 And it ſemeth to them a ſtrange thynge, that ye runne not alſo with them vnto the ſame exceſſe of ryote, & therfore ſpeake they euyl *of you*, B

5 Which ſhal geue accomptes to hym, that is ready to iudge quicke and deade.

6 For vnto this purpoſe was the Goſpel preached alſo vnto the [a] dead, that they myght be condemned, according to men, *that is*, in the fleſhe, but might lyue according to God, *that is*, in the ſprite.

7 The ende of all thinges is at hande. Be ye therfore ſober, and watching in prayer.

8 But aboue all thinges haue feruēt loue among you. *[b] for loue couereth the multitude of ſynnes. *Pro.10.b.*

9 Be ye * herberous one to another, and that without grudgyng. *Rom.12.e. heb.13.a.*

10 * As euery man hath receaued the gifte, ſo miniſter the ſame one to another, as good miniſters of the manifolde grace of God. *Rom.12.b. philip.2.a.* C

11 If any mā ſpeake, *let hym talke* as thoghe he ſpake the wordes of God. If any man myniſter, *let him do it* as of the abilitie c w God miniſtreth vnto him: that God in all thynges may be glorified through Ieſus Chriſt, to whom is prayſe and dominion for

a Althogh the wicked thinke this Gospel newe, & vexe you that imbrace it: yet hath it bene preached to them of time paſt, which now are dead, to the intēt that they might haue bene condēned, or dead to ſynne in the fleshe, and alſo might haue lyued to God in the ſprit, which now are the effect of the Goſpel.

b As hate moueth vs to reproche our brother whē he offendeth vs: ſo loue hydeth and pardoneth the fauts which he committeth againſt vs, hogh they be neuer ſo many.

for euer, and euer. Amen.

12 Dearely beloued, be not as ſtrangers troubled in this trial by the fyre, which nowe is come amonge you to proue you, as thogh ſome ſtrange thinge had happened vnto you:

13 But reioyce, in as muche as ye are partakers of Chriſtes paſſions, that when his glorie ſhal appeare, ye may be mery and glad.

Matth.5.b. chap.1.c. 14* If ye be rayled vpon for the Name of Chriſt, happie *are ye*: for the Sprite of glorie, and of God reſteth vpō you: *which* on their" parte is euyl ſpoken of: but on your parte is glorified.

"By the infideles.

15 Se that none of you ſuffre as a murtherer, or as a thefe, or an euyl doer, or as a buſibody in other mens matters.

D

16 But if *any man ſuffre* as a Chriſten mā, let him not be aſhamed: but glorifie God in this behalfe.

"Poniſhemēt, *Iere.25 f. luk.23.e.* 17 For the tyme is come, that" iudgemēt muſt begyn*at the houſe of God. If it fyrſt *begin* at vs, what ſhal the ende be of them which obey not the Goſpel of God?

Prou.2.d. 18* And if the righteous ſcarſely be ſaued, where ſhal the vngodly and the ſynner appeare?

19 Wherfore let them that ſuffer according to the wil of God, commit their ſoules to him with wel doyng, as vnto a faithful Creator.

THE V. CHAPTER.

The dutie of Paſtors is, to fede the flocke of Chriſt, & what rewarde they ſhal haue yf they be diligent. He exhorteth yonge perſons to ſub-

mit thē ſelues to the elder, euery one to loue another to be ſober, and to watche that they may reſiſt the ennemie.

a By elders he vnderſtandeth all thē which preache, teache, or miniſter in the Churche.

THe [a]Elders which are amōge you, I be A
ſeche which am alſo an Elder, & a wyt
nes of the afflictions of Chriſte, and alſo a
partaker of the glorie that ſhalbe opened.
2 Fede the flocke of God, which depen-
deth vpon you, caring for it, not as thogh
ye were compelled therto, but wyllingly:
not for the deſire of filthy lucre, but of a
good mynde.
3 Not as thogh ye were lordes ouer *Gods*
heritage: but that ye be enſamples to the
flocke.
4 And when the chief ſhepherd ſhal ap- B
pere, ye ſhal receaue an incorruptible crou
ne of glorie.
5 Lykewyſe, ye yōger, ſubmit your ſelues
vnto ancient mē, & ſubmit your ſelues eue
ry man, one to another, * decke your ſelues *Rom.12.c.*
inwardely in lowlynes of minde. for God
* reſiſteth the proud and geueth grace to *Iam.4.b.*
the humble.
6 Submit your ſelues therfore vnder the
myghty hand of God, ỹ he may exalt you,
when the tyme is come.
7 Caſt all your care on him: for he careth C
for you.
8 Be ſober and watche, for * your aduerſa- *Mat.6.c.*
rie the deuyl as a roring lyon walketh *luk.12.c.*
about, ſekyng whom he may deuoure: *pſal.15.d.*
9 Whom reſiſt ſtedfaſt in the faith, know *wiſd.12.b.*
ing [b] that your brethren which are in the
worlde fulfil the ſame afflictions.
10 And the God of all grace, which hath
called

b Nothing commeth vnto vs, which we ſe not to appertayne to the reſt of Chriſts mēbres: and therfore we oght not to refuſe that condition which is common to all the Saincte.

called vs vnto his eternal glorie by Christ
D Iesus, he *I say* after ye haue suffred a lytel
affliction make you perfect, settle, strengthen and stablyshe you.

11 To him be glorie & dominiõ for euer and euer. Amen.

12 By Siluanus a faithful brother vnto you (as I suppose) haue I writtē briefly, exhorting and testifiing how that this is the true grace of God, wherin ye stand.

13 The Churche that is at Babylon [c] elected together with you, saluteth you, and Marcus my sonne.

14 Grete ye one another with the * kysse of loue. Peace be to you all which are in Christe Iesus. Amen.

Rom. 16 *b.*
1. *cor.* 16. *d.*
2. *cor.* 13. *d.*

c which was a famous Citie in Assyria where Peter then was the Apostle of the Circumcision.

THE ARGVMENT OF THE SE-conde Epistle of Peter.

THe effect of the Apostle here, is to exhorte thē which haue once professed the true faith of Christe to stāde to the same euē to the last breath. Also that god by his effectual grace towardes mē moueth thē to holynes of life, in ponishing the hypocrites which abuse his Name, & in increasing his gifts in the godly, wherfore by godly life he being now almost at deathes dore exhorteth them to approue their vocation. not setting their affectiōs on wordly things (as he had oft writ vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospel wherof he is a cleare witnes, chiefly in that he harde with his owne eares that Christ was proclaymed from heauen to be the Sonne of God, as likewise the Prophets testified. And lest they shulde promise to them selues quietnes by professing the Gospel, he warneth them both of troubles which they shulde susteine by the false teachers, and also by the mockers and contēners of religion, whose maners and trade he lyuely setteth forth as in a table: aduertising the faithful not onely to waite diligently for Christe: but also to beholde presently the day of his cōming, and to preserue them selues vnspotted against the same.

THE

THE SECONDE EPISTLE GENERAL of Peter.

* * *

THE FYRST CHAPTER.

For somuch as the power of God hath geuē them all thinges partayuinge vnto lyfe, he exhorteth them to flye the corruption of worldlye lust, to make their calling sure wyth good workes, and fruites of faith. He maketh mention of his owne death, declaring the Lord Iesus to be the true Sonne of God, as he him selfe had sene vpon the mounte.

SIMEON Peter the seruant & Apostle of Iesus Christ, to them which haue obtayned lyke precious faith with vs by the rightuousnes of our God and Sauiour Iesus Christ:

2 Grace to you, and peace be multiplied by the knowledge of God and of Iesus our Lord.

3 Accordyng as his 'godly power hath geuen vnto vs all thinges that pertayne vnto 'lyfe and godlynes, [a] through ỹ knowledge of him that hath called vs vnto glorie and vertue.

'He speaketh of Christ as he is God & Sauiour.
'That is, saluation.

a The some of our saluatiō and religiō is, to be led by Christ to the Father, who calleth vs in the Sonne.

4 In that, that moste great, and precious promesses, are geuen vnto vs, that by them ye shoulde be partakers of the [b] godly nature, in that ye flye the corruption, which is in the world through lust.

b We are made partakers of the diuine nature, in that we flie the corruption of the world: or as Paul writeth, are dead to synne, and are not in the flesshe.

5 And here vnto geue all diligence: and ioyne more ouer vertue with your faith, & B
with vertue knowledge,

'Godly maners.

6 And with knowledge temperance, and with temperance patiēce, agayne with patience godlynes,

7 And with godlynes brotherly kindnes, and with brotherly kyndnes, loue.

8 For if these thinges be among you, and are plenteous, they wyl make you that ye nether shalbe ydle, nor vnfrutefull in the knowledge of our Lord Iesus Christ.

9 For he ỹ lacketh these thinges, is blynde, & [c] can not se farre of, & hath forgottē that he was purged from olde synnes.

c The Greke worde signifieth him, that naturally can not se except he holdeth nere his eyes. So Peter calleth suche as can not se heauenly thinges which are farre of, poore blynde or sande blynde.

10 Wherfore brethren, geue rather diligence for to make your callyng & election [d] sure: for yf ye do these thinges, ye shal neuer fall. C

d Albeit it be sure in it selfe forasmuche as God can not change: yet we must cōfirme it in our selues by the fruits of the Spirit, knowing that the purpos of God electeth, calleth, sanctifieth, and iustifieth vs.

'For God wil euer vpholde you.

11 For by this meanes an entring in shalbe ministred vnto you abundātly into the euerlasting kyngdome of our Lord and Sauiour Iesus Christ.

12 Wherfore, I wil not be negligēt to put you

you alwayes in remembrance of these thinges, thogh that ye knowe wel, and be stablished in the present truth.

13 For I thinke it mete as longe as I am in this *tabernacle to stere you vp by putting you in remembrance,

14 Seing *I knowe* that the tyme is at hande that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath *shewed me.

15 I wil enforce therfore, that ye may be able to haue remembrance of these thinges after my departing.

16 For we folowed not * deceuable fables when we opened vnto you the power and commyng of our Lord Iesus Christ, but with our eyes we saw his maiestie:

D 17 For he receaued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, *This is my dere beloued Sonne, in whome I delite.

18 And this voyce we heard when it came from heauen, being with him in the holy mounte.

19 We haue also a moste sure [a] worde of prophecie, to the which, ye do wel that ye take hede, as vnto a light that shyneth in a darcke place, vntil the [b] daye dawne, and the [b] daye starre arise in your hearts.

20 *So that ye fyrst knowe this, that no prophecie in the Scripture is of [c] any priuate motion.

21 For the Prophets came not in olde tyme by the wil of man: but holy mē of God spake as they were moued by ȳ holy Goost.

*In this body. 2. Cor. 5. a.

Iohn 21. *d.*

1. *Cor.* 1. *c.* 2. *a.*

Mat. 17. *b.* *and* 3. *d.* *Iohn* 1. *c.* *mar.* 1. *d.* *luk.* 3. *b.*

[a] That is, the doctrine of the Prophetes.

[b] A perfecter knowledge thē vnder the Lawe.

[c] The Gospel. 2. *Tim.* 3. *d.*

[c] Cōmeth not of men.

THE II. CHAPTER.

He prophecieth of false teachers, and sheweth their punishement

THere were false Prophetes also amonge the people, euen as there shalbe false teachers amōg you: which pryuely shal brynge in damnable heresies, euen denying the Lord, that hath bought them, and bringe vpon them selues swyft damnation, A *Act.20.f.* 1 *tim.4.c.* *iud.c.*

2 And many shal folow their "damnable wayes, by whom ȳ way of trueth shalbe euil spoken of, "or, insolent and wanton.

3 And through couetousnes shal they ẅ fayned wordes make marchandise of you, whose iudgement long agone is not farre of, and their damnation slepeth not.

4 For yf God spared not the *Angels, that had synned, but caste them downe into hell, & deliuered them into chaines of darkenes, to be kept vnto damnation: *Iob 4.d.* *iohn.8.f.* *iud.a.* B

5 Nether spared the old worlde, but saued *Noe the eyght *persone* a preacher of rightuousnes, and broght in the floud vpō the world of the vngodly, *Gen.7.a.*

6 And *turned the cities of the Sodomites and Gomorrhe into asshes: ouerthrew them, damned them, and made on them an ensample vnto all that after should lyue vngodly: *Gen.19.e.*

7 *And deliuered iuste Loth vexed with the vnclenly conuersation of the wicked. *Gen.12.f.*

8 (For he being righteous, and dwelling among them, in seing and hearing, vexed his righteous soule from day to daye, with their vnlawful dedes.)

9 The

9 The Lord knoweth how to deliuer the godly out of tentation, and how to reserue the vniust vnto the day of iudgement for to be punished:

C 10 Namely thē that walke after the flesshe, in the luste of vnclennes, and despice the Gouernement: presumpteous are they, and stande in their owne conceite, & feare not to speake euyl of thē, ỹ are in dignitie

11 When the Angels which are greater bothe in power, and might *gyue not raylyng iudgement agaynst them before the Lord.

1. Kin. 22. c.
Iob 1. b.

12 But these as [a] brute beastes, led with natural sensualitie and made to that ende that being takē they shulde be destroyed, speake euil of those things which they knowe not, & shal perisshe through their owne corruption.

13 And shal receaue the rewarde of vnryghtuousnes, as they which count it plea sure to lyue deliciously for a season. Spottes they are & blottes [b] deliting thē selues in ỹ they deceaue you, in feasting wyou.

14 Hauing eyes ful of aduoutrie, and that can not cease to synne, begyling vnstable soules: they haue hearts exercised with couetousnes, detestable fellowes,

15 Which forsakyng the right wave, haue gone astraye, folowyng ỹ way of *Balaam the sonne of Bosor, which loued ỹ rewarde of vnrightuousnes:

Nom. 22. c.
Iude b.

D 16 But he was rebuked for his iniquitie: for the domme beast, wher on he sat speaking with mans voyce, forbade the folysh nes of the Prophete.

17 *These are welles without water, and

Iude c.

a As beasts without reason or wit follow whether nature leadeth thē: so these wicked mē destitute of the Spirit of God, only seke to fulfil their sensualitie, and as they are vessels made to destructiō, & appoynted to this iudgement, so they fall into the snares of Satan to their destruction.

b For in your holy feasts they sit as members of the Churche wher as in dede they be but spotts, & so deceaue you.

c They haue some appearāce outwarde, but with in they are drye and barren, or at most they cause but a tempest.

c cloudes caried about with a tempest, to whom the blake darcknes is reserued for euer.

18 For in speaking swelling wordes of vanitie, they begyle with wantōnes through the lustes of the flesshe mē that were cleane escaped from them which are wrapped in errours.

19 Promissing vnto them libertie, & are them selues the bond*seruants of corruption: for of whō soeuer a man is ouercome, vnto the same is he in bondage. *Iohn 8.d. rom. 6.c.

20 *For if they, after they haue escaped frō the filthines of ye worlde, through the d knowledge of the Lord, & of the Sauiour Iesus Christ, are yet tāgled agayne therin, & ouercome: then is the latter ende worsse with them then the begynning. *Mat. 12.d. heb. 6.a. 10.c.

d Which cōmeth by hearing the Gospel preached.

21 For it had bene better for them, not to haue knowē the way of rightuousenes, thē after they haue knowen it, to turne from the holy "cōmandement geuen vnto them.

"or, doctrine.

22 But it happeneth vnto them, according to the true prouerbe, *The dogge is turned to his owne vomit agayne: and, The sowe that was washed, to her wallowyng in the myer. *Prou. 26.b.

THE III. CHAPTER.

He sheweth the impietie of thē which mocke at Gods promises. after what sort the ende of the world shalbe, & that they prepare thē selues ther vnto. & who they are which abuse the writīgs of S. Paul, and the rest of the Scriptures. concluding with eternal thankes to Christ Iesus.

THis is the secōde Epistle ye I now write A vnto you beloued, wherwith I stere vp,

vp, and warne your pure myndes,
2 To call to remembrance the wordes, & were told before of the holy Prophets, & also the cõmandement of vs the Apostles of the Lord and Sauiour.
1.Tim.4.a. 2.tim.3.a. iude c. 3 *This fyrst vnderstande, that there shal come in the last days, mockers, which wyl walke after their lustes,
4 And say, Where is the promis of his cõming? for synce the fathers died, all thinges continue in the same estate wher in they were at the beginning.
5 For this they knowe not (a and that willingly) how that the heauens a great whyle ago were, by the worde of God, and the earth that was in the water appeared vp out of the water,
6 Wherfore the "world that then was, perished, ouerflowed with the water.
7 But the heauens and earth, which are now, are kept by the same worde in store, and reserued vnto fyre, against the day of damnation, and destruction of vngodly men.
8 Derely beloued, be not ignorant of this one thinge, how that owne day is with the Lord, as a thousand yere, and a thousand yere, as one day.
9 The Lord is not slacke to fulfil his promes (as some men count slacknes) but is pacient to vswarde, and * woilde haue no mã loste, but woulde receaue all men to repẽtance.
1.Tim.2.b. ezec.18.c.
10 *And the day of the Lord wyl come as a thiefe in the night, in ỹ which day, the heauens shal passe away with a noyse, and the elementes shal melt with heate, and
Mat.24.d. 1.thes.5.a. apoc.3.a. and.16.c.

a He meaneth the which had once professed Christian religion, but became afterward conteners & mockers, as Epicuriẽs, and Atheistes.

" As touching the beautie therof, and things which were therin, except them which were in the arke.

the earth with the workes, that are therin shal burne.

11 Seing therfore all these thinges muste be dissolued, what maner persons ogh̄t ye to be in holy conuersation and godlynes?

12 Loking for, and hastyng vnto the comming in the day of God, in which the heauens shal be dissolued with fyre, & the elementes shal melt with heat.

13 But, we loke for *new heauens, and a newe earth, according to his promis, wherin dwelleth rightuousnes. *Esa.65.c. 66.g. reuel..21.a.

14 Wherfore dearly beloued, seing that ye loke for suche thinges, be diligent that ye may be founde of him in "peace, without spotte and vndefiled. D "In quiet conscience.

15 And suppose that the longe suffering of the Lord is saluation, euen as our dearly beloued brother Paul, according to the wysdome geuen vnto hym, wrote to "you.

16 As one, almoste in euery Epistle speakyng of suche thinges: amōg which thinges some ar [b] harde to be vnderstand, & they that are vnlearned and vnstable "peruert, as they do also other Scriptures vnto their owne destruction. "Albeit his epistles were writ to peculier Churches, yet they cōteyne a general doctrine apparteyning to all men. "or, wraste.

17 Ye therfore beloued, seyng ye knowe these things before hād, beware, leste ye be also plucked away with the errour of the wicked, & fall frō your owne stedfastnes.

18 But growe in grace, & in the knowledge of our Lord and Sauiour Iesus Christe: to whome be glorie both now & for euer. Amen.

b As no mā condēneth the brightnes of the sunne because his eye is not able to sustayne the clearnes therof: so the hardenes which we can not some tyme cōpas or perfectly vnderstande in the Scriptures ogh̄t not to take away from vs the vse of the Scriptures.

THE

THE ARGVMENT OF THE fyrſt Epiſtle of Iohn.

AFter that S. Iohn had ſufficiently declared, how that our hole ſaluatiõ doth cõſiſte only in Chriſte, leſt that any man ſhoulde therby take a boldenes to ſynne, he ſheweth that no man can beleue in Chriſte, onleſſe he doth endeuour him ſelfe to kepe his commandemẽtes: which thing being donne, he exhorteth thẽ to beware of falſe prophetes, whome he calleth Antichriſtes, and to trie the ſprites. Laſte of all he doth earneſtly exhort thẽ vnto brotherly loue, and to beware of deceauers.

THE FYRST EPISTLE GENERAL of Iohn.

* * *

THE FYRST CHAPTER.

True wytnesse of the euerlasting word of God. The bloude of Christ is the purgation from synne. No man is without synne.

THat which was ″ from the beginning, w^c we haue ″heard, w^c we haue sene w^t our eyes, w^c we haue loked vpon, & our hãdes haue handled, of the Worde of life, 2 (For the life appeared, and we haue sene and beare wytnes, and shewe vnto you, y^t eternal lyfe, which was ″with the Father, and appeared vnto vs) 3 That *I say* which we haue sene & heard, declare

A ,That is, Christ God eternal.

'That is, Christ being man.

'Before all be gynning.

B

declare we vnto you, that ye may also[a] haue fellowship with vs, and that our felowship may be with the Father and with his Sonne Iesus Christ. And this write we vnto you, that your ioye may be ful.

a The effect of the Gospel is, that we all being ioyned together in Christ by faith shulde be the sonnes of God.

C 5 This then is the tydinges which we haue heard of him, and declare vnto you, ye God *is [b] light & in him is no darckenes.

Iohn.8.b.

b The fruits of our faith must declare whether we be ioyned in God or not: for God being the very puritie & right wil not haue felowship with the which lye in synne & darknes.

6 If we say that we haue fellowship with him, and yet walke in [c] darkenes, we lye, & do not syncerely.

[c] In an euil cõscience, and without the feare of God.

7 But if we walke in light as he is in light, then haue we mutual felloship with him, & the *bloude of Iesus Christ his Sõne clenseth vs from all synne.

Hebr.6.d.
1.pet.1.d.
reuel.1.b.

8 * If we say that we haue no synne, we deceaue our selues, and trueth is not in vs.

D
1.Kin.8.e.

c Yf we be not ashamed, earnestly and openly to acknowledge our selues before God to be synners.

2.chro. 6.g.
pro. 20.b.
eccle.7.c.

9 If we [c] acknowledge our synnes, he is faithful and iuste, to forgeue vs our synnes, and to clense vs from all vnrighteousnes.

10 If we say we haue not sinned, we make him a lier, and his [d] worde is not in vs.

[d] Or doctrine.

THE II. CHAPTER.

Christ is our Aduocate. Of true loue, & how it is tried. to beware of Antichrist.

A MY babes, these thinges write I vnto you, that ye synne not. and if any man sinne, we haue an [a] Aduocat with ye Father, Iesus Christ, the righteous.

[a] Christ is our only Aduocate and atonement, for the office of intercession and redẽption are ioyned togẽther.

a That is, of thẽ which haue embraced the Gospel by faith in all ages, degrees, and places: for ther is no saluation without Christ.

2 And he it is that obteyneth grace for our sinnes: not for our sinnes only, but also for *the sinnes* of [a] all the worlde.

3 And herby we are ſure that we "knowe hym, if we kepe his commandementes. *That is, by faith.

4 He that ſayeth, I know him, and kepeth not his commãdementes is a lyer, and the trueth is not in hym.

5 But whoſoeuer kepeth hys worde, in him is" ye loue of God perfect in dede, herby we know that we are in him. *Wherby he loueth God.

6 He that ſayeth he bideth in hym, oght alſo to walke, euen as he hath walked.

7 Brethren, I wryte no newe" commãdement vnto you: but that olde commandement, which ye haue had from the "beginning: this [b] olde commandement is the worde, which ye haue heard from the beginning. B "or doctrine. *When the Lawe was geuen.

8 Agayne, a newe commandement I write vnto you, *a thinge* that is true in hym, and alſo in you: for the darcknes is paſt, & the true lyght now ſhyneth.

9 He that ſayeth that he is in the light, and yet hateth his brother, is in darcknes euen vntil this tyme.

10 *He that loueth *his* brother, abideth in the light, and there is none occaſiõ of euil in him. *Chap. 3. c.*

11 But he that hateth his brother, is in darknes, and walketh in darcknes and cã not tel whyther be goeth, becauſe that darcknes hath blinded his eyes.

12 [c]Litle children, I write vnto you, becauſe your ſinnes are forgeuen you for" hys Names ſake, C *For Chriſts ſake.

13 I writ vnto you fathers, becauſe ye haue knowẽ him that is from the begynning, I write vnto you yong men, becauſe ye haue ouercome the "euil man. *Or the deuil.

b Loue thyneighbour as thy ſelfe, is the olde cõmandement taught in the Lawe: but whẽ Chriſt ſaith, So loue one another as I haue loued you, he geueth a newe cõmandemẽt only as touching the forme, but not as touching the nature or ſubſtãce of the precept.

c He nameth all the faithful, children, as he being their ſpiritual fatheir, attributing to olde mẽ knowllage of great thĩgs: to yonge men ſtrength: to children obedience and reuerence to their Gouernors.

14 I write vnto you babes, becauſe ye haue knowen the Father: I haue written vnto you fathers, becauſe ye haue knowen hym, that is frō the beginning: I haue written vnto you yong men, becauſe ye are ſtronge, and the worde of God abideth in you, and ye haue ouercome that 'wycked man.

'The deuil.

15 Se that ye loue not the 'worlde, nether the thinges that are in the world. If any mā loue the worlde, the loue of the Father is not in him.

'As it is aduerſarie to God.

16 For all that is in the worlde, as ȳ luſte of the 'fleſhe, the 'luſte of the eyes, and the 'pride of life, is not of the Father, but of the worlde.

'To liue in pleaſure.
'Wantonnes,
'Ambition & pride.

17 And the world paſſeth awaye, and the luſte therof: but he that fulfilleth the wyl of God, abideth euer.

D 18 Babes it is the laſt time, and as ye haue hearde that Antichriſt ſhal come, euen now are there many Antichriſtes come alredy: wherby we knowe that it is the laſte tyme.

19 [d] They went out from vs, but they were not of vs: for if they had bene of vs, they would douteles 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 'oyntement, that came from him, that is 'Holy, & ye haue knowē all thinges.

'The grace of the holy Goſt.
'Which is Chriſt.

21 I [e] haue not writ vnto you, becauſe ye knowe not ȳ trueth: but becauſe ye knowe it, and that no lye commeth of trueth.

22 Who is a lyer, but he that denieth that Ieſus is [f] Chriſt? The ſame is ȳ Antichriſte

d Which ſemed to haue bene of our nōber, becauſe for a tyme they occupied a place in the Churche.

e In this Epiſtle which I now write vnto you.

f He that taketh away or diminiſheth ether of the natures in Chriſt, or he that confoundeth or ſeparateth thē, els he that putteth not differēce betwē the perſone of the Sōne, & alſe he that beleueth not to haue remiſſion of ſynnes by his onely ſacrifice denieth Chriſt to be the true Meſſias.

that denyeth the Father and the Sonne.
23 Whoſoeuer denieth the Sonne, the ſa-
me[v]hath not the Father.
24 Let therfore abyde in you that ſame
which ye haue heard from the begynning.
If that which ye haue heard from the be-
ginning, ſhal remayne in you, ye alſo ſhal
continewe in the Sonne, & in the Father.
25 And this is ye promis that he hath pro-
miſed vs, euen eternal life.
26 Theſe thinges haue I writtē vnto you,
concerning them that deceaue you.
27 But the Anoynting which ye receaued
of him, dwelleth in you: and ye nede not
that any man teache you: but as the ſame
[w]Anointing teacheth you of all thinges, &
is true, and not lying, and as it taught you,
euen ſo ſhal ye abyde in[w]him.
28 And now [g] litle childrē abyde in him,
that when he ſhal appeare, we may be bol-
de and not be aſhamed before him at his
comming.
29 If ye knowe that he is righteous, ye ha
ue knowen that he which foloweth righ-
tuouſnes, is borne of him.

[v]Then, the infideles worſhip not the true God.

D

[w]which is in your miniſters.

[w]In Chriſte.

g By this name he meaneth the whole Churche of Chriſte in general

THE III. CHAPTER.

The ſinguler loue of God toward vs: and how we agayne oght to loue one another.

BEholde, what loue the Father hath ſhe
wed on vs, *which* is, that we ſhould be
[a] 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 doth not appeare what
we

A

a Being made the ſonnes of God in Chriſt he ſheweth what qualities we muſt haue to be diſcerned from bastards.

[a] That is Christe.
[a] As the members and head are, which make one perfect body.

we shalbe: and we knowe that when [a] he shal appeare, we shalbe [a] lyke him: for we shal se him as he is.

3 And euery man that hath thys hope in hym, pourgeth hym selfe, euen as he is pure.

4 Whosoeuer [b] committeth synne, transgresseth also the Lawe, for synne is the transgression of the Lawe.

[b] That is, in whome synne doth raigne, so that he seketh not to be sanctified.

Esa.53.b. *1.pet.2.d.* 5 And ye know that he is reueiled to* take away our synnes, and in him is no sinne.

B

6 As many as byde in him sinne not: whosoeuer sinneth, hath not sene hym, nether hath knowen him.

7 Litle children, let no man deceaue you: he that doeth ryghtuousnes, is rightuous, euen as he is ryghtuous.

Ioh.8.f. 8 He that* committeth sinne, is of the deuyl: for the deuil sinneth sence the [a] begynnyng. For thys purpose appeared the Sonne of God, to lowse the workes of the deuyl.

[a] As appeared by Adam.

9 Whosoeuer is borne of God, sinneth not for his [a] sede remayneth in hym, nether cā he [c] sinne, because he is borne of God.

[a] Which is the holy Gost.

[c] He can not be vnder the power of synne, because the Spirit of God correcteth his euil and corrupt affections.

10 In this are the chyldren of God knowen, and the children of the deuil: whosoeuer doeth not ryghtuousnes, is not of God, nether he that [a] loueth not hys brother.

[a] He descēdeth from the first table of the cōmandemēts to the secōde.

11 For thys is the tydinges, that ye heard from the beginnyng, that* we should loue one another.

Ioh.13.d. *15.b.*

12 Not as* Cain which was of the wycked

C

and slewe his brother. and wherfore slewe he him? because hys owne workes were

Gen.4.b.

euyl, and his brothers good.
13 Maruayle not my brethren thogh the worlde hate you.
14 We knowe that we are translated from death vnto life, becauſe we loue the brethren: *he that loueth not his brother, abideth in death. *Chap.2.b. Ieu.19.d.*
15 Whoſoeuer hateth his brother, is a māſlear: and ye knowe that no manſlear, hath eternal life abiding in him.
16 *Herby haue we perceaued loue, that he gaue his life for vs: therfore we oght alſo to geue our liues for the brethren. *Ioh.15.b. eph.5.a.*
17 * And whoſoeuer hath this worldes good and ſeith his brother haue neede, & ſhutteth vp hys compaſſion from him, how dwelleth the loue of God in hym? *Luk.3.c.*
18 My litle children let vs not loue in word nether in tonge *only*: but in [d] dede and in trueth.
19 For therby we knowe that we are of the trueth and ſhal before hym quiet our hearts.
20 For if our [e] heart condemne vs, God is greater then our heart, and knoweth all thynges.
21 Beloued, if our heart condemne vs not, then haue we truſt to Godwarde.
22 * And whatſoeuer we aſke, we receaue of hym, becauſe we kepe hys commandements, and do thoſe thynges which are pleaſyng in hys ſyght. *Ioh.15.b. 16.e. mat.21.c. chap.5.c.*
23 * Thys is then hys commandement, that we beleue in the Name of hys Sonne Ieſus Chriſte, and loue one another, as he gaue commandement. *Ioh.6.c. 17.a.*
24 *For he that kepeth his commandemēts dwelleth *Ioh.13.d. 15.b.*

d Which is not the cauſe, wherfore we are the ſonnes of God, but a moſte certeyn ſigne.

e Yf our conſcience being giltie of any thing be able to condemne vs, muche more the iudgement of God which knoweth our heartes better thē we our ſelues is able to condēne vs.

dwelleth in him, and he in him: and herby we knowe that he abydeth in vs, euen by the Sprite which he gaue vs.

THE IIII. CHAPTER.

Difference of sprites, and how the Sprite of God may be knowen from the sprite of errour. Of the loue of God and of our neyghbours.

A YE beloued, beleue not euery sprite, but proue the sprites whether they are of God, or not, for many false Prophetes are gone out into the worlde.

2 Herby shal ye knowe the Sprite of God: Euery sprite that confesseth that Iesus [a] Christe is come in the flesshe, is of God:

3 And euery sprite whych confesseth not that Iesus Christe is come in the flesshe, is not of God: but this is that *sprite* of Antichrist, of whome ye haue heard, how that he should come: and euen "now alredy is he in the worlde.

4 Lytel chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then " he that is in the world.

5 They are of the worlde, & therfore speake they worldely things, and the worlde heareth them.

6 We are of God: * he that knoweth God, " heareth vs: he that is not of God, heareth vs not. Herby knowe we the Sprite of truth, and the sprite of errour.

B 7 Beloued, let vs loue one another: for loue cometh of God. euery one that loueth is borne of God, and knoweth God.

8 He that loueth not, knoweth not God:

[a] Who being very God came frō hi Father and toke v pō him our flesshe.

"He began to buylde the my sterie of iniquitie.

" Satan the prī ce of the worlde.

Ioh.8.f.

*with pure affection and obedience.

for God is loue.

9* In [b] thys appeared the loue of God to vsward, because that God sent hys only begotten Sonne into the worlde, that we might liue through him. *Iohn.3.b.*

[b] Trueth it is, that God hath declared his loue in many other things: but herin hath passed all other.

10 Herin is loue, not that we loued God, but that he loued vs, and sent his Sonne to make " agrement for our sinnes.

" By his only death.

11 Beloued, if God so loued vs, we ogh t also to loue one another. C

12* No man hath sene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. *Iohn.1.b.* *1.tim.6.d.*

13 Herby know we, that we dwel in hym, and he in vs: because he hath geuen vs of his Sprite.

14 And we haue sene, and do testifie, that the Father sent the Sonne, that he shulde be the Sauiour of the worlde.

15 Whosoeuer " confesseth that Iesus is the Sonne of God, in him dwelleth God, & he in God.

" So that his cõfession procedeth of faith.

16 And we haue knowen, and beleued the loue that God hath " in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

" By inspiring it into vs.

17 Herin is the loue perfect in vs, that we should haue trust in the day of iudgemẽt: for as he is, euen so are we in thys worlde. D

18 There is no " feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes. and he that feareth, is not perfect in loue.

" Such as troubleth the conscience.

19 We loue him, because he loued vs firste.

20 If a man say, I loue God, and yet ha-

te

te his brother, he is a lyer. For [c] how can he that loueth not his brother whome he hath sene, loue God whome he hath not sene?

c For God presenteth him selfe to vs in them which beare his image.

21 * And this commandement haue we of him: that he which loueth God, should loue his brother also.

Ioh.13.d. 15.b.

THE V. CHAPTER.

Of the fruits of faith: the office, autoritie, & diuinitie of Christe. against images.

A

[a] Is regenerat by the vertue of his Spirit.

VVhosoeuer beleueth that Iesus is Christe, is "borne of God: and euery one that loueth hym which begate, loueth hym also which is begotten of him.

2 In this we knowe that we loue the children of God, when we loue God, and kepe his commandements.

3 For this is the loue of God that we kepe hys commandementes and his commandements are not [a] greuous.

a They are easie to the sonnes of God which are led with his Spirit.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercommeth the worlde, euen our fayth.

1.Cor.15.g.

5 * Who is it that ouercommeth the worlde: but he which beleueth that Iesus is the Sonne of God?

B

6 Thys is that Iesus Christ that came by "water and bloud, not by water only, but by water and bloud. and it is the" sprite that beareth wytnes, that the Sprite is" trueth.

" That is regeneration.
" Our mynde inspired by the holy Gost.
" Which testifieth to our harts that we be the children of God.

7 For there are thre which beare record in heauen, the Father, the Word, and the holy Gost: and these thre are one.

8 And there are thre which beare record

in earth, the ſprite, and water, and bloude: and theſe thre agre in one.

9 If we receaue the wytnes of men, the wytnes of God is greater: for this is the witnes of God, which he teſtified of hys Sonne.

10 *He that beleueth in the Sonne of God, hath the wytnes in hym ſelfe. he that beleueth not God, hath made him a lyer, becauſe he beleued not the recorde that God gaue of his Sonne. *1ohn.3.d.* C

11 And thys is that recorde, that God hath geuen vnto vs eternal lyfe, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not lyfe.

13 Theſe thynges haue I written vnto you that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal lyfe, and that ye may beleue in the Name of the Sonne of God.

14 And thys is the truſte that we haue in him: *that if we aſke any thinge according to hys wil, he heareth vs. *Mat.7.a. and 21.c. chap.3.d.*

15 And if we knowe that he heareth vs, whatſoeuer we aſke, we knowe that we haue the petitions that we haue deſired of hym.

16 If any man ſe hys brother ſynne a ſynne that is not vnto death, let hym aſke, and he ſhal geue him lyfe for them that ſinnne not [b] vnto death. * Ther is a ſinne [c] vnto death, I ſay not that a man ſhould pray for it. D *Mat.12.c. mar.3.d. luk.12.b.*

17 All vnrightuouſnes is ſynne, but there is ſynne not vnto death.

18 We

b Although euery ſynne be to death: yet God through his mercie pardoneth his, in his Sonne Chriſte.

c As theirs is whome God doth ſo forſake that they fall into vtter diſpaire.

18 We knowe that whosoeuer is borne of God, [d] synneth not: but he that is begotten of God [/] kepeth him selfe, and that [/] wycked man [/] toucheth hym not.

19 We knowe that we are of God, and that the whole worlde [e] lyeth in wyckednes.

20 But we knowe that the Sonne of God ys * come, and hath geuen vs a mynde to knowe hym which is true: and we are in him that is true, *that is*, in his Sonne Iesus Christe. This same is very [o] God, and eternal lyfe.

21 Babes kepe your selues from idoles. Amen.

d Geueth not him selfe so ouer to synne, that he forgetteth God.

e That is, all men generally, as of thē selues lye as it were buryed in euyl.

[d] Taketh hede that he synne not.
[/] That is Satan.
[/] With a mortal wounde.
Luk. 24. g.
[o] Christe very God.

The seconde Epistle of Iohn.

He wryteth vnto a certayne lady, reioyseth that her chyldren walke in the trueth, exhorteth them vnto loue, warneth them to beware of such deceauers as denye that Iesus Christ is come in the flesshe, prayeth them to continue in the doctrine of Christ, & to haue nothyng to do with them that brynge not thys learnyng.

THe elder to the [/] electe Ladye, and her chyldren, whome I loue in [a] the trueth: and not I only, but also all that haue knowen the trueth.

2 For the truthes sake which dwelleth in vs, and shalbe with vs for euer.

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with

a According to godlynes and not with any worldly affection.

A [/] Or, worthy and noble.

b We can not receaue the grace of God except we haue the true knolla ge of him, of the which knolage loue procedeth.

b trueth and loue.

4 I reioyſed greatly, that I founde of thy B chyldren walkyng in trueth, as we haue receaued a commandement of the Father.

5 And now beſeche I thee Lady, not as writing a newe commandement vnto thee: but that ſame which we had from the begynnyng, that we ſhoulde * loue one another. *Ioh.13.b.*

6 And this is the loue, that we ſhould walke after his " commandement. This commãdement is, that as ye haue heard from the begynnyng ye ſhould walke in it. "Or doctrine

7 For many deceauers are entred into the C worlde, which confeſſe not that Ieſus Chriſte is come in the fleſhe. He that is ſuch one is a deceauer and an Antichriſt.

8 Loke to your ſelues, that we " loſe not that we haue wroght: but that we may receaue a full reward. "By ſuffring our ſelues to be ſeduced.

c He that paſſeth the limites of pure doctrine.

9 Whoſoeuer c tranſgreſſeth and bydeth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſte, hath both the Father and the Sonne. D

10 If there come any vnto you, and bryng not this learnyng, * receaue him not to houſe, nether byd him, d God ſpede. *Rom.16.e.*

d Haue nothing to do with him nether ſhewe him any ſigne of familiarite or acquintance.

11 For he that byddeth hym God ſpede, is partaker of his euil dedes: Althogh I had many thinges to write vnto you, yet I would not wryte with paper and yncke: but I truſte to come vnto you, and ſpeake with you mouth to mouth, that our ioye may be full.

12 The ſonnes of thy " electe ſyſter, gre- "Or, worthy.

te

be thee. Amen.

The thyrd Epiſtle of Iohn.

He is glad of Gaius that he walketh in the trueth: exhorteth them to be louyng vnto the poore Chriſten in their perſecution, ſheweth the vnkynde dealyng of Diotrephes, and the good reporte of Demetrius.

A THe Elder vnto the beloued Gaius, whō I loue in the trueth.

2 Beloued, I wyſhe chiefely that thou proſperedſt and faredſt wel, euen as thy ſoule proſpereth.

3 For I reioyced greatly when the brethren came, and teſtified of the trueth that is in thee, how thou walkeſt in the trueth.

B 4 I haue no greater ioye then this, *that is*, to heare that my ſonnes walke in [a] veritie.

5 Beloued, thou doeſt faythfully whatſoeuer thou doeſt to the brethren, and to [a] ſtrangers.

By kepingho pitalitie.

6 Which bare witnes of thy loue before all the Churche. Which brethren if thou bryngeſt forwardes of their iourney as it [b] beſemeth God, thou ſhalt do wel.

7 Becauſe that for his Names ſake they went forth, and toke nothyng of the Gentiles.

C 8 We therefore oght to receaue ſuche, that we myght be helpers to the trueth.

9 I wrote vnto the Churche: but Diotre-

a That is in godly conuerſation, as they which haue both the knolledge and feare of God.

b Yf thou fourniſheſt them with neceſſities towarde their iorney, knowing that the Lord ſayeth, He that receaueth you receaueth me.

phes, which loueth to haue the preeminence among them, receaueth vs not.

10 Wherefore if I come, I wyl declare his dedes whych he doeth, pratteling againſt vs with malicious wordes, and as one alſo not therwith content, nether he hym ſelfe receaueth the brethren, but forbiddeth thē that woulde, and thruſteth them out of the Churche. D

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, knowen

12 Demetrius hath good report of all mē, and of the trueth it ſelfe: yea, & we our ſelues alſo beare recorde, and ye knowe that our recorde is true.

13 I haue many thynges to wryte: but I wil not with yncke and pen wryte vnto thee.

14 For I truſt I ſhal ſhortly ſe thee, and we ſhal ſpeake mouth to mouth. Peace be to thee. The friends ſalute thee. Grete the friendes by name.

THE

THE ARGVMENT OF THE *Epistle of Iude.*

SAINT *Iude admonisheth all Churches generally to take heed of deceauers which go about to drawe away the harts of the simple people from the trueth of God. whō he setteth forth in their lyuely coulours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them. fynally he comforteth the faithful and exhorteth them to persеuere in the doctrine of the Apostles of Iesus Christ.*

THE GENERAL EPISTLE of Iude.

* * *

IVDE the seruant of Iesus Christ, & brother of Iames, to thē which are called and sanctified [a] of God the Father, & [b] reserued to Iesus Christ:

2 Mercy vnto you, and peace and loue be multiplied.

[a] The faithful are sanctified of God the Father in the Sonne, by the holy Gost.

[b] That he shulde kepe you. Ioh 17. b.

3 Beloued, when I gaue all diligence to wryte vnto you of the common ſaluation it was nedeful for me to wryte vnto you to exhorte you, that ye ſhould earneſtly [b] cõtende for *the maintenance* of the fayth which was " once geuen vnto the Sainctes.

b Againſt the aſſaltes of Satan and heretikes.

" That ye ſhulde kepe it euer.

4 For there are certayne men craftely crepte in which were before euen of olde [c] ordeyned to this condemnation, wicked men *they are* which turne the grace of our God vnto wantonnes, and * denye God the only Maiſter, and our Lord Ieſus Chriſt.

c He confirmeth their hart againſt the contemners of religion and Apoſtats, ſhewing that ſuche men trouble not the Churche at all aduentures, but are appointed ther vnto by the determinat counſel of God.

2. Pet. 2. a.

5 My mynde is therfore to put you in remembrance, foraſmuche as ye once knowe this, how that the Lord, after that he had deliuered the people out of Egypte *deſtroyed them afterwarde which [d] beleued not.

Nom. 14. c.

d Their incredulitie was the fonteyn of all their euil.

6 The * Angels alſo which kept not their fyrſt eſtate, but lefte their owne habitation: he hath reſerued in euerlaſtyng chaynes vnder darcknes vnto the " iudgement of that great daye.

2 Pet. 2. a. B

" Then ſhalbe their extreme puniſhment.

7 Euen as * Sodome and Gomorrhe, and the cities about them which in lyke maner defyled them ſelues with fornication, and folowed ſtrange fleſhe are ſet forth for an enſample, and ſuffre the vengeance of eternal fyre,

Gen. 19. c.

8 Lykewyſe notwithſtanding, theſe dreamers alſo defyle the fleſhe, deſpice gouernement, and ſpeake euil of them that are in autoritie. C

e It is moſt like that this example was writ in ſome of thoſe bookes of the Scripture which are now loſt. Nom. 21. c. Ioſ. 10. c. 2. Chro. 9. &c.

9 Yet [e] Michael the Archangel, when he ſtroue agaynſt the deuyl, and diſputed about ỹ body of Moſes, durſt not blame him

with

Zacha.3.a. with cursed speaking, but sayth, *The Lord rebuke thee.

10 But these speake euyl of those thinges & they knowe not: and what thinges they know naturally as beastes, which are without reason, in those thinges they corrupt them selues.

11 Wo be vnto them for they haue followed the way of Cain, and are cast of vnto the deceite of the rewarde wher with Balaam was deceaued, and perishe in the treason of Core.

D 12 These are spottes[f] in your brotherly feasts of charitie whē they feast w̄ you, with out "all feare, fedynge them selues, cloudes *they are* without water, caried about of wyndes, corrupt trees, and without frute, twyse dead, and pluked vp by the rotes.

"Ether of God, or of his Churche.

13 *They are* the ragynge waues of the sea, fomynge out their owne shame: *they are* wā dring starres, to whome is reserued the blacknes of darkenes for euer.

14 Enoch the seuenth from Adā, prophecied of such saying, *[g] Beholde, the Lord cometh with thousandes of his Saincte,

Reuel.1.b.

15 To geue iudgement against all men, & to rebuke all that are vngodly among thē of all their dedes, which they haue vngodly committed, and of all their cruell speakynges, which wicked synners haue spokē against him.

E 16 These are murmurers, complayners, walkyng after their owne lustes, * whose mouthes speake proude thinges, hauing men in great reuerence becaus of a vantage.

Psal.16.b.

f These were generall feastes which the faithful kept, partely to protest their brotherly loue, & partely to relieue the nedy. Tertull. in Apologet. chap. 39.

g This saing of Enoch might for the worthines ther of haue ben as a common saing amongs men of all tymes, or els haue bene writen in some of those bookes which now remaine not: yet by the prouidence of God so many are left as are able to instruct vs in the faith of Iesus Christ to saluatiō Iohn 20.g.

17 But ye beloued, remember the wordes which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt,
18 How that they tolde you that there ſhould be mockers* in the laſt time, which ſhuld walke after their owne vngodly luſtes. *1.Tim.4.a. 2.tim.3.a. 2.pet.3.a.
19 Theſe are makers of ſectes, fleſhly, hauyng [o] not the Sprite. [o] Of regeneration.
20 But ye derely beloued, edifie your ſelues in your moſt holy faith, praying in the holy Goſt.
21 And kepe your ſelues in the loue of God, loking for the mercy of our Lord Ieſus Chriſt, vnto eternal life.
22 And haue compaſſion of ſome, [p] in putting difference. [p] Some may be wone with gentlenes, others by ſharpenes.
23 And other ſaue with [h] feare, pulling them out of the fyre, and hate euen the fyl thy [i] veſture of the fleſſhe. [h] By ſharpe reproſes to drawe them out of dãger. [i] He willeth not only to cut of the euil, but to take away all occaſions which are as prepa ratiues, and acceſſories to the ſame.
24 Vnto hym that is able to kepe you, [k] ye fall not, and to preſent you fautleſſe before the preſence of his glorie with ioye,
25 That is to ſay, to God only wiſe, our Sauiour, *be* glorie, maieſtie, and dominion, & power, both now and for euer. Amen.

THE

THE ARGVMENT OF THE REuelation of Iohn.

IT is manifist, that the holy Goſt wolde as it were gather into this moſte excellẽt booke, aſũme of thoſe propheties, which were written before, but ſhulde be fulfilled after the comming of Chriſt adding alſo ſuche things as ſhulde be expedient, aſwel to forwarne vs of the dãgers to come, as to admoniſhe vs to beware ſome, and encourage vs againſt others: herein therfore is lyuely ſet forth the Diuinitie of Chriſt, and the teſtimonies of our redemption. what things the Spirit of God alloweth in the miniſters, and what things he reproueth. The prouidence of God for his elect, and of their glorie and conſolation in the day of vengeance. how that the hypocrites which ſtinge like ſcorpions the members of Chriſt ſhalbe deſtroyed. but the Lambe Chriſt ſhal defende them, which beare witnes to the trueth, who in deſpite of the beaſt and Satan wil raigne ouer all. The lyuely deſcription of Antichriſt is ſet forth, whoſe tyme and power not withſtãding 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 bodyes. and at length he ſhal be deſtroyed by the wrath of God, when as the elect ſhal gyue praiſes to God for the victorie. neuertheleſſe for a ceaſon God wil permit this Antichriſte, and ſtrompet vnder coulour of faire ſpeache and pleaſant doctrine to deceaue the worlde. wherfore he aduertiſeth the Godly (which are but a ſmale portion) to auoyde this harlotts flateries, and bragges, whoſe ruine

without mercy they ſhal ſe, and with the heauenly compagnies ſing continual praiſes: for the Lambe is maryed, the worde of God hath gotten the victorie, Satan that a long tyme was vntyed is now caſt with his miniſters into the pit of fyre to be tormented for euer, wher as contrarywiſe the faithful (which are the holy Citie of Ieruſalem, and wife of the Lambe) ſhal enioye perpetual glorie. Read diligently, iudge ſoberly, and call earneſtly to God for the true vnderſtanding herof.

The

THE REVE-
LATION OF IOHN
the Diuine.

* *
*

THE FYRST CHAPTER.

The maiestie and office of the Sonne of God, he writeth to the seuen Churches, the visiō of the candelsticks and starres conteyning, the autor of this reuelation, and to what ende it is writē. Iohn beaten down and rayſed vp agayne

THE [a]REuelation of IESVS CHRIST, which God gaue vnto hym, for to ſhew vnto his ſeruantes thinges which muſte ſhortely be done: and 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 IESVS

[a] Of things which were hid before.

[a] Christ receaued 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 reuealed it to Iohn his ſeruant by the miniſterie of his Angel, to the edification of his Churche.

Christ, and of all thinges that he sawe.

3 Happy *is he* that readeth, and *happy are* they that heare the worde of this prophetie, and kepe those thinges which are written therin: for the tyme is " at hande.

" It began euē then.

4 Iohn, to the seuē Churches which are in Asia, Grace *be* to you and peace, from him which* Is, and which Was, & Which is to come, and from the [b] seuen Spirites which are before his Throne,

* Exo.3.e. psal.89.f.

5 And from Iesus Christ, *which is* a* faithful witnes, and * fyrst begotten of the dead: and Prince of the kynges of the earth: vnto him that loued vs, & washed vs frō our synnes in his bloude,

* 1 Cor.15.c. colos.1.c.. Heb.9.d. 1 pet.1.b. 1.iohn 1.b.

6 And made vs* Kynges and Preistes vnto God his Father, be glorie, and dominiō for euermore. Amen.

B

* 1.Pet..2.a.

7 Beholde, he cometh with* cloudes, and euery eye shal se hym: *yea* euē they *which* [c] pearced him through: and all kynredes of the earth shal wayle before him, Euen so. Amen.

* Mat,24.c. esa.3.c. iude c.

8 I* am " α and ω, *that is* the begynning and the ending, sayth the Lord, Which is, and Which was, and Which is to come, the almyghty I say.

* Chap.21.b. 22.c

" Alpha and Omega are the fyrst and last letters of the a b.c. of the Grekes.

9 I Iohn, *which am* also your brother, & companion in tribulation, & in the kyngdome & paciēce which is in Iesus Christe, was in the yle of Patmos, for the worde of God, and for the wytnessing of Iesus Christ.

C

10 And I was *rauished* in sprit on [e] the Lords day, and heard behynde me a great voyce, as it had bene of a trompet.

" Which some calle sunday, S. Paul, the first day of the weke, 1 Cor. 16.a.2 & 39.b.

11 Saying, I am [d] α and ω, the fyrst and the last:

[a] These seuē Spirits were ministers before God the Father & Christ, who (as after, he calleth the hornes & eyes of the Lābe. chap. 5. In a like phrase Paul taketh God, and Christ, & the Angels to witnes. 1. Tim. 5. d.

[b] They that condemned Christ and most cruelly persecuted him, & put him to death shal then acknollage him.

[c] I am he before whome nothing was, yea by whome whatsoeuer is made, was made, & he that shal remayne after all things shal finishe, euen I am the eternal God.

laſte: and that which thou ſeiſt, wryte in a boke, & ſende it vnto the ſeuen Churches which are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

D 12 And I turned backe to ſe the "voyce, ſ ſpake with me. and whē I was turned, I ſawe ſeuen golden candelſtickes,

"That is him whoſe voice I hearde.

13 And in the myddes of the candelſtickes, one lyke vnto the "Sonne of man, clothed with a garment downe to the feete, and gyrde about the pappes with a goldē gyrdle.

"which was Chriſte.

14 His heade, and his heares *were* whyte as whyte woll, and as ſnowe: and his eyes *were* as a flame of fyre:

15 And his fete lyke vnto "fyne braſſe, as thogh they burned in a fornace: and his voyce as the ſounde of many waters.

"or, alcumyne.

16 And he had in his right hand ſeuē ſtarres: and out of his mouth wēt a[e] ſharpe twō edged ſworde: and his face ſhone euen as the ſunne in his ſtrength.

e This ſworde gnified his wor & the vertue t of, as is declar Hebr. 4. e.

17 And when I ſawe him, I fell at his fete euen as dead: then he layd his ryght hāde vpon me, ſaying vnto me, Feare not, I

Eſa. 41. b. 44. a. am the* fyrſt, and the laſt,

18 And am alyue, but was dead: & beholde I am a liue for euermore, Amen. and haue the "keyes of hel and of death.

"That is power ouer them.

19 Write the thinges which thou haſt ſene, and the thynges & are, & the thinges which ſhal come here after:

20 The myſterie of the ſeuē ſtarres which thou ſaweſt in my right hand, and the ſeuen golden candelſtickes, *is this.* The ſeuē

ſtarres are the "Angels of the ſeuen Churches: and the candelſtickes which thou ſaweſt, are the ſeuen Churches.

THE II. CHAPTER.

He exhorteth foure Churches, to perſeuerance pacience, and amẽdement aſwel by threatenings as promiſes of rewarde.

VNto the [a] Angel of [c] ẏ Churche of Epheſus wryte, Theſe thinges ſayth he that holdeth the ſeuen ſtarres in his right hãde, and walketh in the myddes of the ſeuẽ golden candelſtickes. A

2 I knowe thy workes, and thy labour, and thy pacience, and how thou canneſt not forbeare them which are euyl: & haſt examined them which ſay they are Apoſtles, and are not: and haſt founde them lyers.

3 And thou haſt ſuffered, and haſt patiẽce: and for my Names ſake haſt laboured, and haſt not faynted.

4 Neuertheleſſe, I haue ſomwhat agaynſt thee, becauſe thou haſt left thy fyrſt charite.

5 Remẽber therfore from whence thou art fallen, & repent, and do the fyrſt workes: or elles I wil come againſt thee ſhortly, and wil remoue thy [b] candelſticke out of it place, except thou amende. B

6 But this thou haſt, that thou hateſt the dedes of the [c] Nicolaitans, which dedes I alſo hate.

7 Let him that hath an eare, heare, what the Spirite ſayeth vnto the Churches, To him that ouercometh, wil I geue to eate of the

a To the Paſtor minister, which e called by this ame, becauſe ey are Gods meſ ngers, & haue the office common th Ieſus Chriſt no alſo is called Angel.

b The office of Paſtor is cõpa- l to a candelſtic or lampe, foraſ che as he oght ſhyne before en.

c Theſe were he- ickes, which hel that wiues ſhul- be common, and ome thincke we amed of one led Nicolas, of me is writ Act. which was choſẽ ong the Dea- s.

Gen.2.b. the * tree of ″ lyfe which is in the myd des
″Euerlasting. of the Paradise of God.

8 And vnto the Angel of the Churche of the Smyrnians write, These thinges sayeth he that is fyrst, and last, Which was dead
″Iesus Christe risen agayne no lyte. and is ″a liue.

9 I know thy workes and tribulation, and pouertie (but thou art riche) and *I knowe* C the blasphemie of them, which call them selues Iewes and ″are not: but are the Syna goge of Satan.
″They are not Abrahames children according to the faith.

10 Feare none of those thīges, which thou shalt suffre: beholde it shal come to passe, that the deuil shal cast some of you into prison, that ye may be tryed, and ye shal haue tribulatiō ten dayes, be faithfulvnto the death, and I wil geue thee the croune of life.

11 Let him ȳ hath an eare, heare what the Sprite sayth to ȳ Churches. He ȳ ouercometh, shal not be hurt of the secod death.
″which is euerlasting.

12 And to the Angel of the Churche at D Pergam⁹ write, This sayeth he which hath the sharpe sword with two edges.

13 I knowe thy workes and where thou dwellest, euen where Satans throne is, and thou kepest my Name, & hast not denyed my faythe, [d] euē in those dayes whē Antipas my faithful martyr was slayne among you, where Satan dwelleth.

d In the very hete of persecutiō & slaughter of the Martyrs they cōtinued in the pure faith, and therfore are commended.

14 But I haue a fewe thinges against thee, because thou hast there them that mayntayne the doctrine of *Balaā, which taught
Nom.24.c. 25.a. Balac, to put occasion of synne before the children of Israel, that they should eat of
1.Cor.10. meate *dedicate vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintay-

ne the doctrine of the Nicolaitans, which thing I hate.

16 But be conuerted, or elles I wyl come vnto thee shortely, and wyl fyght against them with the sworde of my mouth.

17 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches, To him that ouercometh wil I geue to eate *Manna that is "hid, and wil geue him a cwhite stone, & in the stone a newe name written: which no man knoweth saiing he that receaueth it.

c Suche a stone was wont to be geuē to thē that had gotto any victorie or price, in signe of honour, & therfore it signifieth here a token of Gods fauour and grace.

18 And vnto the Angel of the Churche of the Thyatirians write, This sayeth the Sonne of God, which hath his eyes lyke vn to a flamme of fyre, and hys fete are lyke "fyne brasse:

"or, aleumine.

19 I knowe thy workes and thy charitie, and "seruice, and faith, and thy pacience, and thy dedes, which are mo at the last, then at the firste.

'To helpe the Saincts.

20 Notwithstanding, I haue a fewe thinges against thee, that thou suffereſt that woman *Iezabel, which calleth her selfe a Prophetisse, to teache, and to deceaue my seruantes, to make them f commit fornication, & to eat meates offered vp vnto idoles.

*1. Kin. 16. g.

f They that consent to idolatrie & false doctrine, commit spirituall whoredome.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold I wil cast her into a bed, and them that commit fornication with her, in to great afflictiō, except they tourne from their dedes.

'Them that follow her wayes.

23 And I will kyl her "children with death: and all the Churches shal know that I am he which *searche the reynes & hearts: and

1. Sam. 16. b
psal. 7. c, iere. 11. d. & 17. b.

and I wil geue vnto euery one of you according vnto his workes.

G 24 And vnto you I say, the reſt of them of Thyatira, As many as haue not this learning nether haue knowen the [g] depneſſes of Satan (as [*] they terme them) I wil put vpon you none other burthen,

25 But that which ye haue all ready, holde faſt til I come.

26 For whoſoeuer ouercometh and kepeth my workes vnto [e] ẏ ende, * to him wil I geue power ouer nations,

27 And he ſhal rule them with a rodde of yron: and as the veſſels of a potter, ſhal they be broken to ſheuers.

28 Euen as I receaued of my Father, ſo wil I geue him the morning ſtarre.

29 Let him that hath an eare, heare what the Sprite ſaith to the Churches.

[*] The childrē of Iezabel.

Pſal.2.c.

g The falſe teachers termed their doctrine by this name, as though it conteyned the moſt depe knolledge of heauenly things, & was in deed, drawē out of the depe dongeon of hell. by ſuche termes now the Anabaptiſts, Libertines, Papiſts, Ariās, &c. vſe to beautifie their mōſtrous errors and blaſphemies.

THE III. CHAPTER.

He exhorteth the Churches or miniſters to the true profeſſion of faith, and to watching.

A AND write vnto the Angel of the Church of Sardi, Theſe things ſayeth he that hathe the ſeuen Sprites of God, and [e] ẏ ſeuen ſtarres, I know thy workes, *which is*, that thou haſt a name that thou [a] lyueſt, but thou art dead.

2 Be awake and ſtrengthen the thinges which remaine, that are redy to dye: for I haue not foūde thy workes perfect before God.

3 Remember therfore, what things thou haſt receaued and heard, & hold faſt therfore, and repēt. * If thou ſhalt not watche,

a The miniſter lyueth when he bringeth forth good fruits, els he is dead.

Chap.16.
1.theſ.5.a.
2.pet.3.c.

I wil come on thee as a thefe, & thou ſhalt not knowe what houre I wil come vpon thee.

4 *Not withſtanding* thou haſt a fewe " names in Sardi, which haue not [b]defiled their garmentes: and therfore they ſhal walke with me in white, for they are worthy.

" or, perſones.

b Ether by cõſenting to idolaters, or els polluting their conſcience with any euil.

5 He that ouercometh ſhalbe clothed in white araye, and I wil not put out his name out of the *boke of life, but I wil confeſſe his name before my Father, and before his Angels.

Chap. 20. d. 21. g. philip. 4. a.

6 Let hym that hath an eare, heare, what the Spirite ſayeth vnto the Churches.

B

7 And write vnto the Angel of the Churche of Philadelphia, Theſe things ſayeth he that is Holy and True, which hath the *[c] keye of Dauid, which openeth & no mã ſhutteth, ſhutteth and no man openeth,

Eſa. 22 f. iob 22. d.

c Which ſignifieth that Chriſt hath all the power ouer the houſe of Dauid, which is the Churche, ſo that he may ether receaue or put out whome he wil.

8 I knowe thy workes: beholde, I haue ſet before thee an open" dore, and no man can ſhut it, for thou haſt a litel ſtrength and haſt kept my ſayinges, and haſt not denied my Name.

' To aduance the kyngdome of God.

9 Behold, I wil make them of the ſynagoge of Satan, *to wit*, of them which call thẽ ſelues Iewes and are not, but do lye, behold, I *ſay* I wil make them, that they ſhal come and [d] worſhip before thy fete, and ſhal knowe that I haue loued thee.

d I wil cauſe thẽ in thy ſight to hũble them ſelues, & to gyue due honour to God, & to his Sõne Chriſte.

10 Becauſe thou haſt kept the wordes of my pacience, therfore I wil deliuer thee frõ the tyme of tentation, ẅ wil come vpõ all the worlde, to trie them that dwel vpõ the earth.

11 Behold I come ſhortly: holde ỹ which thou haſt, that no man take thy [e] croune.

e Let no mã pluck thẽ away which thou haſt wone to God: for they are thy croune. As S. Paul writeth ſaỹg, Brethrẽ ye are my ioye & my croune. Philip. 4. a. 1. Theſ. 2. d.

12 Hym

C 12 Hym that ouercommeth, wyl I make a pyllar in the temple of my God, & he shal go no more out: and I wyl wryte vpon him the Name of my God, and the name of the citie of my God, *which is* ỹ newe Ieruſalē, which commeth doune out of heauē from my God, & *I wil write vpon him* my newe Name.

13 Let him that hath an eare, heare what the Sprite ſayeth vnto the Churches:

14 And vnto the Angel of the Churche ỹ is in Laodicea, wryte, Theſe thinges ſayeth "Amē, the faithful and true wytnes, the begynning of the creatures of God.

"That is Trueth it ſelfe.

15 I knowe thy workes, that thou art nether could nor hotte: I woulde thou were ſt colde or hotte.

D 16 Therfore, becauſe thou art betwene bothe, and nother colde nor hotte, it wil come to paſſe, that I ſhal ſpewe thee out of my mouthe,

"Perſuading thy ſelfe of that which thou haſt not.

17 For thou ſayeſt, I am" riche and increaſed with goodes, & haue nede of nothing, and knoweſt not how thou art wretched & miſerable, and poore, and blynde, and naked.

18 I counſel thee to bye of me golde tried in the fyre, that thou mayeſt be made riche: and whyte rayment, that thou mayeſt be clothed, & that thy filthy nakednes do not appeare: and anoynt thyne eyes with eye ſalue, that thou mayeſt ſe.

Pro.3.b. heb.12.b.

19 As many as I loue, I *rebuke and chaſten: be [f] feruent therfore and amende.

f Nothing more diſpleaſeth God then indifferencie and coldenes in religion, & therfore he wil ſpewe ſuche out as are not zealous and feruent.

20 Behold I ſtand at the dore, and knocke. If any man heare my voyce and open ỹ dore, I wil come in vnto him, & wil ſuppe

with him, and he with me.
21 To him that ouercometh, wil I grante to sit with me in my″ throne, euen as I ouer came, & sitte w̄ my Father in his throne. 'In my seate royall.
22 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches.

THE IIII. CHAPTER.

He seeth the heauen open, and the seate, and one sitting vpon it, and 24. seates about it with 24. elders sitting vpon them, and four beastes praising God day and night.

AFter this I loked, and beholde a dore was open in heauen, & the fyrst voyce which I hearde, as it were of a trōpet talkyng with me, sayd, Come vp hyther, and I wil shewe thee thinges which muste be done hereafter. A
2 And immediately I was *raueshed* in the sprite: and beholde a throne was set in heauen, and one sate in the throne.
3 And [a] he that sate, was to loke vpon, lyke vnto a iasper stone, and a sardine stone: & there was a rayne bowe about the throne, in sight lyke to an emeraude. The Throne.
4 And about the seate *were* foure & twenty seates: & vpon the seates I sawe foure and twenty Elders sitting, clothed in white rayment, and had on their heades crounes of golde. B
5 And out of the throne proceded lightninges, and thundringes, and voyces, & seuen lampes of fire, burning before the throne, which are the seuen sprites of God.

a He describeth the Diuine and incomprehensible vertue of God.

6 And

A sea of glasse.

6 And before the throne *there was* a sea of glasse lyke vnto a cristal: and in the
C middes of the throne, and rounde about the throne were foure beastes full of eyes before and behynde.

7 And the fyrst beaste was like a lion, & the secõde beaste lyke a calfe, & the thyrde beaste had a face as a man: & the fourth beast was lyke a flying egle.

Esai.6.b.

8 And the foure beastes had eche one of them sixe wynges about him, and they were full of eyes wythin: and they ceased not day nor nyght saying, * Holy, holy, holy Lord God, almighty, which Was, and Is, and Is to come.

D 9 And when those beastes gaue glorie, & honour, and thankes to hym that sate on the throne, which lyueth for euer and euer:

10 The four and twẽty Elders fell doune before him, ỹ sate on the throne, and worshipped him that liueth for euer, and cast their crounes before the throne saying,

Chap.5.d.

11 Thou art * worthy ò Lord to receaue glorie and honour, & power, for thou hast created all thinges, and for thy wylles sake they are, and haue bene created.

THE V. CHAPTER.

He seeth the Lãbe openyng the boke, and therfore the foure beastes, the 24. Elders, and the Angels prayse the Lambe, and do him worship.

Exe.2.d.

A AND I sawe in the right hande of him that sate in the throne, a Booke wrytten wythin and on the backsyde, sealed wyth seuen seales.

2 And I sawe a stroge Angel which preached with a lowde voyce, Who is worthy to open the Boke, and to lose the seales therof?

3 And no man in heauen, nor in earth, nether vnder the earth, was able to open the Boke, nether to loke theron.

4 Then I wept muche, because no mā was found worthy to open, and to reade the Boke, nether to loke theron.

5 And one of the Elders sayd vnto me, B
Wepe not, Beholde the lion of the tribe of Iuda, the rote of Dauid, hath obtayned to open the Boke, and to lose the seuē seales therof.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beastes, & in the middes of the Elders, stode [a] a Lam be as thogh he had bene killed, which had seuen hornes, and seuen eyes, which are ỹ sprites of God, sent into all the world.

7 He came, and toke the Boke out of the right hande of him ỹ sate vpō the throne.

8 And when he had taken the Boke, the C
foure beastes and four and twenty Elders fell doune before the Lambe, hauing euery one harpes and golden vialles full of odoures, w̄ are the [b] prayers of Saincte,

9 And they song a new songe saying, Thou art worthy to take the Boke, and to open the seales therof: because thou wast killed, and hast [c] redemed vs to God by thy bloude out of all kinredes, and tonges, & people, and nations,

10 And hast made vs vnto our God, *Kinges and Priestes, and we shal raigne on the earth. *1. Pet. 2. b.

11 The

a This vision cōfirmeth the power of our Lord Iesus, which is the Lambe of God that taketh away the syn of the world.

b This declareth how the prayers of the faithful are greable vnto God, read Act. 10.

c Our Sauiour Iesus hath redemed his Churche hy his lowde shedding & athered it of all ations.

D 11 Then I behelde, and I heard the voyce of many Angels about the throne, and about the beastes and the Elders, and the
Dani.7.c. nōber of thē was* thousand thousandes,
12 Saying with a loude voyce, Worthy is
Chap.4.d. the * Lambe that was killed to receaue power, and ryches, and wisdome, and strength, and honour, and glorie, and blessing.
13 And all the creatures which are in heauē, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Blessing, & honour, and glorie, and power be vnto him, ỹ sitteth vpon ỹ throne, and vnto the Lābe for euermore.
14 And the foure beastes sayd, Amen: and the foure and twenty Elders, fell vpon their faces, and worshipped him that liueth for euermore.

THE VI. CHAPTER.

The Lambe openeth the sixe seales, and many thinges folow the opening therof.

A AFter, I behelde whē the Lambe opened one of the seales, & I heard one of the foure beastes say, as it were the noyse of thonder, Come and se:
A white horse. 2 Therfore I behelde, and se there was a whyte horse, and he that sate on him, had a bowe and a croune was geuen vnto him, & he went forth conquering, and for to ouer come.
3 And when he opened the second seale, I heard the second beast say, Come and se.
A red horse. 4 And there went out another horse that was red, & power was geuen to him that sate theron, to take peace from the earth

and that they ſhuld kill one another: and there was geuen vnto him a great ſword.

5 And whē he opened the third ſeale, I he B
ard the third beaſt ſay, Come & ſe, then I beheld, and lo, a black hors, & he ỹ ſate on him, had a payre of balāces in his hand.

6 And I heard a voyce in the middes of ỹ foure beaſtes ſay, A [a]meaſure of whete for a ["]peny, & thre meaſures of barly for a peny: and oyle, and wyne ſe thou hurt not

7 And when he opened the fourth ſeale, I heard the voyce of the fourth beaſte ſay, Come and ſe:

8 And I loked, and beholde a pale horſe, and his name that ſate on him was Death, and ["]Hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earthe, to kyll with ſworde, & with honger, and with death, and with the beaſtes of the earth.

9 And when he opened the fyfte ſeale, I C
ſawe vnder the aultre, the ſoules of them, that were kylled for the worde of God, & for ỹ teſtimonie which they maynteyned.

10 And they cried ỹ a lowde voyce, ſaying, How lōge tarieſt thou Lord, holy and trewe, to iudge and to auenge our bloude on them that dwell on the earth?

11 And lōge whyte garmētes were geuen vnto euery one of thē, & it was ſayd vnto them, that they ſhuld reſt for a litel ſeaſon vntil the nomber of their felowes, and brethren and of them that ſhould be kylled as they were, were fulfylled.

12 And I behelde whē he opened ỹ ſyxt ſe D
ale, & lo, there was a great [b]earth quake, & ỹ ſūne was as blacke as ſacke clothe made

of

a The greke worde ſignifieth that meaſure which was ordinarely geuē to ſeruants for their portion or ſtint of meate.

"which amōted about foure pence halfe peny.

"or, the graue.

b He deſcribeth ye ſeconde comming of the Sōne of God, which ſhal be terrible to his aduerſaries.

of heare, & ȳ mone waxed euē as bloude:
13 And the ſtarres of heauē fell vnto the earthe, euen as a figge tree caſteth her figges, when ſhe is ſhaken of a mighty wynde.
14 And heauen " departed away, as a ſcrole when it is rolled togyther: and all mouē taynes and yles were moued out of their places.
15 And the kynges of the earth, and the great men, and the riche mē, and the chiefe captaines, & the mighty men, and euery boundmā, and euery free man, hyd thē ſelues in dennes, and in rockes of the hylles:
16 And ſayd to the hylles and rockes, *Fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and frō the wrath of the Lambe.
17 For the great day of his wrath is come, and who can endure it?

" Shrinked or drawed backe.

*Eſa.2.d. oze.10.b. luk.23.d.

THE VII. CHAPTER.

He ſeeth the ſeruantes of God ſealed in their forheades out of all nations and people, which thoghe they ſuffre trouble, yet the Lambe fedeth them, ledeth them to the fountaines of lyuing water, and God ſhal wype away all teares from their eyes.

A AND after that, I ſawe four Angels ſtād on the four corners of the earthe, holding the four wyndes of the earth, that the wyndes ſhoulde not blowe on ȳ earth, nether on the ſea, nether on any tre.
2 And I ſaw another Angel aſcende from the riſing of the ſunne, which had the ſeale of the lyuing God, and he cryed with

a loude voyce to the foure Angels to whō power was geuen to hurt the earth, & the sea, saying, [a] Hurt ye not the earth nether ye sea, nether ye trees, til we haue sealed ye seruantes of our God in their foreheades,

4 And I hearde the nombre of them, we were [b] sealed, & *there were* sealed [c] an hundred and foure and fourty thousande of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande.

6 Of the tribe of Aser, were sealed twelue thousande. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousande.

7 Of the tribe of Simeō were sealed twelue thousande. Of the tribe of [d] Leui were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousande. Of the tribe of Zabulon, were sealed twelue thousande.

8 Of ye tribe of [e] Ioseph were sealed twelue thousande. Of the tribe of Beniamin, were sealed twelue thousande.

9 After this I behelde, and lo, a great multitude, which no mā coulde nomber of all nations and people, and tounges, stode before the throne, & before the Lambe, clothed with longe [d] white garmētes, & [e] palmes in theyr handes.

10 And they cried with a lowde voyce, saying, Saluation *commeth* of our God, that sytteth vpon the throne, and of the Lābe.

11 And all the Angels stode in the cōpasse of the throne and of the Elders, and

a God preuēteth he dāgers & euils, which otherwise wolde ouerwhelme he elect.

b Which bare the seale and marke of God.

c The great nomber of the Iewes, which go before vs to saluation.

d He omitteth Dan.

e That is, the tribe of Ephraim, which was Iosephs sonne.

In signe of pu-

n tokē of vi-le.

of the foure beastes, and fell before the throne on their faces, and worshypped God.

12 Saying, Amen: blessyng and glorie, wysedome, and thankes, and honour, and power, and might, be vnto our God for euermore. Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arayed in longe whyte garmentes, and whence came they?

D 14 And I sayd vnto hym, Lord, thou wotest. And he sayd to me, These are they which came out of great tribulation, and wasshed theyr garmentes & made them white in [f] the bloude of the Lambe.

15 Therefore are they in the presēce of the throne of God, ād serue hym day & [g] night in his temple, and he that sytteth in the throne wyl dwell amonge them.

16 *They shal hunger no more, nether thyrst, nether shal the sunne lyght on thē, nether any heate.

17 For the *Lambe which is in the myddes of the throne shal fede them, and shal fede them, and shal leade them vnto the lyueli fountaynes of waters, and *God shal wype awaye all teares from theyr eyes.

[f] Ther is no purtie nor clennes but by the bloude of Christ onely.

[g] Meaning contynually, for els in heauen ther is no nyght.

Esai. 19. c.

*Towhome all power is geuen. Esai. 25. c. chap. 21. a.

A THE VIII. CHAPTER.

The seuenth seale is opened, there is silence in heauen, the foure Angels blowe their trompettes, and great plages folow vpon the earth.

And whē he had opened ỹ seuēth seal there was silēce in heauē about ỹ space of half an hour. & I saw ỹ seuē Angels stāding

* As mini string spirites.

before God, and to them were geuen seuen trompettes.

3 Then another [a] Angel came and stode before the aultre hauyng a golden senser, & muche odours was geuen vnto him, that he should "offre with the prayers of all Saintes vpon the golden aulter, whlch is before the throne. " The praiers of the saincts.

4 And the smo ke of the odours which came of the prayers of all Saintes, ascended vp before God, out of the Angels hand.

5 And the Angel toke the senser, and fylled it with [b] fyre of the aulter, and cast it into the earth, and [c] voyces were made, and thondrynges, and lightninges, and erthquake. B

6 And the seuen Angels which had the seuen trompets, prepared them selues to blowe.

7 The fyrst Angel then blewe, and there was made hayle and fyre, which were myngled with bloude, and they were cast into the earth, and the thyrde parte of trees was burnt, and all grene grasse was burnt.

8 And the seconde Angel blew: and as it were a great mountayne, burning with fyre, was cast into the sea, and the thirde parte of the sea tourned to bloude. C

9 And the thyrde parte of the creatures which were in the sea, dyed, the liuing things *I meane*, and the thyrde parte of shyppes were destroyed.

10 Then the thyrd Angel blew, and there fel a great starre from heauē burning as it wer e a torche, and it fell into the thyrde parte of the ryuers, and into fountaynes of waters.

11 And

a This Angel is Iesus Christ who offereth vp the prayers of the Saints which are in earth, to God his Father.

b He meaneth by fyre the grace of God wherby we are purged and made cleane Esa. 6. c.

c When this grace is declared, merelous rebellions rise against it by reason of the wicked.

11 And the name of the ſtarre is called wormewood: therfore the thyrde parte of the waters was turned to wormewood. and many men dyed of the [d] waters, becauſe they were made bitter.

d which here ſignifie falſe & corrupt doctrine.

12 And the fourth Angel blewe, and the thyrde parte of the ſunne was ſmytten, and the thyrde parte of the mone, and the thyrde parte of ſtarres: ſo that the thyrde part of them was [e] darckned. and the daye *was ſmytten*, that the thyrde parte of it coulde not ſhyne, and lykewyſe the nyght.

D

e Theſe are pliges for the contempt of the Goſpel.

13 And I behelde and heard an Angel flying through the myddes of heauen, ſaying with a lowde voyce, [f] Wo, wo, wo to the inhabiters of the earth, becauſe of the ſoundes to come of the trompet of the thre Angels which were yet to blowe.

f Horrible threatenings againſt the infidels and rebellious perſones.

THE IX. CHAPTER.

The fyft and ſyxt Angel blowe their trompets, the ſtarre falleth from heauen: the locuſtes come out of the ſmoke. The fyrſt wo is paſte: the foure Angels that were bounde are lowſed, and the thirde parte of men is killed, the elect are exempted.

A

[a] This ſtarre is the deuil, ſeking by all meanes Chriſtes diſhonor. *Luk.8.d. 2.pet.2.a.*

AND the fyfte Angel blew, and I ſawe a [a] ſtarre fall from heauē vnto the earth: And to hym was geuen the kaye of the [*] bottomleſſe pyt.

2 And he opened the bottomleſſe pyt, and there aroſe the ſmoke of the pit as the ſmoke of a great fornace: and the ſunne, & the ayre were darckned by the reaſon of the ſmoke of the pitte.

3 And there came out of the ſmoke,

[f] Locuſtes vpon the earth: and vnto them was geuen power, as the [a] ſcorpions of the earth haue power.

4 And it was commanded them, that they ſhoulde not hurt the graſſe of the earth: nether any grene thynge: nether any tree: but only thoſe [b] men which haue not the ſeale in theyr foreheades.

5 And to them was commãded that they ſhould not kyl them, but that they ſhould be vexed fyue monethes, and that their payne ſhulde be as the payne that cõmeth of a ſcorpion, when he hath ſtonge a man.

6 *Therfore in thoſe days ſhal men [c] ſeke death, ãd ſhal not fynde it, and ſhal deſire to dye, and death ſhal flye from them.

7 *And the forme of the locuſtes was lyke vnto horſes prepared vnto battayle, & on theyr heades [f] were as it were crownes, lyke vnto golde, and theyr faces were as it had bene the faces of men.

8 And they had heere as the heere of women: and theyr teeth were as the teeth of lyons.

9 And they had habbergions, as it were habbergions of yron: and the ſounde of their wynges, was as the ſounde of charets when many horſes runne together to battayle.

10 And they had tayles lyke vnto ſcorpions, and there were ſtynges in theyr tayles: and theyr power was to hurt men [f] fyue monethes.

11 And they haue a kynge ouer thẽ, which is the [f] Angel of the bottomleſſe pyt, who ſe name in the Hebrewe tonge, is Abaddon: and in the Greke, [f] Apollyon.

12 One

[a] That is ſecretly to perſecute and to ſting with their taile as ſcorpions do, ſuche is the facion of the hypocrites.

[b] Ouer the infidels whome Satan blyndeth with the efficacie of error 2. Theſſ. 2. c.

[c] Suche is the terrour of the vnbeleuing conſcience which hath no aſſurance of mercie but feleth the iudgement of God againſt it.

[f] Locuſtes, are falſe teachers heretikes, and worldly ſubtyl prelates.

chap. 6. d
Eſa. 2. d
oze. 10. c.
luke, 23. d.
Wiſd. 16. b.

B The deſcription of hypocrites and domeſtical ennemies of the faith.

[f] Meaning for a tyme.
Kyng of hypocrites.
[f] That is deſtroyng.

12 One wo is past, and beholde two woes come after this.

13 Then the syxt Angel blewe, and I heard
C a voyce from the foure corners of the golden aultre, which is before God,

14 Saying to the syxt Angel, which had the trompet, Lose the foure Angells, which are bounde in the great ryuer Euphrates.

15 And the foure Angells were losed, whych were prepared for an houre, for a day, for a moneth, and for a yere, to slay the thyrde part of men.

The wonderful nombre of domestical ennemies.

16 And the nombre of horsmen of warre, were twenty thousand tymes ten thousand for I hearde the nombre of them:

17 Also thus I sawe the horses in a vision, and them that sat on them, hauyng fyry habergions, & of Iacinte and of brymstone, and the heades of the horses were as the heades of lyons: and out of their mouthes went forth fyre and smoke and brymstone.

D 18 Of these thre was the thyrde parte of men kylled, that is to say, of fyre, smoke, and brymstone, which proceded out of the mouthes of them.

Wherin the strengh of hypocrites standeth.

19 For theyr power is in theyr [d]mouthes, and in theyr tayles: for theyr tayles were lyke vnto serpentes, and had heades, where with they hurte.

d which signifieth their false doctrine and hypocrisi

20 And the remnāte of the mē which were not kylled by these plages, repented not of the dedes of their handes that they should not worshyp deuyls, and* images of gold, and siluer, and brasse, and stone, and of woode, which nether can se, nether

Psal 115.b. & 133.c.

heare, nether go.
21 Also they repented not of theyr murther, and of theyr sorcerie, neth er of their fornication, nether of theyr thefte.

THE X. CHAPTER.

The Angel hath the boke open, he sweareth there shalbe no more time: he geueth the boke vnto Iohn, which eateth it vp.

A
AND I sawe another mighty "Angel come downe from heauen, clothed with a cloude, and the rayne bowe vpon his head: and his face was as the sunne, and his feete as pyllers of fyre.
2 And he had in his hande a lytle boke 'open: and he put his ryght fote vpon the sea, and his lyft fote on the earth.
3 And cryed with a loude voyce, as when a lion roreth: And when he had cried, seuen thondres spake their voyces.
4 And when the seuen thonders had spoken theyr voyces, I was about to wryte: but I heard a voyce from heauen saying vnto me, * Seale vp those thynges which the seuen thondres haue spoken, and wryte them not.
5 And the Angel which I sawe stand vpon the sea, and vpon the earth, lyfte vp B his hande to heauen,
6 And sware by him that lyueth for euermore, which created heauen, and the thinges that therin are, and the earth and the things that therin are, and the sea, and the thynges which there in are: that tyme should be no more:
7 But in the dayes of the voice of the seuenth

" This Angel is Iesus Christ.

' The boke is open that euery mā may read and vnderstād Christ manifested in his Gospel.

* *Dan. 12. b.*

uenth Angel, when he shal begyn to blowe: euē the mysterie of God shalbe fynysshed, as he declared to hys seruantes the Prophetes.

8 And the voyce which I heard from heauen spake vnto me agayne and sayd, Go and take the litle boke which is open in the hand of the Angel, which standeth vpon the sea & vpon the earth.

Ezec.3.a 9 And I went vnto the Angel, & sayd to him, Geue me the litle boke, and he sayd

C vnto me, *Take it, ād eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouthe as swete as honye.

10 Then I toke the litle boke out of the Angels hande, and ate it vp, and it was in my mouth as swete as hony: but as sone as I had eaten it, my belly was bytter.

11 And he sayed vnto me, thou muste prophecie agayne among the people and nations, and tounges, and to many kynges.

THE XI. CHAPTER.

The temple is measured, two witnesses raised vp by the lord are murthered by the beast, but after receaued to glorie. Christ is exalted, ād God praised by the 24 Elders.

A AND then was geuen me a rede, lyke vnto a rodde, and the Angel stode by, saing, Ryse and mete the temple of God, and the aulter, ād thē that worshyp therin.

"Or hall. 2 But [a] "the lower part which is with out the temple cast out & mete it not: for it is geuen vnto the Gentiles, and the holy cite shal they treade vnder fote two and fourty monethes.

3 And I wyl geue power vnto my two wyt

a The Ieweish temple was deuided into thre parts, the body of the temple wherinto euery man entered: the holy places wher the Ienites were: and the holy of the holyest wher into the hie priest once a yere entred, in respect therfore of these two later, the first is said to be cast out, because as a thing prophane it is neglected when the temple is measured.

neſſes, and they ſhal prophecie a thouſād, two hūdred, & threſcore dayes, clothed in ſacke clothe.

4 Theſe are two" oliue tres, & two candel ſtikes, ſtāding before the God of the earth.

a The excellēt grace of thē which beare witnes to the Goſpel

5 And if any man wyl hurte them, fyre procedeth out of their mouthes, and conſumeth theyr ennemyes: for yf any man wolde hurt them, this wyſe muſte he be kylled. B

6 Theſe haue power to ſhut heauen, that it rayne not in the dayes of their prophecying: and haue power ouer waters to turne them to bloud, and to ſmyte the earth with all maner plages, as otte as they wil.

7 And when they haue fyniſhed theyr teſtimonie, the beaſte that cometh out of the bottomleſſe pyt, ſhal make warre againſt them, and ſhal ouercome thē, and kyll thē.

8 And theyr carkeyſes ſhal lye in the ſtretes of the great citie, which ſpritually is called b Sodome and Egypt, where our Lorde alſo was crucified.

b To ſerue ſtrange Gods ād to be corrupted with falſe doctrine is a ſpiritual Sodome.

9 And they of the people and kinredes, and tonges, and Gentils ſhal ſe their carkeyſes thre daies & an halfe, & ſhal not ſuffre their carkeyſes to be put in graues.

10 And they that dwell vpon the earth, ſhal reioyce ouer them and be glad, and ſhal ſende giftes one to another: for theſe two Prophetes c vexed them that dwelt on the earth. C

c The Infidels are tormented by hearing the trueth preached.

11 But after thre dayes and an halfe, the ſprite of lyfe cōming from God, ſhal enter into them, and they ſhal ſtande vp vpon their fete: and great feare ſhal come vpon them which ſawe them.

12 And

12 And they heard a great voyce from heauen, saying vnto thē, Come vp hyther. And they ascended vp into heauen in a cloude, and theyr ennemyes sawe them.

13 And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthequake were slayne names of men, seuen thousande: and the remnant were feared, and gaue glorie to God of heauen.

14 The seconde wo is past, & beholde the thyrde wo wyl come anone.

D 15 And the seuenth Angel blew, and there were made great voyces in heauen, saying, The[d] kyngdoms of this worlde are our Lordes, and his Christes, and he shall raygne for euermore.

d Albeit Satan troubleth the world neuer so much, yet Christ shal raigne.

16 Then the four & twēty Elders, which syt before God on theyr seates, fell vpon their faces, and worshypped God,

17 Saying, We geue thee thākes Lord God almighty: which Art, and Waste, and Art to come: for thou hast receaued thy greate myght, and hast obteyned thy kyngdome.

18 And the Gentils were angry, and thy wrathe is come, and the tyme of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the Prophetes, and Saincts, and to thē that feare thy Name, smal, and great, and shuldest destroy them, which destroye the earth.

19 And the temple of God was opened in heauen, and there was sene in his temple, the arcke of his Couenant: and there folowed lightninges, and voyces, and

thondringes, and earthquake, and much hayle.

THE XII CHAPTER.

There appeareth in heauen a woman clothed with the sunne: Michael fighteth with the dragon, whych persecuteth the woman, and getteth victorie to the comfort of the faithful.

A Nd there appeared a great wonder in heauen: A [a] woman clothed wyth the sunne, and the mone vnder her fete and vpon her head a croune of twelue starres.

a A lyuely description of the Christian Churche persecuted by Satan.

2 And she was wyth chylde and cryed trauayling in birth, and payned redy to be deliuered.

3 And there appeared a nother wonder in heauen, for beholde a great red dragon hauing seuen heades, and seuen crounes vpon his heades:

4 And his tayle drue the third part of the starres of heauen and cast thē to the earth. And the dragon stode before the woman, which was redy to be deliuered: for to deuoure her childe as sone as it were borne.

A

B

5 [b] And she broght forthe a man childe, which should rule all natiōs wyth a * rod of yron: and her sonne was taken vp vnto God and to hys throne.

b Which is Iesus Christ the fyrst borne among many brethren.

Psal. 2. e.

6 And the woman fled into wildernes where she hath a place prepared of God, that they should fede her there a thousande two hundred and threscore dayes.

7 And there was a battayle in heauen, Michael and his Angels fought with the dragon, and the dragō fought ād his Angels.

C

Michael and his Angels.

8 But

8 But preuayled not, nether was their place founde any more in heauen.

9 And the great dragon, that old ſerpent called the deuyl and Satan was caſt out, which deceaueth all the worlde. and he was caſt into the earth, and his Angels were caſt out with him.

10 And I hearde a lowde voice ſaying in heauen, Now is ſaluation, & ſtrength and the kyngdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt doune which accuſed them before our God day and night.

Victorie by the bloude of Chriſt.

11 And they ouercame him by the bloud of the Lambe, and by the worde of his teſtimonie, and they [c] loued not their liues vnto the death.

c They put their lyues in danger ſo oft as nede required.

D 12 Therfore reioice heauens, and ye that dwell in thē. Wo to the inhabiters of the earth, and of the ſea: for the deuil is come doune vnto you which hath great wrath, becauſe he knoweth that he hath but a ſhort time.

13 And when the dragon ſawe that he was caſt vnto the earth, he perſecuted the woman which broght forthe the man childe.

14 But to the woman were geuen two winges of a great egle, that ſhe might flye into the wildernes, into [a] her place, where ſhe is noriſſhed for a tyme, tymes, and halfe a time, from the preſence of the ſerpent.

a Which the lord had appoynted for her.

15 And the [d] ſerpent caſt out of his mouth water after the woman as it had bene a riuer becauſe ſhe ſhould haue bene caught of the floude.

d God geueth meanes to his Churche to eſcape the fury of Satan making his creatures to ſerue to the ſupport therof.

16 But the earthe holpe the woman, and

the earth opened her mouth, & swalowed vp the riuer, which the dragon cast out of his mouth.

17 Then the dragon was wroth with the woman: and went and made warre with the [e] remnante of her sede, which kepe the cōmandementes of God, and haue the testimonie of Iesus Christe.

e Satan was not able to destroy the heade nor the body, and therfore she weth his rage agaīst the members.

18 And I stode on the sea sande.

THE XII. CHAPTER.

The beast deceaueth the reprobat, and is cōfirmed by an other beast.

a The lyuely pourtrait of the Romishe antichrist who is mayntteyned by the seconde beast which is his clear-eye.

AND I sawe a[a] beaste ryse out of the sea, A
hauing seuen heades, and ten hornes, and vpon his hornes *were* tenne crownes, & vpon his heade, the name of blasphemie.

2 And this beaste which I sawe, was lyke a catte of the mountayne, and hys fete *were* as *the fete* of a beare, and his mouth as the mouth of a lion: and the[f] dragon gaue him his power & his throne, and great autorite.

f That is the deuil.

3 And I sawe one of his heads as it were wounded to death, but his deadly wound was healed: and all the world wondred & followed the beast.

4 And they worshypped the dragō which B
gaue power vnto the beast, and they worshypped [e]ȳ beaste, saying, Who is lyke vnto the beaste? who is able to warre wyth him.

5 And there was geuē vnto him a mouthe, The blasphemies of the beast.
that spake greate thinges and blasphemies. and power was geuen vnto him, [b] to do two and fourty monethes.

b Antichrists tyme and power is limited.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name, &

hys

his tabernacle, and them that dwell in heauen.

7 And it was geuē vnto him to make warre with the Saīctes, & to "ouercome thē: and power was geuē him ouer euery [c] kindred and tounge, and nation:

"In their bodies, not in soule.

c He meaneth that vniuersal departing wherof S. Paul speaketh to the Thessalonians.

C 8 Therfore all that dwel vppō the earth shal worship him, whose" names are not *wrytte in the Boke of lyfe of the Lambe, which was kylled [d] from the begynning of the worlde.

[a] Antichrist hath not power ouer the elect. *Chap.3.a. 20.d.21.g.*

d As God ordeyned frō before all begynning.

philip.4.a. 9 If any man haue an eare, let him heare.

Gen.9.a. 10 He that [e] leadeth into captiuitie shal go into captiuitie: he that * kylleth with a sworde, must be kylled with a sworde: here is the paciēce, & the faith of ȳ Saīctes.

mat.26.e.

e They which lead soules captiues go them selues into captiuitie.

11 And I behelde another beast comming vp out of the earthe, which had two hornes lyke the Lambe, but he [f] spake as dyd the dragon.

f He spake deuelish doctrine wherby the Romishe Antichrist is maintayned.

12 And he dyd all ȳ fyrst beast could do in his presence, & he causeth ȳ earth, & thē ẅ dwell therin, to worshyp the fyrst beaste, whose deadly wounde was healed.

13 And [g] doeth great wonders, so that he maketh fire come downe from heauen on the earth, in the sight of men.

g The man of synne accordig to the operation of Satā shalbe with all power, signes & miracles of lyes. 2.Thes.2.c.

14 And deceaueth them that dwel on the earthe by ȳ meanes of those signes, which he hath power to do in the sight of the beaste, saying to thē that dwel on the earth, that they shoulde make the image of the beaste, which had the wounde of a sworde, and dyd liue.

D 15 And he had power to geue a sprite vnto the image of the beaste, so that the image of the beaste shoulde speake, & should

cause that as many as would not worshyp the image of the beast, should be kylled.
16 And he made all, both small and great, ryche and poore, fre and bonde, to receaue a marke in theyr ryght hande or in their forheades.
17 And [h] that no man myght bye or sell, saue he that had the marke, or the name of the beast, other the nombre of his name.
18 Here is wysedome. Let him that hath wit count the nombre of the beast: for it is the nombre of a [i] man, and his nombre is syxe hondred, threscore, and syxe.

h He that is not sealed with Antichrists marke can not be suffered to yue amonge men.

i For he is not God, and therfore nether almightie nor eternal.

THE XIIII. CHAPTER.

The notable compagnie of the Lãbe. One Angel annonceth the Gospel: an other, the fall of Babylon: and the thyrde warneth to flye frõ the beast. of their happines which die in the Lord: of the Lords haruest.

THen I loked, and lo, a [a] Lambe stode on the mounte Sion, & wyth hym an hundred fourty and foure thousande, hauyng hys Fathers [A] Name wrytten in theyr forheades.
2 And I hearde a voyce from heauen, as the sounde of many waters, and as the sounde of a great thoundre: and I heard the voyce of harpers harpyng wyth their harpes.
3 And they songe as it were a newe songe before the throne, & before the foure beastes, and the Elders, and no [b] man coulde learne that songe, but the hundred fourty and foure thousande, which were bought from the earth.
4 These

a Iesus Christ ruleth in his Churche to defend and comfort it.

A which was the marke of their electiõ.

b None can prai God, but the ect whome he th bought.

4 These are they, which are not [c] defiled with women, for they are virgins: these follow [ȳ] Lãbe whither soeuer he goeth: these are boght from men, beyng the fyrste fruites vnto God and to the Lambe.

c By whoredome, & vnder this vice he comprehendeth all other.

5 And in their mouthes was found no gyle: for they are without [d] spot before the throne of God.

d Forasmuche as their synnes are pardoned and they are cled with the iustice of Christ.

6 And I sawe an other Angel flye in the myddes of heauen, hauing an euerlasting Gospel, to preache vnto them, that dwel on the earth, and to euery nation, and kinrede, and tongue, and people,

Psal.145 b act.14.c. 7* [e] Saing with a loude voice, Feare God, and geue glorie to him, for the houre of his iudgement is come: & worshyp hym, that made heauen and earthe, and the sea, and the fountaynes of water.

e The Gospel teacheth vs to feare God and honour him.

C 8 And there folowed another Angel saying, * It is fallen, it is fallen [f] Babylon, [ȳ] great citie, for she gaue to all nations to drinke the wine of [f] the wrath of her fornication.

*Esa.21.c. Iere.51.a. chap.18.a.

*which signifieth the great confusiõ of the popishe kingdome.

f By the which fornication God is prouoked to wrath.

9 And the third Angel folowed thẽ saying with a loude voyce, If any man worshyp the beast and his image, and receaue his marke in his forhead, or on his hande,

10 The same shal drinke the wine of the wrath of God, yea of the pure wyne, which is powred into the cuppe of his wrathe: ãd he shalbe punyshed in fyre ãd brymstone before the holy Angels, ãd before [ȳ] Lãbe.

11 And the smoke of their tormente shal ascende vp euermore: and they shal haue no rest day nor nyght, which worshippe [ȳ] beast and his image, and whosoeuer receaueth the print of his name.

12 Here is the pacience of [u] Sainctes: here are they that kepe the commandements of God, and the fayth of Iesus.

[u] The faithful are exhorted to patience.

13 Then I hearde a voyce frō heauen saying vnto me, Write, [g] Blessed are the deade, which herafter dye [v] in the Lord. Euē so sayeth ye Sprite: for because they reste frō their labours, & their workes folowe thē.

[g] For they are deliuered frō the horrible troubles which are in the Churche, and rest with God.

[v] or, for the Lords cause.

14 And I loked, & beholde, a white clowde, & vpō the clowde one syttyng like vnto the Sonne of mā, hauyng on his head a golden crown, and in his hād a sharpe syckle.

15 And another Angel came out of the Tēple, crying with a lowde voyce to him that sat on ye cloude, *[h] Thrust in thy syckle and repe, for the tyme is come to repe, for the corne of the earthe is rype.

Ioel 3.c. mat. 13.c.

[h] The ouerthrone of the people is compared to an harest. Esa. 17.a. also a vintage, Esa. 5.a.

16 And he that sate on ye cloude, thruste in his syckle on the earth, and the earthe was reped.

D

17 Then another Angel came out of the temple, which is in heauen, hauing also a sharpe syckle.

18 And another Angel came out frō the aultre, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe syckle, and sayd, Thrust in thy sharpe sykle, & gather the clusters of ye vineyard of ye earth, for her grapes are ripe,

19 And ye Angel thrust in his sharpe syckle on the earthe, & cutte doune the grapes of the vineyarde of the earth, and cast thē into ye great winefat of the wrath of God.

20 And the wynefat was troden without the citie, and bloud came out of the wynefat, euen vnto the hors brydles by the space of a thousand & sixe hundred furlōges.

THE

THE XV. CHAPTER.

Seuen Angels haue the seuen last plages. the songe of them that ouercome the beast. the seuen vyalles ful of Gods wrath.

A AND I sawe another signe in heauē great & meruelous, seuen Angels hauing the seuen last plages: for in them is fulfilled the wrath of God.

2 And I sawe as it were a glassy sea, myngled with fyre, and them that had gotten victorie of the beast, and of his image, & of his marke, and of the nomber of his name, stāde at the glassy sea, hauyng the harpes of God,

B 3 And they [a] song the songe of Moses the *seruāt of God, and the songe of the Lambe, saying, Greate and marueylous are thy workes, Lord God almyghty: iuste & true are thy [c]*wayes kynge of Sainctes.

Deut. 34. c.

[c] Or, actes and deeds.

4 * Who shal not feare thee ò Lord, and glorifie thy Name? for thou onely art holy, and all nations shal come & worshyppe before thee, for thy iudgmentes are made manifest.

Psal. 146. d
Iere. 10. a.

C 5 And after that I loked, & beholde the tēple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the tēple which had the seuen plages, clothed in pure and bright lynnen, and hauing theyr breastes [b] gyrded with golden gyrdles.

D 7 And one of the foure beastes gaue vnto the seuen Angels, seuen golden vyalles full of the wrathe of God, which lyueth for euermore.

8 And ẏ temple was full of the smoke of

a Of praise & thakes geuing for the victorie gotten against Antichrist.

b As ready to execute the vengeance of God.

the glorie of God and of his power, and no mā was able to [c] enter into the temple, tyl the ſeuen plages of the ſeuen Angels were fulfilled.

[c] God geueth vs full entrie into his Churche by deſtroying his ennemies.

THE XVI. CHAPTER.

The Angels powre out their vyals full of wrath, and what plages follow therof. admonition to take hede and watche.

AND I heard a great voyce out of the A
temple, ſaying to the ſeuen Angels, Go your wayes, powre out the ſeuen vyals of the wrath of God vpon the earth.

2 And the firſt went, and powred out his vyal vpon the earth, and there fell a noyſome & a ſore wonde vpon the men, which had the marke of the beaſt, and vpon thē which worſhypped his image.

3 And the ſeconde Angel ſhed out his vyall vpō the ſea, and it turned as it were into the bloude of a dead man: and euery lyuing thinge dyed in the ſea.

[a] That is, corrupt & infect.

4 And the thirde Angel powred out his vyal vpon the riuers and fountains of waters, and they turned to bloude.

5 And I hearde the Angel of the waters ſay, Lord thou art iuſte which Art, and Waſt, and Holy, becauſe thou haſt iudged theſe things.

6 For they ſhed the bloude of Sainctes, B
and Prophetes. and therfore haſt thou geuen them bloude to drincke: for they are worthy.

[a] For aſmuche as thou deſtroyeſt the Apoſtelles and prophetes thyne.

7 And I heard another out of the Sainctuarie ſay, Euen ſo, Lord God almyghty: [a] true and righteous are thy iudgementes.

8 And

8 And the fourth Angel powred out his vyal on the sunne, and power was geuen vnto him to vexe men wyth heate of fyre.

9 And men boyled in great heate, and [b] blasphemed the Name of God, which hath power ouer these plages, and they repented not, to geue hym glorie.

b The wicked wexe hard hearted & stubbern whē God punisheth them.

10 And the fyfte Angel powred out his vyal vpon the throne of the beaste, and his kyngdome waxed darcke, and they gnewe their tounges for sorowe,

11 And blasphemed the God of heauen, for sorowe, and payne of their sores, and repented not of their dedes.

C 12 And the syxt Angel powred out his vyal vppon the great ryuer Euphrates, and the water dryed vp, that the way of the kynges of the Easte should be prepared.

13 And I sawe thre vncleane sprites lyke frogges come out of the mouth of the dragon, & out of the mouth of the beaste, and out of the mouth of the false prophete.

14 For they are the spirits of deuils, workynge miracles, to go vnto the kynges of the earth, and of the whole worlde, to gather thē to the battayle of that great day of God almyghty.

c Of righteousnes & holynes wherwith we are cled through Iesus Christ.

15* Beholde I come as a thefe. Happy is he that watcheth and kepeth his [c] garmentes, lest he walke naked, and men se his fylthynes.

Chap. 3. a. mat. 24. d. 2 pet. 3. c. 1. thes. 5. a.

16 And they gathered them together into a place called in the Hebrue tounge [d] Arma-gedon.

d As if he wolde say, The craftines of destruction wherwith kyngs & princes by the crafte of Satā are broght to that place wher they shalbe destroyed.

17 And the seuēth Angel powred out his

vyall into the ayre: & there came a lowde voyce out of heauen from the throne saying, It is done.

18 And there folowed voyces, and thondringes, and lightinges, and there was a great earthquake, suche as was not synce mē were vpō the earth, so myghty *an earthquake I meane.* D

19 And the great citie was diuided into thre partes, and the cities of all nations fell. and great Babylon came in remēbrance before God, * to geue vnto her the cup of the wyne of the fiercenes of his wrath. *Iere.25.d.*

20 Euery yle flyed away, & the mountaines were not founde.

21 And there fell a great hayle, as it had ben talentes, out of heauen vpon the men, and men blasphemed God, because of the plage of the hayle, for the plage therof was exceding great.

THE XVII CHAPTER.

The description of the great whore, her synnes and ponishement. The victorie of the Lambe.

THen there came one of the seuen Angels, which had the seuen vialles: & talked with me, saying vnto me, Come, I wyl shew thee ye dānation of the great [a] whore that sytteth vpon many [b] waters, A

2 With whom haue committed fornication the kynges of the earth, and the inhabyters of the earth are droncken with the wyne of her fornication.

3 And he caried me away into the wildernes in the sprite, and I saw a woman sit vpon a [c] crimsin colored beast full of names

[a] Antichrist is cō pared to a harlot, because he seduceth the worlde with vaine wordes doctrines of lyes, & outwarde appearance.

[b] Meaning, diuers natiōs & countreis.

[c] or, scarlate.

mes of blasphemie, which had seuen heades, and ten hornes.

4 And the woman was araied in purple and crimsin, and gilded with golde, and precious stones, and pearles, & had a cup of golde in her hand, ful of abominatiõs, and filthines of her fornication.

B 5 And in her forehead *was* a name wrytten, *a* A Mysterie, great Babylon, the mother of whoredome, and abhominations of the earth.

a A thing secret and hyd.

6 And I sawe the woman droncken with the bloude of Saincte*s*, and with the bloud of the Martyrs of Iesus: & when I sawe her, I wondred with great meruayle.

7 Thẽ the Angel sayd vnto me, Wherfore maruayleste thou? I wil shewe thee the mysterie of the woman, and of the beast, ỹ beareth her, which hath seuen heades, and ten hornes.

8 The *b* beast that thou hast sene, was, & is not, and shal ascende out of the bottomlesse pyt, and shal go into perdicion, and they that dwel on the earth shal wondre (whose names are not written in the Boke of lyfe frõ the begynning of the worlde) when they beholde the beast that was, and is not, and yet is.

b This is the Romai empire which being fallẽ into decay, the where of Rome vsurped autoritie.

9 Here is a mynde ỹ hath wysedome. The seuen heades are *a* seuen mountaynes, on which the woman sytteth: they are also seuen kinges.

a which are about Rome.

C 10 Fyue are fallen, and one is, & another is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eyght, and is one of the seuen,

and shal go into destruction.
12 And the ten hornes which thou sawest, are ten kynges, which yet haue not receaued kyngdome, but shal receaue power, as kinges at one houre with the beast.
13 [c] These haue one mynde, and shal geue their power and strengh vnto the beast.
14 These shal fyght with the Lambe, and the Lambe shal [v] ouercome them: *for he is Lord of lordes, and Kyng of kynges: and they that are on his syde, called, and chosen, and faithful.
15 And he sayd vnto me, The waters [w] thou sawest, where the whore sytteth, are people, and folke, and nations, and tonges.
16 And the ten hornes which thou sawest vpon the beaste, are they that shal hate the whore, and shal make her desolate and naked, and shal eat her flesshe, & burne her with fyre.
17 For God hath put in their hearts to fulfil his wyl, and to do with one consent, for to geue their kyngdome vnto the beaste, vntil the wordes of God be fulfylled.
18 And the woman which thou sawest, is that great citie, which raygneth ouer the kynges of the earth.

[c] He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.

*And breake them to shyuers as a potters pot. 1. *Tim.* 6. c. *chap.* 19. c.

D

THE XVIII. CHAPTER.

The louers of the worlde are sory for the fall of the whore of Babylon but they that be of God haue cause to reioyce for her destruction. an admonition to the people of God to flie out of her dominion.

And

A AND after that, I sawe another Angel come from heauen, hauing great power, in so muche that the earth was lyghtened with his glorie.

2 And he cryed out mightely with a strōge voyce saying, [a]* It is fallen, it is fallen the great Babylon, and is become the habitation of deuyls, and the holde of all fowle sprites, and a cage of euery vncleane & hateful byrde.

Esa. 21. c. ierem. 51. a. chap. 14. b.

3 For [b] all nations haue dronken of the wyne of the wrath of her fornication, and the Kynges of the earth haue committed fornication with her, and the marchantes of the worlde are waxed riche of the abundance of her pleasures.

B 4 And I heard another voyce from heauē, say, Go out of her my people, that ye be not parte takers in her synnes, and that ye receue not of her plages.

5 For her synnes are [c] commen euen to heauen, and God hath remembred her wycked nesses.

[a] Blessed is he that can repaye to the whore the like, as is writen. psal. 137.

6 "Rewarde her euen as she rewarded you, and geue her double accordyng to her workes: and in the cup that she hath filled to you, fyll her the double

7 And as muche as she glorified her selfe, and lyued wantonly, so muche gyue ye to her puny shement and sorowe, for she sayth in her harte, * I syt beyng [d] a quene, and am no "wydowe, and shal se no mourning.

Esa. 47. b.

"But ful of people & mightie.

8 Therefore shal her plages come at one day, death, and sorowe, and hunger, and she shalbe burnt wyth fyre: for strong is the Lord God which wyl condemne her.

C

a This description of the ouerthrowe of the great whore is like to that which the prophet vse to declare the destruction of Babylon.

b The greatest part of the world hath bene abuse & seduced by this spirituall whordome.

c The greke word is, that her synnes so followe one an other, and so rise one after another, that they growe to suche an hepe, that at length they touche the very heauen.

d The glorious boasting of the strumpet.

9 And the kynges of the earth shal bewepe her, and wayle ouer her, which haue committed fornication, and lyued wantonly with her, when they shal se the smoke of her burnyng.

10 And shal stande a farre of, for feare of her punyshment, saying, Alas, alas, that great citie Babylon, that mighty citie, for in one houre is her iudgement come.

Lamentation for the destruction of the whore.

11 And the marchantes of the earth shal wepe and wayle ouer her, for no man byeth their ware any more. D

12 The ware of golde and syluer, and of precious stone, and of pearles, and of fyne lynen, & of purple, and of sylke, & of "scarlet, and of all "Thyne woode, and of all maner vessels of yuery, and of all maner vessels of most precious woode, and of brasse, and of yron, and of marble.

" Or, crimsin. "Which is very odoriferous and precious.

13 And of synamon, and odours, and oyntmentes, and franckynsence, and wyne, and oyle, and fyne floure, and wheat, and beastes, and shepe, and horses, and charetes, & seruants, and [e] soules of men.

The trafficke of the whores factors. "Such as the wantons vse at Rome.

e This is the vilest ware that these marchants sel and best chiepe, which soules notwithstãding the Sonne of God redemed with his precious bloude. 2. pet. 2. a.

14 And the "apples that thy soule lusted after, are departed from thee: and all thinges which were fat, & had in pryce, are departed from thee, and thou shalt fynde thẽ no more.

" That is, the things which thou louedst best.

15 The marchantes of these thinges which were waxed ryche, shal stãde a farre of frõ her, for feare of the punyshment of her, wepyng and waylyng.

16 And saying, Alas, alas, that great citie, that was clothed in fyne lynen and purple, and scarlet, and gylded with golde, & precious stone, and pearles. E

17 For in one houre so great riches are co

me to noght: And euery shyppe gouerner, and all the people that occupie shyppes, and shipmen and whosoeuer trauail on the sea shal stand a farre of:

18 And crye, when they se the smoke of her burnyng, saying, What citie *was* lyke vnto this great citie?

19 And they shal cast [a] dust on theyr heades, and crye wepyng, and waylyng, and say, Alas, alas, that great citie, where in were made ryche all that had shyppes on the sea, by the reason of her [b] costlynes, for in one houre she is made desolate.

20 Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes: for God hath [f] geuen your iudgement on her.

21 Then a mighty Angel toke vp a stone lyke a great millstone, and cast it into the sea, saying, With suche violēce shal that great citie Babylon be cast, and shalbe [g] founde no more.

22 And the voyce of harpers, and musitions, and of pipers, and trompetters shalbe hearde no more in thee: and no craftes mā, of whatsoeuer crafte he be, shalbe founde any more in thee: and the sounde of a myll stone shalbe heard no more in thee.

23 And the light of a candle shal shyne no more in thee: and the voyce of the brydegrome and of the bryde, shalbe heard no more in thee, for thy marchantes were the great men of the earth. and with thyne inchantements were deceaued all nations.

24 And in her was founde the bloude of the Prophetes, and of the Saincts, and of all that were slayne vpon the earth.

[a] And so shewed signes of great sorrow.

F

[b] Or, noble estate.

Ioye in heauē for the destruction of Babylon.

[f] And hath reuenged your cause in ponishing her.

[g] It shal not be like to other cities which may be buylded agayne, but it shalbe destroyed without mercy.

THE XIX CHAPTER.

Prayse or thankes are geuen vnto God for iudgyng the whore, and for auengyng the bloude of his seruantes. The Angel wyl not be worshipped. The foules and byrdes are called to the slaughter.

AND after that, I heard the voyce of mu A
che people in heauen saying, "Hallelu- "That is, pray
iah: saluation and glorie, and honour, and se ye God.
power *be* to the Lord our God.

2 For true and righteous are his iudgementes, for he hath damned the great whore, which dyd corrupt the earth with her fornication, and hath auenged the bloude of his seruantes *shede* by her hande.

3 And agayne they sayd, Hallelu-iah: and her smoke rose vp for euermore.

4 And the four and twenty Elders, & the four beastes fell downe, and worshypped God that sate on the throne saying, Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Prayse our Lord God all ye that are his seruantes, and ye that feare him, both smal and great.

6 And I hearde as it were the voyce of mu
che people, and as the voice of many waters, and as the voyce of stronge thondringes, saying, Hallelu-iah, for our Lord God B
omnipotent hath raygned.

7 Let vs be glad and reioyce and geue honour to hym: for the mariage of the Lambe is come, & his "wyfe made her selfe redy: "To wit, the Churche.

8 And to her was grãted, that she should be arayed w̃ pure fyne lynen cloth & shining. For the fyne lynen is the rightuousnes of Saincte.

Sainctes.

9 Then[o] he said vnto me, Write* Happy are they whych are called vnto the Lambes supper. And he sayd vnto me, These wordes of God are true.

[o] That is, the Angel.

Mat.22.a.

luke 14.a.

10 And I fell at his feete, to worshyppe him, but he sayd vnto me, Se thou do it not: I am thy felow seruant, and one of thy brethren, which haue the[o] testimonie of Iesus. Worshyp God: for the[a] testimonie of Iesus, is the sprite of prophecie.

[o] Who am charged to testifie of Iesus.

C

11 And I sawe heauen open, and beholde a whyte horse: and he that sate vpon him was called[o] Faithful and true, and he that iudgeth rightuously, and fighteth.

[o] He meaneth Christe.

12 And his eyes *were* as a flamme of fyre: and on hys heade *were* many crownes: and he had a name wrytten, that no man knewe but he hym selfe,

13 And* he was clothed with a vesture dipte in bloude, & his name is called, The[o] worde of God.

Esa.63.a.

[o] Which bringeth lyfe and death.

14 And the warriers which were in heauen, folowed him vpon white horsses, clothed with white fyne lynen and pure.

D

15 And out of his mouth went out a sharpe sword, that with it he should smyte the hethen. for he* shal rule them with a rodde of yron: for he it is that treadeth the wynefat of fearcenes and wrath of almighty God.

Psal.2.c.

16 And he hath on his vesture, and on his thyghe a name wrytten,* Kynge of kynges, and Lord of Lordes.

Chap.17.b.

2.tim.6.c.

17 And I saw an Angel stand in the sunne, who cried with a lowde voyce, saying to all the foules that dyd flye by the middes

a He sheweth that none oght to be worshipped but only God and that he is of their nomber whom God vseth to reueile his secrets by to the prophets, that they may declare them to others, also that we must beleue no nother spirit of prophecie but that which doth testifie of Iesus and lead vs to him.

of heauen, Come and gather your selues together vnto the supper of the great God.

The bidding to the banket of God.

18 That ye may eat the flesshe of kynges, & the flesshe of hye Captaynes, and the flesshe of mighty men, and the flesshe of horses, & of them that sit on them, and the flesshe of all free men and bondmen, and of small & great.

19 And I sawe the beaste, and the kynges of the earth, and their warriers gathered together to make battayle agaīst hym that sat on the horse, and against his souldiers.

20 But the beaste was taken, and with him that false prophet that wroght miracles before him, with which he deceaued thē that receaued the beastes marke, and them that worshypped his image. These both were cast into a pōde of fyre, burning with brim stone.

The ouerthrowe of the beast and his.

21 And the remnante were slayne with the sworde of him that sitteth vpon the horse, which sworde commeth out of his mouthe, & all the foules were fylled ful with their flesshe.

THE XX. CHAPTER.

Satan being bounde for a certeyne tyme and after let lose vexeth the Churche greuously. and after the worlde is iudged, he and his are cast in to the ponde of fyre.

AND I sawe an[a] Angel come downe from heauen, hauyng the keye of the bottōlesse pyt, and a great chayne in his hande.

[a] This Angel is Christ that shuld treade the old serpēt vpon the heade.

2 And he toke the dragon that olde serpent, which is the deuyl and Satan, and he bounde

That is, for a tyme.

bounde him " a thousand yeres:
3 And cast him into the bottomlesse pyt, and he shut hym vp, & sealed *the dore* vpon him, that he should deceaue the people no more, tyl the thousande yeres were fulfilled: for after that he must be losed for a lytle season.
B 4 And I sawe seates, and they sate vpon them, and iudgement was geuen vnto thē: *& I sawe* the soules of thē, that were beheaded for the wytnesse of Iesus, and for the worde of God: which dyd not worshippe the beast, nether his image, nether had taken his marke vpon their forheades, or on their handes: and they shal lyue, and raigne with Christ a thousand yere:
5 But the other of the [a] deade men shal not lyue agayne, vntil the thousand yeres be finished: this is that [b] fyrst resurrection.
6 Blessed and holy is he, that hath part in the fyrst resurrection: for on suche the [c] seconde death hath no power: but they shal be the Priestes of God and of Christe, and shal raygne with him a thousande yere.
7 * And when the thousande yeres are expired, Satā shalbe loused out of his prisō,
8 And shal go out to deceaue the people, which are in the foure quarters of the earthe, [c] Gog and Magog, to gather them together to bataile, whose numbre is as the sand of the sea:
9 And they went vp in the playne of the earth: and compased the tentes of the Sainctes about, and the beloued citie: but fire came doune from God, out of hea-

[a] The death of the soule which is eternal dānation.

Eze. 38. a. and 39. b.

a He meaneth thē which are spiritually dead, for in whome Satā lyueth he is dead to God.

b Wherby God doth quicken vs, & restore vs to newnes of life. Rom. 6. b.

c By thē are ment diuers & strāge enemies of the Churche of God.

uen, and deuoured them:
10 And the deuil that deceaued them, was cast into a lake of fyre and brimstone, where the beast & the false prophete shal be tormẽted day and nyght for euermore.
11 And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth and heauẽ, and theyr place was no more found.
12 And I sawe the dead, both great and smal stande before God: and the [d] bokes were opened, and * another Boke was opened, which is *the Boke* of life, and the dead were iudged of those thinges, which were wrytten in the bokes, according to their dedes: D *Phil.4 a. chap.3.a. 21.g.*

d Euery mãs cõsciẽce is as a booke wher in his dedes are writẽ which shal appeare when God openeth the booke.

13 And the sea gaue vp her dead, which were in her, & death and [n] hell deliuered vp the deade, which were in thẽ: and they were iudged euery man according to his dedes. [n] Graue.
14 And [e] death and [n] hell were cast into the lake of fire: this is the second death. [n] Graue.
15 And whosoeuer was not found writtẽ in the Boke of life, was cast into the lake of fyre.

e Hell & death which are the last enemies shalbe destroyed.

THE XXI. CHAPTER.

The blessed estat of the godly, and the miserable condition of the wicked. The description of the heauenly Ierusalem. and of the wife of the Lambe.

ANd I sawe * a new heauen, and a newe earth: [a] for the fyrst heauen, & the first earth were vanisshed away, and there was no more sea. A *Esa.65.c. and 66. 2.pet.3.a.*

All things shal renued & restored into a mosteex llent & perfect at, and therfore e day of the rerrectiõ is called e day of restauration of all thiges. ct.5.g.

e And

*The holy cõpanye of the elect.

2 And I Iohn sawe that *holy citie newe Ierusalem come downe frõ God out of heauen, prepared as a bryde trymmed for her housbande.

3 And I heard a great voyce out of heauẽ, saying, Behold the tabernacle of God *is* with men, and he wil dwel with them: and they shalbe his people, and God himselfe shalbe with them, and be their God.

B 4 *And God shal wipe away all teares from their eyes: and there shalbe no more death, nether sorowe, nether cryīg, nether shal there be any more payne, for the first thynges are gone.

Esa.25.c. chap.7.d.

5 And he that sate vpon the throne, sayd, Beholde I make all thinges newe: and he sayd vnto me, Write, for these wordes are faithful and true.

6 And he sayd vnto me, * It is done, I am α and ω, the beginning and ȳ end. I wil geue to him that is a thirst, of the wel of the water of lyfe, frely.

Chap.1.b. & 22.c.

7 He that ouercometh, shal inheret all thinges, and I wil be his God, and he shal be my sonne.

C 8 But the feareful and vnbeleuing, and the abhominable, and murdrers, and whoremongers, and sorcerers, and idolaters, and all lyars shal haue their parte in the lake which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plages: and talked with me saying, Come, I wil shewe thee the bride, the Lambes wife.

10 And he caried me away in the sprite to a great and an hye mountayne, and he

b By this descripcio is declared the incomprehensible excellencie, which the heauenly companie do enioye.

shewed me the great [b] citie, holy Ierusalē descending out of heauen from God,

11 Hauing the glorie of God: and her shining was like vnto a stone most precious, euen a Iaspar cleare as Cristal:

The great Citie.

D

12 And had a great walle and hye, & had twelue gates, & at the gates twelue Angels, & names writtē, which are the twelue tribes of the children of Israel:

The wall. The gates

13 On the East parte *ther were* thre gates, & on the Northside thre gates, towarde the South thre gates, and frō the West thre gates:

14 And the walle of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

The foundacions.

15 And he that talked with me, had a golden rede to measure the citie withall, and the gates therof and the wall therof.

16 And the citie is buylt foure square, and the length, is as large as the bredth of it, and he measured the citie with the rede twelue thousande furlonges: and the lēgth and the bredthe, and the heyght of it are equal.

E

17 And he measured the wall therof, an hundred fourty, and foure cubites: by the measure of man, that is of the Angel,

18 And the buylding of the wall of it was of Iaspar: and the citie was pure golde lyke vnto cleare glasse.

19 And the foundations of the wall of ye citie were garnisshed with all maner of precious stones, the first foundation *was* Iaspar: ye second Saphire, the third a Chalcedonye, the fourth an Emeraude:

F

20 The fifthe Sardonix: the sixt Sardious:

the

the seuenth Chrysolite: & ỹ eyght Beryll: the nynth a Topas: the tenth a Chrysoprasus: the eleuenth a Iacincte: the twelueth an Amatist.

21 The twelue gates *were* twelue pearles, and euery gate *is* of one pearle, and the strete of the citie *is* pure gold, as shining glasse. and I sawe no temple therin:

22 For the Lord God almighty & the Lãbe are the temple of it.

G 23 *And this citie hath no nede of the sunne nether of the mone to lighten it: for ỹ glorie of God did light it: and the Lambe is the light of it.

Esa.60.d.

Esa.60.a. 24 *And the people which are saued shal walke in the light of it: and the kynges of the earth shal bring their glorie vnto it.

Esa.60.c. 25 *And the gates of it shal not shut by day: for there shalbe no night there.

26 And the glorie, and honour of the Gẽtils shalbe broght vnto it.

27 And there shal entre into it none vncle ane thing: nether whatsoeuer worketh abomination or maketh lies: but they ẅ are

Phili.4.a. written in the Lambes *Boke of life.

chap.3.a.

10.d.

THE XXII. CHAPTER.

The riuer of the water of life, the fruitfulnesse and light of the citie of God. The Lord geueth euer his seruants warning of thinges for to come. the Angel wyl not be worshipped. To the worde of God may nothing be added nor minished there from.

A AND he shewed me a pure riuer of water of life clere as Cristal: proceding

out of the throne of God and of the Lambe.

2 In the myddes of the ſtrete of it, and of ether ſide of the riuer, was there "wood of life: which bare twelue maner of frutes: and gaue frute euery moneth: and the leaues of the wodde *ſerued* to heale the people withall. "or, tree.

3 And there ſhalbe no more curſſe, but ȳ ſeate of God and the Lambe ſhalbe in it: and his ſeruantes ſhal ſerue him.

4 And they ſhal ſe his face, and his Name ſhalbe in their forheades.

a The light ſhal be vnchangeable & ſhyne for euer.

5 *And there ſhalbe no [a] night there, and they nede no candle, nether light of ȳ ſunne: for the Lord God geueth them light, and they ſhal raigne for euermore. B *Eſa. 60. d.*

6 And he ſayd vnto me, Theſe ſayings are faithful & true: and the Lord God of the holy Prophetes ſent his Angel to ſhewe vnto his ſeruantes, the thinges which muſt ſhortely be fulfylled.

7 Beholde I come ſhortly. Happy is he ȳ kepeth the ſaying of the prophecie of this boke.

8 And I am Iohn, which ſawe theſe thinges and heard them. And when I had heard and ſene, * I fell doune, to worſhip before the fete of the Angel, which ſhewed me theſe thinges: C *Chap. 19. b.*

b This is not thē ſ the other Pro- neties which were ōmanded to be yd til the tyme ppointed: as in Da el 12. chap becau that theſe thīgs uide be quicke- accompliſhed, & rd now begyn.

9 But he ſayd vnto me, Se thou *do it* not, for I am thy felowe ſeruant, and *the felowe ſeruant* of thy brethren the Prophetes, and of them which kepe the ſayings of this boke: Worſhip God.

10 And he ſayd vnto me, [b] Seale not the ſayinges of the prophecie of this boke: for the

the tyme is at hand.

11 He that hurteth, let him hurt ſtill: and he ☞ is filthy, let him be filthy ſtill: and he ☜ is rightuous, let him be rightuous ſtill: and he that is holy, let him be holy ſtil.

12 And beholde I come ſhortly, & my reward is with me, * to geue euery mā accor ding as his worke ſhalbe.

Rom. 2. a.

Eſa. 44. a. b chap. 1. b. 18. b.

13 I am * α and ω, the begynnyng and the end, the firſt and the laſt.

14 Bleſſed are they, that do hys commandementes, that their power may be in the tree of life, and may entre in through the gates into the citie.

15 For without ſhalbe dogges & inchāters, and whoremongers, and murtherers, and idolaters, & whoſoeuer loueth or maketh leaſinges.

D 16 I Ieſus ſent mine Angel, to teſtifie vnto you theſe thinges in the Churches, I am the rote and the generation of Dauid, and the bryght mornyng ſtarre.

17 And the Sprite and the bride ſay, Come. And let him that heareth, ſay, Come: and let him that is a thyrſt, come: and * let whoſoeuer wyl, take of the water of lyfe, frely.

Eſa 55 a. iohn 7. f.

18 For I proteſte vnto euery man, that hea reth the wordes of the prophecie of this boke * if any mā ſhall adde vnto theſe thin ges, God ſhal adde vnto him the plages, that are written in this boke.

Deut 4. a. and 12. d. prou. 30. a.

19 And if any man ſhal miniſhe of the wordes of the boke of this prophecie, God ſhal take away his parte out of the Boke of life, and out of the holy citie, and frō thoſe thinges which are written in this boke.

Seing the Lord is at hand we ght to be cõstant & reioyse, but we must beware we esteme not the length nor shortenes of the Lords cõming by our owne imagination. 2. Pet, 3. b.

20 He which testifieth these thinges sayth, [c] Surely, I come quickly. Amen. Euen so come Lord Iesus.

21 The grace of our Lord IESVS Christe *be* with you all.

Amen.

* *
*

THE TABLE OF THE NEVVE Testament.

That which many haue scarsely atteyned vnto by lõge studye and great diligẽce, is offered here vnto thee Reader, in a cõpendious table: to the intent that nothig, which might seme to forther thy knoollage in the worde of saluatiõ, might be omitted. The vtilitie wherof thou shalt more proffitably learne by triall, thẽ can be in fewe lynes by me abbridged. For what can be more necessarie for vs in these later tymes then to haue a perfect and spedy waye to buckle our harnes (which is Gods worde) that we may resist the deceaning and cruel sprites, that are sent forth out of the bottomlesse pit with flattering mouthes and stinging tayles, to trouble the Churche of Christ, and peruert the soules of many: which thing is here briefely performed in this table of cõmon places and principal points conteyned in the Newe testament: wherin not only the Chapter & Letter are noted, by the first figure & the letter following it, but also the very verse, wher the matter or worde is cõteyned, which is signified by the figure, that followeth the Letter. So that herby thou mayest haue euer at hande thy weapõs to resist against all heresies and false opinions, to the glorie of God, the quieting of thy conscience, and instruction of others.

A

AAron Heb. 5 b 4.
Abel, offered by faith Heb. 11 a 4.
¶ Abomination set vp in the holy place, Mat. 24 b 15. mar. 13 b 14. luk. 21 d 15. reue. 17 b 4. 21 g 27.
That which man esteemeth excellent is abominable before God Luk. 16 d 15.
¶ Abraham ỹ father of beleuers Rom. 4 c 16.
He offered Isaac by faith Hebr. 11 d 17.
¶ Abuse of the Scripture Mat. 4 a 6. 2. Cor. 2 d 17. Gal. 1 a 8. 2. Thes. 2 a 2. Ephe. 5 b 6. 2. Pet. 3 d 16. Iude a 4.
Abuse through Antichriſt 2. The. 2 c 10.
Abuse by the Pharises Mat. 23 c 23.
Abuses 2. Tim. 3 a 5 Tit. 1 c 10. 2. Iohn. c 7. 2. Pet. 2 a 1. Iude a. Read false Prophetes
Abused Gal. 3 a 1 2. Thes. 2 a 3. 2. tim. 3 b 4. tit. 1 c 10. iude b 9. reue. 18 a 3. g 23.
¶ Acception of persones is not ỹ God Act. 10 e 34. Rom. 2 b 11. Gal. 2 b 6. Ephe. 6 b 9. Coloss. 3 b 25. 1. Pet. 1 c 17.

Acception of persōnes is forbyd den Iam.2 a 3.
¶ Adā, which was first Luk.3 g 38. rom. 5 c 14. 1. cor. 15 c 22. f 45. 1. tim 2 d 13.
The seconde, Rom. 5 c 14. 1. cor. 15 f 45. Reade Christe
Adoption, Rom. 8 c 15. 9 a 4. gala. 4 a 5. ephe. 1 a 5.
¶ Adulterie forbidden Mat. 5 d 27. 28 32. 19 b 9. mar. 10 b 11. luk. 16 d 18. iohn. 8 a 3. rom. 7 a 3. 13 c 9. gal. 5 d 19. 1. cor. 6 b 9. heb. 13 a 4. iam. 4 a 4. 2. pet. 2 c 14.
Vsed for Idolatrie Reue. 2 d 14. 14 c 11. 17 a 1. 18 a 3.
¶ Affection Godly Mat. 6 d 33. luk. 11 d 28. 2 cor. 12 g 30.
According to the flesh Mat 6 c 21. 16 d 22. 20 c 21. 26 a 5. e 51. luk 9 d 33. g 54. 11 e 38. rom. 8 b 6. 10 a 2.
Agabus a Prophete Act. 11 d 18. 21 b 10.
Agar Gal. 4 d 25.
Agrippa kyng Act. 25 d 13.
¶ Alliance ancient 2. Cor. 3 d 14. gal. 4 d 24.
The newe Mat. 26 c 28. gal. 4 d 26. 1. cor. 11 e 25. heb. 8 c 8. 9 d 15. 12 f 24. 13 d 20.
Ananias and Sapphira Act. 5 a 5.
Ananias the disciple Act. 9 b 10.
Ananias the Priest Act. 24 a 1.
¶ Ancient men & women oght to be honored 1. Tim. 5 a 1.
Of what sort they oght to be Tit. 2 a 2. Of them which are El ders, read Elders
¶ Angels, good, & are in heauen Mar. 12 c 25.
Created by Christ, or in Christe Col. 1 c 16.
The seruants of Christe Matth. 4 b 11. mar. 1 b 13.
They comfort him in the garden luk. 22 e 43.
Seruants to the faithful Mat. 18 b 10. act. 12 c 11. heb 1 d 14.
Their appearing to persones Mat. 1 d 20. 2 c 13. d 19. luk. 1 b 11. c 26. 2 b 9.
Sene in forme of men Mar. 16 a 5. luk. 24 a 4. iohn. 20 c 12. act. 1 b 10. 10 a 3 e 30.
They shal accompagnie Christ at the iudgemēt Mat. 25 c 31. mar. 8 d 38. luk. 9 d 26. 2. thess. 1 c 7.
Of euil Angels, read Deuils
¶ Anger or wrath must be ouercome by gentelnes Mat. 5 c 22. rom. 12 d 19. ephe. 4 f 26. g 31. col. 3 b 8.
We must be slowe to anger Iam. 1 c 19.
If we be angry with our brother, let vs be reconciled before we praye 1. Tim. 2 c 8.
By nature we are childrē of wrath Ephe. 2 a 3.
Christ hath deliuered vs from ye wrath to come 1. Thes. 1 d 10.

The

The wrath of God vpon the infideles 1.The.2 d 16.
The riche of ỹ worlde heape vpō them a treasure of Angre Iam. 5 a 3.
Anne the Propheteſſe Luk.2 e 36.
Annas and Caiaphas Luk.3 a 2. iohn 18 c 13. act. 4 a 6.
¶ Antichriſt & his kyngdome frō the tyme of the Apoſtles 2.The. 2 a 3. b 4. 1.iohn 2 d 22. 4 a 3. 2.iohn c 7. mar.13 c 22. reue.13 a 1.2.
Of his deſtruction 2.Theſ.2 b 8. reuel.19 d 20.
Apollos Act.18 f 24. 1 cor.3 b 6.
¶ Apoſtles or ambaſſadors, and meſſangers were twelue choſen by Chriſt Mat.10 a 2. luk.6 c 14. iohn 6 g 67. act.1 a 2. c 13.
They are the light of the worlde Mat.5 b 14.
The ſalt of the earth Mat.5 b 13. mar.9 g 50. luk. 14 g 34.
Diſpenſers of the myſteries of God 1. Cor.4 a 1.
The miniſters of Chriſt 1. Cor. 4 a 1.
Helpers with God 1 Cor.3 b 9.
Ordeyned to be witneſſes of the death and reſurrection of Ieſus Chriſt, to preache it to all nations Mat.28 d 19 20. mar.16 c 15. luk.24 g 47. act.1 b 8 2 e 32. 10 f 42.
Of the twelue principal Mat 10 a 1.
Their ſpeciall office to preache 1.Cor.12 d 28. ephe 4 b 11.
The Apoſtle of ỹ Gētils Rom.1 a 5 11 b 13. gal.2 b 7. 1.tim.2 b 7. 2. tim.1 c 11.
The Apoſtle of ỹ Iewes Gal.2 b 7.
Falſe Apoſtles 2.Cor.2 d 17. 11 c 13. Read Preachers.
Aquilla and Priſcilla Act.18 a 2. g 26 1.cor.16 d 19.
Armour ſpiritual Rom.6 c 13. 13 d 12. 2.cor.6 b 7. 10 a 4. ephe.6 b 11. 1.theſ.5 b 8. 1 pet.4 a 1.
Almes Matth.6 a 1. luk.11 f 41. 12 d 33. 14 c 13 16 e 21. act.2 g 45. 9 f 36. 10 a 2 20 g 35. 24 e 17. phil.4 b 10. 1 iohn 3 c 17.

B

Babylon which ſignifieth a place of cōfuſion (as Rome) where Antichriſt doth raigne Reue. 14 b 8. 16 d 19 17 b 5.
Babylon hath made dronke all nations with the wyne of the wrath of her fornication, it is the lodging of the deuils, ỹ place of vncleane ſprites, ỹ ſtewes of princes and kinges, and the poiſoning of all natiōs Reue. 18 a 2. g 21.
Balaam 2 Pet 2 d 15 iude b 11 reuel 2 d 14
¶ Bāket prepared by Matthew for Chriſt Mat.9 b 10. mar.2 b 15. luk.5 f 29.
Contemners of God pollute the

Christians bankets 2.Pet.2 c 13. iude b 12.
They which are called to Bankets or feasts ought to sit loweſt, and why Luk.14 b 10.
Whome Christians ought to byd to dyner & supper Luk.14 b 12.
¶ Baptisme is cōmanded to be ministred to all that belieue Mat. 28 d 19.mar 16 d 16.
There is but one Baptisme Ephe.4 a 5.
By the water of Baptisme we are cōsecrat to Iesus Christe,&puri fied by faith in the worde of the Gospel. Ephe.5 f 27.
It signifieth vnto vs, that we are buried with Iesus Christ, dead to synne, and deliuered ther frō by the death of Christ, and haue put on Christ, and are made the children of God, by whome also we are all made one. Rom.6 a 3.gal 3 d 27. col.2 b 12.
Without faith it proffiteth not Mar.16 d 16. 1.cor.10 a 2. 1.pet.3 d 21.
Men are but the ministers therof Mat.3 c 11. ioh.1 d 26.3 c 23.4 a 1. act.8 c 16.9 g 38.
Christ geueth the vertue, Mat.3 c 11.luk.3 d 16.iohn 1 d 26.
It is taken for the visible gifts of the holy Gost Mat.3 c 8.mar.1 c 8.act.1 a 5.
It signifieth also to suffre tribulations or death Mar.10 e 38.luk. 12 f 50.
Christ Baptized not Iohn 4 a 2.
Barnabas Act.4 g 36.13 a 1.
Barrabas Mat.27 c 21.mar.15 a 7. luk.23 c 18.iohn 18 g 40.
Bartimeus the blynde man Mar. 10 g 46.
Beame, or post in the eye, Mat.7 a 3.
Beggers or loyterers ought not to be suffred 2.Thes.3 c 10. 1.tim. 5 c 16.
¶ Benignitie,gentelnes, or libera litie Gal.5 d 22.ephe.4 g 32.col. 3 b 12.
The bonteousnes of God towardes vs Tit.3 b 4.
They which haue mutual loue are courteous 1.Cor.13 b 4.
We must be gentil one towarde on nother Ephe.4 g 32. col.3 b 12.
¶ Blasphemie condemned Mat.15 b 19.luk.23 c 35.act.13 g 45. rom. 2 d 24.
Blasphemie against the Sonne of man may be forgyuen, but blasphemie against the holy Gost can not beforgeuen Mat.12 c 31.mar.3 d 29.luk.23 c 35.1.tim. 1 c 13.
The beaste speaketh blasphemies against God and his Name Reuel.13 a 1,b 5.17 a 31.

Bleſſed or happy folke Mat.5 a 3. luk.6 c 20. 11 d 27. iohn 20 g 29. rom.4 a 7.
Chriſt aſcending to heauen bleſſeth his Apoſtles Luk.24 g 51.
He bleſſeth litle children Mar. 10 b 16.
Bleſſing and curſing procede both out of one mouth Iam.3 b 10.
Bleſſing taken for praiſe Luk.1 c 28, g 68. 2 f 38. rom.1 c 25. 9 a 5. 1. cor.14 c 16, d 17. ephe.1 a 3. iam.3 c 10.
Alſo for wiſhing, enriching, and abundance Mat.25 c 34. act.3 d 25. gal.3 b 8. ephe.1 a 3. 1. pet. 3 b 9.
¶ Body ſenſual and mortal Rom. 6 b 12. 7 d 24. 8 b 11.
Called a tabernacle 2.Cor.5 a 1. 2.pet.1 c 13.
A veſſel & houſe of earth 2.Cor. 4 b 7. 5 a 1.
The temple of the holy Goſt 1. Cor.6 d 19.
It ſhal riſe agayne ſpiritual, Rom.8 b 11. 1.cor.15 f 44. 2.cor.4 c 14.
We muſt mortifie it Rom.8 c 13. 1.cor.9 d 27. coloſ.3 a.
It is take for the nomber of ye elect Read Churche.
Booke of lyfe. Phil.4 a 3. reue.3 a 5. 13 b 8. 17 c 8. 20 d 12. 21 g 27. 22 d 19.
Bragging and boaſting Luk.1 b 11. rom.1 d 30. gal.6 c 13
Good and lawful 2.Cor.11 e 18 philip.3 a 7.
¶ Brethre of Chriſt, or kynſmen Mat.12 d 47. iohn 7 a 3. 1 cor.9 5. gal.1 d 19.
Brethren ſpiritual of Chriſt ar the faithful, Read Faithful
All Chriſtians are Brethre, Mat 23 a 8. rom.1 b 13. 8 c 29. 1.cor 6 6.8 d 11. ephe. 6 d 21. col.4 d 15 1.theſ.5 c 14.
Falſe Brethren 2.Cor.11 f 26. gal 2 a 4.

C

Caiaphas prophecieth Iohn 1 b 50.
He examineth Chriſt Matth.2 f.62.
Cain 1.Iohn 3 b 12. iude b 11
Called are many Mat.20. b 16
Capernaum reproued Matth. c 23.
Chananean Math.15 c 22
Centurion Mat.8 a 5. 27 f 54
¶ Charitie or loue of God towards vs Iohn 3 b 16. 13 a 1. 16 27. rom.5 b 8. ephe.2 a 4. Read God.
It is a ſigne to knowe the faithfu by Iohn 13 d 35
It is the gift of God Ephe.3 d 19 philip.1 b 9. 1.theſ.3 d 12. 2 the 1 a 3.
The bāde of perfectiō, Col.3 c 14
The fulfilling of the Lawe

Mat 7 b 12. rom. 13 c 9. gal. 5 c 16. 1. tim. 1 a 5.
Waxing colde in the latter tymes Mat. 24 a 12.
¶ Childrē are ēbraced of Christ, and blessed Mar. 10 b 16.
They prayse Christ Matth. 21 b 15.
Takē for yōge Christiās & of sma le capacitie 1. Cor. 3 a 2. 14 d 20. ephe. 4 c 14. heb. 5 d 12.
They that are humble, simple, & without malice Mat. 18 a 3. 1 cor. 14 d 20 1. pet. 2 a 1.
Children of God Luk. 20 f 36, ioh. 1 b 12. rom. 8 c 14. 2. cor. 6 d 18. gal. 3 d 26. 4 a 7. ephe. 1 a 1. hebr. 12 b 6 1. iohn 3 a 1.
Children of the resurrection, which can not dye Luk. 20 f 35. 36.
Children of the kyngdome, Mat. 13 e 38.
Children of light Iohn 12 e 36. ephe. 5 b 8. 1 thes. 5 a 5.
The true Children of Abraham Rom. 4 c 16. gal. 3 a 7.
Children ought to obey their fathers Ephe. 6 d 1. col 3 d 20.
¶ Christ is God euerlasting, ẏ begynning and the ende Iohn 1 a 1. 10 e 30. 20 g 28. act. 20 f 27. rom. 9 a 5. 14 c 18. philip. 2 a 5. col. 2 a 2. 1. tim. 3 d 16. heb. 1 c 8. 1. iohn 5 d 20. reue. 1 b. 5.
Christ is ẏ worde of God 1. Iohn 1 a 1. reue. 19 c 13.
Christ is the image of God 2. Corinth. 4 a 4. col. 1 b 15. heb. 1 a 3.
The Sonne of God Mat. 3 d 17 16 b 16 17 a 3. mar. 3 b 11. 5 a 7. luk. 1 c 32. d 35. iohn 1 c 18. e 34. g 49 3 b 13. c 14. d 20, e 21. 6 g 62. 9 g 35. 10 g 36. 11 c 27. act 4 f 30. 8 g 37. rom 1 a 4. 8 a 3. f 32. gal. 2 d 20. 4 a 4. colos. 1 b 13. heb. 1 a 2, b 5. 3 b 6. 4 d 14. 2. pet. 1 d 17. 1. iohn 1 b 3. c 17. 4 c. 5, a 15.
The power and wisdome of God 1. Cor. 1 d 24. 2 d 7.
The Creator Iohn 1 a 1. col. 1 c 16.
By him all things consist Iohn 1 a 3. colos. 1 b 16, c 17. hebr. 1 a 2.
He is the sercher of the hearte Mat 9 a 22, b 28. luk. 6 b 8. 11 c 17. 9 f 47. iohn 2 d 24. heb. 4 d 13. reue. 2 f 23.
The Prince of life Act. 3 c 15.
The Lord of glorie 1. Cor. 2 b 8.
The Prince of saluation Heb. 2 c 10.
The Prince of faith Hebr. 12 a 2.
Christ is the sonne of Abraham & Dauid, according to the flesshe Mat. 1 a 6. luk. 3 f 33. act. 13 d 23. rom. 1 a 3 2. tim. 2 a 8. heb. 2 d 16.
Descended of the fathers Mat. 1 a 1. rom. 9 a 5.
Comen in flesshe Iohn 1 b 14. 1. iohn

1 iohn 4 a 2. heb. 2 d 14.
Conceaued by the holy Goſt, and borne of the virgine Mat. 1 c 18. luk. 1 d 35.
Was Circumciſed, and preſented to the temple Luk. 2 c 22. d 27.
Was ſubiect to Ioſeph and Marie his mother Luk 2 g 51.
He growed in wiſdome and age Luk. 2 f 40.
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Christ Mat. 25 d 40. 28 b 10. ioh. 20 d 17. rom. 8 d 17. hebr. 2 c 11.
Temples of God, and habitation of the holy Goſt whome they haue receaued of God Ioh. 14 b 17. rom. 5 a 5 8 b 9. 1. cor. 3 c 16. 6 d 19. 2. cor. 1 d 22. 5 a 5. 6 d 16. gal. 3 a 2. 4 a 6. eph. 2 d 22. 1. theſſ. 4 b 8. 2. tim. 1 d 14. tit. 3 b 5.
Newe creatures 2. Cor. 5 d 17. gal. 6 d 15.
Annoynted of God 2. Cor. 1 d 21. 1. ioh. 2 c 20. d 27.
Signed and ſealed with the holy Goſt 2. Cor. 1 d 22. eph. 1 c 13. 4 g 30.
They are holy Act. 9 e 32. g 41. rom. 8 e 27. 12 c 13. 15 f 25. g 31. 16 a 2. 1. cor. 6 a 2. 14 f 33. 16 a 1. c 15. 2. cor. 1 a 1. 8 a 4. 13 d 12. eph. 1 a 1. c 18. 4 b 12. col. 1 a 4 1. theſſ. 5 d 27. 1. tim. 5 b 10. philem. 2 5 hebr. 3 a 1. 13 d 24. 1. pet. 2 b 9. iude a 3. reue. 17 b 6.
The ſhepe of Chriſt, and onely heare his voyce Ioh. 10 e 27.
Called to holynes and good conuerſation Luk. 1 g 75. rom. 1 a 7. 1. cor. 1 a 2. eph. 1 a 4 4 f 24. col. 1 e 22. 1. theſſ. 4 b 7. 1. tim. 2 d 15. tit. 2 d 12. 1. pet. 1 c 15.
They are veſſels of mercy and honour Rom. 9 e 23. 2. tim. 2 c 20.
They are all one body in Chriſt Ioh. 17 d 21. rom. 12 b 5. 1. cor. 10 d 17. 12 b 12. gal. 3 d 28. eph. 1 d 23. 4 d 16. col. 1 c 22.
They are dead, buryed, and riſen again with Chriſt by faith Ro. 6 a b. ephe. 2 b. col. 2 b 12.
Cledde with Chriſt Rom. 13 d 14. gal. 3 d 27.
Kyngs and Prieſts 1. Pet. 2 a 5. b 9. reue. 1 b 6. 5 c 10. 20 b 6.
All things are theirs, and they are Chriſts 1. Cor. 3 d 22.
They are called to the croſſe and affliction Reade Croſſe.
They are hated and perſecuted of the worlde Mat. 10 c 22. mar. 13 b 13. ioh. 15 c 18. 16 a 2. rom. 8 g 35. 2. tim. 3 c 11.
They are dead to the world and a lyue with Chriſt to God Col. 3 a 3.
They are made like to the image of Chriſte Rom. 8 e 29.
They can not periſhe Ioh. 5 d 24.
Ther is no condemnation for the Rom 8 a 1.
They oght not to haue to do with the infidels, nether to be conuerſant with Chriſtians of wicked life 1. Cor. 5 c 10. 2 cor. 6 c 14. d 17. eph. 5 a b c. 2. theſſ. 3 b 6.
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¶ Falſe prophets, Read Preachers.
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Familie, it oght to be wel gouerned and prouided fore 1. Tim. 3 a 4. 5 a 8.
Faſting and abſtinēce Mat. 6 b 16. 9 b 15. act. 13 a 2. 14 c 22. 1. cor. 7 a 5

Father & mother must be obeyed and honored, Read Children, and Honour.
We must not loue them more thē Christ Mat.10 d 37.luk 14 f 26.
Fathers taken for predeceſſors Mat.23 d 30.act.15 c 10.heb.1 a 2.
We must not follow their folies, abuſes,& vngodly cuſtomes Mat. 15 a 2 mar.7 a 1.luk 11 e 38.gal.1 b 10.act.3 c 17.7 g 51.1.pet.1 c 18.
¶Feare of God,ſuche as children beare towarde their fathers Luk 1 c 29.act.9 e 31.10 a 22.2.cor.5 b 11. 7 a 1.eph.5 e 21.col.3 d 22.1.pet. 2 c 17.
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We oght not to ſet by it Mat.10 c 26.1.pet.3 c 14.
It is taken for trembling and aſtoniſhing Mat.14 c 26.27 f 54.28 a 4.luk.1 b 12.2 b 9.act.2 g 43.5 a 5.b 11.19 d 17.reue.11 c 11.
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¶Fleſhe taken for the whole man Mat.24 b 22.act.2 c 17.ro.3 c 20. 1.cor.1 d 26.
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To Flye in perſecution is lawful Mat.2 c 13.10 c 23.24 b.ioh.8 g 59.act.9 d 25.13 g 50.14 a 6.2.cor 11 g 33.
¶Forgeues of ſynnes by the preaching of the Goſpel Mat.16 c 19. ioh.20 f 42.
Synnes frely forgeuen Rom.4 a 6.
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G

Gabriel declareth the birth of Iohn Baptiſt Luk.1 b 13.
He ſaluteth the virgine Marie Luk.1 c 28.
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Gate ſtreict or large Mat.7 b 13. luk.13 e 24.
¶Gentils, or heathen are left for

a tyme to walke in their owne waies Act. 14 15. eph. 2 a 2.
They are receaued to the grace of the Gospel Act. 11 b 17. 14 d 27. eph. 3 a 6.
¶ Geue we ought to whosoeuer desireth Luk. 6 d 30. f 38.
It is better to geue then to receaue Act. 20 g 35.
¶ Gifts of God Ioh. 4 b 10. ro. 8 f 32. eph. 2 b 8. iam. 1 c 17. 2. pet. 1 a 3.
God geueth them and repenteth not Rom. 11 d 29.
They are different and peculier Rom. 12 b 6. 1. cor. 7 a 7. eph. 4 b 7. 1. pet. 4 b 10.
¶ Glorie ought to be to Godwards 1. Cor. 1 d 31. 2. cor. 10 d 17.
We ought to glorie in Christ and his Crosse Gal. 6 c 14. phil. 3 a 3.
Also in our tribulations Rom. 5 a 3.
None ought to glorie in him selfe 1. Cor. 1 29. eph. 2 b 9.
Vayne glorie is forbidden Mat. 23. a. gal. 5 d 23. phil. 2 a 3.
Glottonie and drunkennes are forbidden Luk 21 f 34. rom. 13 d 13. 1. cor. 5 c 1. 6 b 10. gal. 1 d 21. heb. 13 b 9. 1. pet. 4 a 1.
¶ God, is one Mar 12 c 26. 1. cor. 8 a 4. eph. 4 a 6. 1, tim. 2 b 5.
He is a spirit Ioh. 4 c 24.
He is light and dwelleth in the light 1. Ioh. 1 b 5. 1. tim. 6 c 16.
He is inuisible Ioh. 1 c 18. col. 1 b 15. 1. tim. 1 d 17. 6 c 16. 1. ioh. 4 c 12.
Immortal 1. Tim. 1 d 17. 6 c 16.
Father of all Eph. 4 a 6.
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The beginnyng & the ende Reue. 21 b 6.
He worketh all in all thīgs 1. Cor. 12 a 6. eph. 1 b 9.
Nothīg is impossible to him Mat. 19 d 26. luk. 1 d 31. 18 e 27.
All goodnes cōmeth of him Mat. 7 b 7. ioh. 3 c 27. ro. 11 d 36. 1. cor. 4 b 7. 2. cor. 9 c 8. eph. 4 b. 1. tim. 6 d 17. iam. 1 c 17. 2. pet. 1 a 3.
He geueth life and being to all Act 17 f 25. 1. tim. 6 c 13.
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True and faithful and can not lye Ioh. 3 d 33 rom. 3 a 4. 1. cor. 1 a 9 1. thess. 5 d 24. 2. thess. 3 a 3. tit. 1 a 2. hebr. 6 d 18. 10 d 23. 1. ioh. 1 d 9 5 d 20.
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The only forgeuer of synnes Mar. 2 a 7.
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kener Ioh.17 c 19.rom.3 c 24.4 d 35.8 f 30.1.theſſ.5 d 23.
The only Sauiour 1.Tim.2 b 3.tit. a 3.Iude d 25.
Iudge of all Hebr.12 f 23. 1. pet. 1 c 17.
He is the only Lawe maker which can deſtroye and ſaue Iam.4 c 12.
He only teacheth and geueth the true wiſdome Ioh. 6 e 45. eph.1 b 8. c 17. col.1 b 9 hebr. 8 d 11. iam.1 a 5.1.ioh.5 d 20.
None is conſellervnto him Rom. 11 d 24.1.cor 2 d 16.
He only ought to be worſhipped Mat. 4 b 10.reue. 19 b 10. 22 b 9.
He dwelleth not in temples made with handes Act.7 f 48. 17 f 24.
But dwelleth in his, to wit, the faithful Ioh.14 c 17.1 ioh 3 d 2, Read Faithful
He hath care ouer vs Heb.13 a 5.1. pet.5 b 7.
He heareth vs in our requeſtes Mat 7 b 7.18 c 19.21 b 22.1.ioh.5 c 15.
He chaſteneth and proueth his Hebr.12 b 6. iam.1 b 12. 1. pet.b 11.4 c 13.reue.2 c 10.3 d 19.
He exhorteth to repentance and attendeth Rom.2 a 5. 2. pet 3 b 9.
We muſt followe and be like him Mat.5 g 44.eph 5 a 1.1.ioh.2 a 4.
Gods, for princes & iudges Ioh. 10 f 34.
Falſe gods, as idoles and deuli Act.14 b 10. 19 e 26. 1.cor.8 a 1 10 c 20.gal.4 b 8.
¶Goſpel.that is,good tidings,o newes Rom.1 b 16.
It is the myſterie or ſecret of th wil of God Rom.16 d 25.eph.3 7.6 d 19.col.1 e 23.
The worde of trueth Eph.1 c 13.
The adminiſtration of the Spiri and of iuſtice 2.Cor 3 c 8.
By it we obteyne ſaluation Rom 1 b 16.1.cor.15 a 2.eph.1 c 13.
It ought to be preached publikel through all the world e to eue ry creature Mat.24 b 14. 28 19. mar.16 c 15. act.1 b 8. col.1 23.
Whatſoeuer is not conteyned i it,thogh the Angels of heaue bring it, ought not to be heard Gal 1 b 8.
It is the matter and occaſionof d uiſion and diſcorde Mat.10 d 35 mar.13 b 12. luk. 12 g 53. act.13 50.14 a 4. 16 e 22. 7 a 5. 17. 18.19 23.21 f 30.
It is hid from the wiſe, and migh ty of the worlde, and cõtemne of them,& is receaued of the p ore and ſimple Mat.11 d 25.ioh. g.1.cor.1 c 21.d 25.2 b 7.
What things hynder the recea uing of it Mat. 13 c 22. mar 4 19. luk.8 b 14. ioh.12 f 42. rom 9 g 32.10 a 3.2.cor.4 a 4.

The effect and summe of it 1. Cor. 15 a. 1. tim 3 d 16.
¶ Grace of God through Christ Ioh. 1 b 13.
By it we are saued Act. 15 c 11. ro. 11 a 5. eph. 2 b 5. tit. 3 b 7.
We ought to trust in it 1. pet. 1 c 13.
Whosoeuer trusteth in another loseth it Gal. 5 a 2.
Grace or thankes rendred to God before meeles, and after Mat. 14 c 19. 15 d 36. 26 c 26. 1. tim. 4 a 4-5.
We must rendre thankes to God for all things Eph. 5 d 20. 1. thes. 5 c 18.

H

Hand dryed, healed of Christ Mat 12 a 13.
To cut of the hand and the fote Mat. 5 e 30. 18 a 8.
To put the hand to the plough Luk. 9 g 62.
Laying on of handes Act 6 b 6. 13 a 3. 1. tim. 4 d 14. 5 d 22 2. tim. 1 b 6.
¶ Hardenīg of the hart cōmeth of God Mat. 13 b 15. ioh. 12 f 40. act 28 g 27. rom 11 a 8.
God hardeneth whome he wil Rom. 9 d 18.
¶ Harueſt is ripe and we must praye God to sēde forth labourers Mat. 9 d 38.
Christ sēdeth his Apostles to mowe the harueſt which they had not sowen Ioh. 4 e 38.
¶ Hate of the worlde agaīſt Christe, Read, Christ. Againſt the faithful, Reade faithful.
To hate one another is forbidden Mat. 5 g 44. tit. 3 a 3. 1. ioh. 2 b 9. 3 c 15. 4 d 20.
We must hate the euil Rom. 12 b 9.
¶ Heauines which is cōmendable 2. Cor. 7 c 9.
Diſcōmendable Luk 18 d 23. 2. cor. 6 c 10.
¶ Heauē, the place of God Mat. 5 e 34. Act. 7 f 49.
Heauen & earth ſhal paſſe awaye Mat. 24 e 35. hebr. 1 c 11. 2. pet. 3 b 10. reue. 21 a 1.
Heauen and earth newe 2. pet. 3 c 13. reue. 21 a 1.
Heauen open Mat. 3 d 16. act. 7 g 56.
¶ Head of Christe, God 1. Co. 11 a 3.
Of the churche, Christ Eph. 1 d 22 4 c 15. 5 e 23 col. 1 c 18. 2 b 10.
Of the man 1. Cor. 11 a 3.
The man head of the womā 1. Cor. 11 a 3. ephe. 5 e 23.
¶ Hel Luk. 10 c 15. 2. pet. 2 a 4. iude a 6. c 13. phil. 2 b 10. reuela. 6 b 8
Taken for the graue Act. 2 d 27. e 31.
Whoſe fyre is inquencheable Mat. 3 c 12. 18 b 9. mar. 9 g 44. luk 3 d 17.

The worme shal not dye there Mar.9 g 44.
Darkenes wher shalbe weping & gnasshīg of teeth Mat.8 b 12.22 b 13 25 c 30.
¶Heires of God. Read, Faithful.
The inheritāce of God in his Sācts Ephess.1 c 18. coloss.1 b 12.1.pet. a 4.
The inheritance is geuen by the promesse Gal.3 c 18.
¶Heresies & sectes must nede be in the worlde, & wherfore 1.Cor. 11 d 19.2.pet.2 a 1.
We must flie from heretikes Tit.3 c 10.
¶Herode called also Ascalō killeth the infants Mat.2 c 16.
Herode Antipas putteth Iohn Baptist to death Mat.14 a 10.
He contēneth & mocketh Christ Luk.23 b 11.
Herode Agrippa putteth Iames do death Act.12 a 2.
He is deuoured with vermine Act.12 d 23.
Hypocrisie and hypocrites Mat.6 a 2.7 a 5. luk. 12 a 1. col.2 d 23. 1. tim.4 a 2. Read Pharisеis.
¶ Honour to God & to Christ Io. 5 d 23.
To father and mother Mat.15 a 4. 19 c 19. eph.6 a 2.
To Kyngs and Magistrats 1.pet 2 c 13.
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Men must honour their wyues 1. Pet.3 a 7.
To geue honour to euery mā that deserueth Rom.13 b 7.
To all Rom. 12 d 32.1. petr.2 c 17.
It is vsed, for to helpe, prouide, and to intreat wel Mat.15 a. col. 2 d.1.tim.5 a 8.
¶Hope is one Eph.4 a 4.
It is of God Rom.15 c 13.2.thess.2 d 16.
It is of things which are not sene Rom.8 e 24.
By it we are saued, In the same place.
We must haue it in God 1.Tim.6 d 17.1.pet.1 d 21.
And in Christ Mat.12 b 1.rom.15 c 12.eph.1 c 12.
It bringeth not shame Rom.5 a 5.
It must be sure and stedfast Col.1 c 23.heb.3 b 6.10 d 23.
We must be ready to gyue accōnt of it 1.Pet.3 c 15.
It is our spiritual armour 1.Thess. 5 b 8.
We must be glade and reioyse in it Rom.5 a 2.12 c 12.
¶Hospitalitie, which is to receaue the poore and strangers, must be vsed Mat.25 d 38.ro.12 c 13.hebr. 13 a 1.1.pet.4 b 9.
Housholde Read Familie.
¶Humilitie or humblenes towar

de God Mat.18 b.luk.18 c 14. iam.4 c 10.1.pet.5 b 6.
Amonge men Mat.18 a 4.23 a 12. luk.14 b 11. rom.12 a. eph.4 a 2. phil.2 a 3.col 3 b 12.1.pet.5 b 5.

I

Iacob Act.7 b 12.rom.9 c 13. hebr. 11 d 20.
Iames sonne of Zebede, brother of Iohn, is called of Christ Mat. 4 d 21.
He was killed of Herode Act.12 a 1.
Iannes and Iambres resist Moses 2.Tim.3 b 8.
Idelnes is condemned 2. Thess.3 c 12.1.tim.5 b 13.
Idel talke Mat.12 c 36.
¶ *Idol*atrie or worshippīg of images or creatures is condemned Act 7 e 43.14 b 10.c 17.15 d 20. e 29.17 d 16.19 e 28.ro.1 c 25. 1.cor. 8 c 7.10 b 7.d 19.e 20.gal.5 d 20. col.3 a 5.1.thess.5 d 9.1.pet.4 a 3. 1.ioh.5 d 21.
Idolaters must be auoyded 1.Cor. 5 c 11.6 b 9. 2.cor.6 d 16. reue.2 f 20.
They are punished and condemned Reue.9 d 20.21 c 8.22 c 15.
¶ Ierusalē, the earthly Mat.5 f 35.
Christs entrie into it Mat.21 a 11. b 18.33.
The destruction therof foretolde Mat.23 d 37.
The heauenly Ierusalem Gal. 4 d 26.hebr.12 f 22
The newe Ierusalem Reue.3 e 12. 21 a 2.
Iesus the name of Christ Mat.1 d 25.luk.1 c 31.21 a 8.
Iewes, and their excellencie Ro. 3 a 9.9 a 5.
Yet they haue bene blynded and not beleued Ioh.12 f 38. rom.11 a 7.2.cor.3 d 14.
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They are not to be cast of, but to beloued and prayed fore Rom. 1 b 10.10 a 1.11 d 28.
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¶ Ignorāce of God Act.17 g 30.ro. 10 a 3.1.cor.15 e 34.gal.4 b 9.eph. 4 d 18 1.thess.4 a 5.
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That which is indurate and irremissible 2.Thess.1 c 8 1.tim 1 b 9. 2.pet.2 c 12.
Image of God is Christ Reade, Christ
Man is the image of God 1.Cor.11 b 7. col.3 b 10.
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¶Infidelitie is in all Rom. 11 d 30.
In the faithful Mat.14 d 31.17 d 20 mar.9 d 24. 16 c 14. luk.24 d 25. ioh.20 f 27.
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Infidels and reprobate the children of incredulitie or disobedience Eph.2 a 2.5 b 6. coloss.3 a 6.
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Cursed and the children of maledi&tion Mat. 25 d 41. 2.pet. 2 c 14.
Vessels of wrath & of dishonour appointed to perdition Rom.9 e 23.2.tim.2 c 20. 2.pet.2 c 12. iud. e 23.
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The angre of God remayneth vpō them ioh 3 d 36.
They shal go into hell fyre Mat.3 c 12.25 d 41.mar.9 g 43.ioh.15 a 6. 2.thess.1 c 9.hebr.10 e 27.reue.20 d 14.21 c 8.
We may not haue to do with thē, Reade Faithful.
¶Infirmitie, and infirme in faith ought to be borne with, that they may be wone Rom.14. a 1.15 a 1. 1.cor.9. d 22. 1.thess.5 c 14.
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God chuseth the weake things of the worlde 1.Cor.1 d 27.
Infirme in the body are healed of Christ Mat. 4 d 23. 8 b 13. 9 a 7. c 22. d 30 14 d 36. 15 c 28. 19 a 2 luk. 14 a 4. ioh. 4 g 50 5 b 8.
Infirmities and diseases some tymes come for synne Ioh. 5 c 14.
Sōme tymes for ỹ glorie of God Ioh.9 a 3. 11 a 4.
Iniurie or wronge ought not to be done, nor rendered, but to be borne Mat 5 f 39. rom. 12 d 17. 1. cor.6 b 7.1.thess. 5 c 15. 1.pet 3 b 9.
Iob ought to be an ensample of pacience vnto vs Iam.5 c 11.
Iohn Baptist sent of God to beare witnes to Christ Ioh.1 a 6.
Ioye, Read Glorie
Ioseph the housband of Marie the virgine Mat. 1 c 13. luk.1 c 27,
Ioseph of Arimathea Mat.27 f 56. ioh.19 g 38.
Ioseph the Patriarke Act. 7 b 9. hebr.11 e 22.
Ioseph, called Barsabas Act.4 g 36.
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¶ Iohn Baptists birth Luk 1 e 57.
He preacheth, baptizeth and declareth Christ Mat. 3 a 1. b c 6 11. luk 3 a 3. b c 8 12. ioh. 1 c 23. d 26. e 34. 3 d 29.
Christ witnesseth of him Mat. 11 b 11. luk. 7 d 28.
His death Mat. 14 a 10.
He is Helias Mat. 11 b 14. 17 b 12.
¶ Iudas selleth & betrayeth Christ Mat. 26 b 15. e 48.
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He repenteth and hangeth him selfe Mat. 27 a 5.
¶ Iudgemēt of God, taken for his secret consell and workes are incomprehensible, true, and iust Rom. 11 d 33. reue. 19 a 2.
Iudgement of God taken for correction 1. Cor. 11 g 32. 1. pet. 4 d 17
Taken for damnation Mar. 3 d 29. 1. cor. 11 f 29.
The vniuersal iudgement Mat. 11 d. act. 17 g 31. hebr. 9 g 27.
After what sort it shalbe Mat. 25 c 31 32.
What signes shal go before Mat. 24 c 29.
The day and houre is not knowen Mat. 24 c 36. mar. 13 d 32. 1. thessa. 5 a 2. 2. pet. 3 b 10. reuela. 3 a 3
We must waite for it from houre to houre Mat. 24 d 44. luk. 12 e 36. iam. 5 b 7 8.
Thē all things shalbe discouered & euery man shal receaue his reward Rom. 2 a 6. 2. tim. 4 b 8.
To iudge our brother is forbidde Mat. 7 a 1. ro. 2 a 3. 14 a 3 c 13. 1. co. 4 a 5. iam. 4 c 11.
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K

Keyes of ye kyngdome of heauē (ether to opē it, or to shut it) Mat. 16 c 19. 18 c 18. ioh. 20 f 23.
The keyes of knollage Luk. 11 g 52.
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¶ Kyngdome of God, or of heauē by his spiritual gouernment of the faithful in the persone of Iesus Christ Matth. 3 a 1. mar. 1 b 15.
It is not with obseruation, but is within vs Luk. 17 d 20.
It is taken for ye preaching of the Gospel Mat. 13 d 30. mar. 4 c.
It is taken for life euerlasting Io. 3 a 3.
It is prepared for the elect Mat. 25 c 34.
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bulations Act.14 c 21.
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¶Knollage of God Iohn 17 a 3.
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L

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Saint Paul laboured with his owne handes Act.18 a 3.20 g 34. 1.cor.4 c 12.1.thes.2 b 9.2.thes.3 b 8.
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¶ Leuain taken for euil doctrine Mat. 16 a 6.
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¶ Libertie spiritual from the bōdage of synne Iohn 8 e 35. Rom. 6 d 20. 8 a 2.
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¶ To loue God Mat. 22 d 37. mar. 12 c 30.
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To loue one another Iohn 13 d 34. rom. 12 c 10. 13 b 8. 1. thes. 4 b 9. 1. pet. 8 d 22. 1. iohn 3 b 11.
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M

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The olde and newe man Rom. 6 a 6. ephe. 4 e 22. f 24. col. 3 b 9.
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Spiritual Iohn 3 a 5. 1. corinth. 2 d 15.
The outwarde man or body 2. Cor. 4 d 16.
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¶Marie ye sister of Martha Luk 10 g 39. iohn 11 a 1. d. 32.
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Christ honored it with his presen ce,and first miracle Iohn 2 a 2.
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¶Man can not vndoe it Matth.19 a 6.
Fornicatiō dissenereth and breaketh it Mat.5 e 32.19 b 9.1.cor.7 b 10.
The bonde betwene the housbād and the wife, also betwene the wife and the housbande, and how they oght to behaue them selues the one to thother 1.Cor. 7 a 3.b c 14.g 34. ephe.5 f 28.g 33. col.3 c 18.d 19. 1.tim.2 d 12. tit.2 b 5.1pet.3 a 1.b 7.
Martha Luk.10 g 38. iohn 11 c 20.
Masters how they shulde behaue them selues towarde their seruants Ephe.6 b 9. col 3 d 26.
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Of Christ, our bodies are members 1.Cor.6 c 15. ephe.5 g 30.
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¶Mercie of God through Christ Ephe.2 a 4. hebr.4 d 16. 1.pet.1 a 3.
By it we haue saluation Tite 3 b. 1.pet.1 a 5.
God sheweth it to whome it pleaseth him Rom.9 c 15.
It is sheued to the Gentils Rom. 11 d 30.15 b 9.
God wil shewe it to them that fear him Luk.1 e 50.
And to them that repent Luk.15 d 20.
Also to the faithful 1.Pet.2 b 10.
It is commāded among men Luk. 6 c 36 ephe.4 g 32. col.3 c 13. 1. pet.3 b 8.
God wil haue mercie and not sacrifice. Matth.9 b 13.12 a 7.
Blessed are they that do it Mat. 5 a 7.

5 a 7.
He that doeth it not, let him not loke for it of God Iam.2 c 13.
It is of the chiefest things ye oght to be done Mat.23 c 23.
We oght to shewe it towards all Luk.10 f 33.g 37.
Michael the Archangel Iude b 9. reue.12 b 7.
¶Ministratiō of ye worde, or preaching the Gospel Act.20 e 24. 2.Cor 5 d 20.
Ministers, Reade Preachers.
¶Miracles true, are of God to cōfirme his trueth Mar.16 d 17.iohn 5 f 36.10 e 25.20 g 27.Act. 2 d 22.4 f 30. 14 a 3.2.cor.12 d 12. hebr.2 a 4.
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¶Mortifieng of our selues Rom. 8 c 13.col 3 a 5.
It is to dye to synne Rom.6 a 1.
Mortificatiō by the crosse 2 Cor. 4 c 10.
Mote in the eye Mat.7 a 3.
Murmur and grudging oght to be auoyded 1.Cor.10 b 10 phil.2 b 14.
Murmures Mat.20 b 11.luk 5 f 30. 15 a 2.19 a 7.iohn 6 e 41.g 61.rom 1 d 29.inde c 16.
¶Murther and murtherers condemned Mat.5 c 22. 15 b 19.19 18.rom.1 d 29.13 c 9.gal.5 d 21.1. tim.1 b 9. 1 pet.4 d 15. reue.21 b 8.22 c 15.
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NAthanael Iohn 2 g 46
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We oght to loue him as our selfe, Reade Loue, and Charitie.
Newnes of lise, is of the Sririt 6 4.7 b 6.
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Nicodemus Iohn 3 a 1.7 g 50.1 g 39.
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His daies Mat.24 c 37.1.pe 3 d 20.

O

OBedience to God rather th to man Act. 4 d 19 5 e 2
To the Gospel and to the truet Rom.1 a 9.15 d 20.16 d 25.2.co 9 d 13.1 pet.1 b 12.
To fathers, Read Children.

Princes, reade Magistrats. to preachers, reade Preachers. to masters, reade Seruants.
Ve must not obey synne Rom.6 c 16.
Oblation, Reade Sacrifice.
Offence, sclāder, let, or hinderāce to come to God, & to Christ, or occasion geuen to drawe backe, or to fall by any meanes into synne and destruction Mat. 18 a 7.
Ve ought not to geue it Mat.17 d 27.rom.14 c 13 1 cor.8 c 9.d 13
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Offence taken vniustely Mat.24 a 10.26 c 31. mar.6 a 3. iohn 6 g 61.1.cor.1 c 23.gal.5 b 11.
appy is he that taketh it not Mat.11 a 6.
Ve ought to put away from vs all things that shulde geue offence, be they neuer so dere, Mat.5 c 28.18 a 7.
Wicked men are called offences or slanders Mat.13 f 41.
liue tree wilde Rom.11 c 17.
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P

PAcience is necessarie for the faithful Luk.21 d 19. rom.5 a 3.8 d 25. 12 c 12. 15 a 4. col.1 b 11. 3 b 12.1.thes.5 c 14.hebr.10 g 36. 11 a 1.iam 1 a 3.5 b 7.
Palsie healed of Christe Matth. 9 a 2.
¶Parable, or similitude. Of the candel light Mat.5 b 15.luk. 11 e 33.
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Of the graine of mustard sede Mat.13 d 31.
Of leuain Mat.13 e 31.
Of the treasure hid, of the marchant, and the perle, of the net Mat.13 f 44.
Of the lost shepe Mat.18 b 12.
Of the seruāt that pitieth not his compagnion Mat.18 a 2.
Of the worke men sent to labour in the vineyarde Mat.20 a 2.
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Of the ten virgines 25 a 1.
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Of the sede that groweth and increaseth Mar.4 e 27.
Of the Samaritan Luk.10 f 33.
Of the importunat friende Luk. 11 a 8.
Of the strong man armed Luk. 11 c 21.
Of the māy gethereth much fruit Luk.12 c 16.
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Of him that was byd to the feast and setteth him selue in ỹ chiefest place Luk.14 b 8.
Of the drāme or piece of siluer lost Luk.15 b 8.
Of the prodigal sonne Luk.15 c 12.
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Pardone we must him that offendeth vs Mat 6 b 14.18 c 22.d 35 mar.11 c 25. luk.17 a 3. ephe.4 g 32. col.3 b 13.
Parents, Read Father.
¶Paul, his vocation, & his actes, his preachings, miracles, iorneys, trauailes, persecutions, perils, and other afflictions, from the 8. chap. of the Actes euen to the last and through out all his Epistles.
The ambassador of Christ 2. Cor. 5 d 20.
The Apostle of the Gentils Rom. 11 b 13 gal.2 b 8.1 tim.2 b 7.
He hath layd the fundation 1. Cor.3 b 10.
He laboreth with his hāds to gayne his liuing without charging any man, Read Labor.
How much he suffered for ỹ Gospel 1.Cor.4 b 9 2.cor 4 c 9.11 f 24.12 c 7.2.tim.2 b 10.3 c 11.
His example of life and doctrine ought to be followed 1. Cor.4 d 16.11 a 1. phil.3 d 17. 1.thess.1 c 16. 2.thess.3 b 9.
His reuelations 2.Cor.12 a 1.
¶Peace of God & of Christ by ỹ Gospel Luk 2 b 14.24 e 36. ioh 14 d 27. 16 d 33 act.10 e 36. rom a 1.ephe.2 c 14. phil.4 b 7.col. c 15.
Peace ẅ our neighbour Mat.5 a mar 9 g 50. rom.12 d 18. 14 d 1 1.cor 14 f 33.2.cor 13 d 11. ephe. a 3.1.thes.5 c 13.2.tim.2 d 22.he 12 d 14.1.pet.3 b 11.
Peace of ỹ worlde, which Chr geueth not Mat.10 d 34.iohn d 27.1.thes.5 a 3.
¶Persecution, foloweth the tr Christians Luk.21 c 1 2 tim.3 c 11.
The very kinsfolkes do some mes persecute Mat.10 b

d 35. luk. 21 d 16.
Blessed are they that suffre it willingly Mat. 5 a 10. b 11. 1. pet. 4 d 14.
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He denieth Christe Mat. 26 g 70.
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Philippe the Apostle Iohn 1 f 43. 14 a 8.
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Philosophie wherof we must take hede Col. 2 b 8.
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Pompe and ruffeling Mar. 12 d 38, &c. luk. 7 d 25. 1. iohn 2 c 16. reue. 17 a 4. 18 a b &c.
¶Poore must be succored Luk. 14 c 13. gal. 2 b 10. Reade Almes.
We must not contemne thē Iam. 2 a 2.
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To them is the Gospel preached Mat. 11 a 5.
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Made Mat. 6 a 5.
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Cõtinual & perſeuering Luk.11 a 8.18 a 1 21 g 36. act.1 c 14.2 g 42. rom..2 c 12. ephe.6 c 18. col.4 a 2 .1.theſ.5 d 17. 1.tim.5 a 5 1. pet.4 b 7.
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One praye for another Iam.5 d 16.
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For kyngs and magiſtrats 1.Tim. 2 a 2.
For the ennemies and perſecuters Mat.5 g 44. luk.6 e 35.23 e 34. act 7 g 60.
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With faſting, Reade Faſting.
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¶Preachers, of miniſters of Chriſt to preache his Goſpel, & to fede his flocke, with the worde of God. Iohn 21 c 15. act.20 f 28.1. cor.3 a 5.4 a 1. 2.cor.3 b 6. ephe. 3 b 7.col.1 a 7.1.tim.4 b 6.1.pet. 5 a 2.
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They are ſeruants of the faithful Mat.20 d 27. luk.22 c 27.2.Cor.4 b 5.
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¶Pride and arrogancie condem-ded Mar.7 c 22. rom.11 c 25. 12 c 16. 1 cor.4 b 6. d 18. 2 cor.12 g 20. phil.2 a 3. 1.tim.3 b 6. 6 a 4. 2.tim.3 a 2. iam.4 b 16. 2.pet.2 d 18. 1.iohn 2 c 16. iude c 16.
God resisteth the proude Luk.1 e 51. iam.4 b 6. 1 pet.5 b 5.
¶Priesthode, Leuitical accordig to the Lawe Hebr 7 a 5. b 11.
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The perpetual Priest, and hie bi-shope of the Newe testament, reade Christ.
The faithful are spiritual Priests made of Christ 1.Pet.2 a 5. 9 reue.1 b 6. 5 c 10.
The Priests procure Christs de-ath Mat.21 d 45. 26 a 3. 2 a 1.
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¶Promes made to the Gentils Act.2 f 39. rom.4 c 16. gal 3 b 9 d 22.
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¶Proue the spirits 1.iohn 4 a 1.
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¶ Raymẽt shulde not be cared for Mat.6 c 25.d 28.

We must take awaye ỹ superfluitie therof Luk.3 c 11.7 d 25.iam. 2 c 13 1.iohn 3 c 17.

It must be simple and honest 1. Tim.2 c 9.1.pet.3 a 5.

Rayment spiritual Mat.22 a 11. luk.24 g 49 .rom.13 d 12.2 cor.5 a 2.gal.3 d 27.ephe.4 f 24.col.3 b 10. Read Armour.

Rayment and meat must not be sought fore carefully, Read life, and Rayment. We must be content with what soeuer God sendeth 1.Tim.6 b 8.

Rancour or malice Ephe.4 g 31. hebr.12 d 15.

¶ Recõciling towarde God, Loke Christe.

Towarde our neighbour Matth.5 d 24.

Regeneratiõ spiritual Iohn 3 a 3. 1.pet.1 a 3.Loke Baptisme.

¶ Reioyce we ought alwayes Cor.6 c 10.13 d 11. phil.3 a 1.4 4.1.thes.5 c 16.

In tribulations and persecution Mat.5 b 12. act.5 g 41. 1.thes.1 6.hebr.10 g 34.iam.1 a 2.1.pet. c 13.

With whome we ought to reioy Rom.12 c 12.

We ought to reioyse that our names are written in heauen Luk 10 d 20.

¶ Religion true Iam.1 d 27

False & superstitious Col.2 d 2

Renoũce or forsake him selfe & all ỹ he hath to follow Christ Mat.16 d 24. luk.14.g 33.

¶ Repentance, that is, sorrowing for our synnes, with amẽdement of life by tourning to God Mat 3 a 2.4 c 17. luk.15 b 7.c 10.24 47.act.2 f 38.3 c 19.17 g 30.

It must be ioyned with faith Mar.1 b 15.act.20 d 21.

It is the gift of God Iohn 12 f 40 act.5 f 31. 11 c 18. 26 c 20. 2.tim. d 25.

Reprobate Iohn 10 e 2 rom.1 d 28. 2.thess.2 c 27. 1.te 2 c 19.iude a 4.

Rede Iewes, and Infidels.

¶ Resurrection spiritual by fait Luk.2 e 34. iohn 11 c 25. col 2 12.3 a 1.

The vniuersal resurrection of th bodyes Act.24 d 15.rom 14 b 9

2 cor.5 b 15.
Of the rightuous, to life euerlasting, and of the vnrightuous to euerlasting dānation Mat.25 d 46 iohn 5 e 29.
In what sort and afterwhat ordre it shalbe 1.Cor. 15 e f g. 1. thess.4 d.
The resurrection of Christ is the foundation of our resurrection 1.Cor.15 b c.1.thes.4 c 14.
Christ wil raise them vp agayne whome his Father hath geuen him Iohn 6 d 39.
The state of them that are raised vp Luk.20 f 35.
¶ Reuenging belongeth only to God Rom 12 d 19. 1 thes.4 b 6.hebr.10 f 30.
He wil declare it against the persecuters of hiselect, and against all rebelles Luk.18 b 7. 2. thes. 1 c 8. reue. 6 c 10. 19 a 2.
It is also committed to the magistrat Rom.13 a 4. 1.pet.2 c 14.
It is forbidden to priuat persones Mat.5 f 39 rom.12 d 19.1. thes.5 c 15.1.pet 3 b 9.
¶ Rewarde of hypocrites is in this worlde Mat.6 a 2.
The rewarde of synne are other synnes Rom.1 d. 2.thes.2 c 12.2.pet.2 c.
Also death euerlasting Rom. 6 d 23.
The rewarde of the faithful is in heauen Mat.5 b 12.
It is life euerlasting Mat.19 d 29. 25 d 46.rom.6 d 23.
¶ Riches must be wel vsed and spent Luk.12 e 33.16 c 10.1.tim. 6 d 17.1.iohn 3 c 16.
The riche with great payne receaue the Gospel Mat.19 d 24.
Yet some of them receaue it Mat. 27 f 57.luk.19 a 1.
We ought not to trust in riches Mat.10 c 24.1.tim.6 d 17.
We can not serue God, and them bothe Mat.6 c 24.
They choke the worde of God in some Mat.13 c 22.
Wo be to the riche which are wicked Luk.6 d 24 iam 5 a 1.
How dāgerous a thing it is to will to be riche 1.Tim.6 b 9.
Riche men ought not ambitiously to seke honour Iam.2 a 3.
Of the riche man, that lyued in pleasure, and poore Lazarus Luk 16 c 19.

S

SAbbath, or rest which was a figure Iudaical, and is now taken awaye by Christ Col.2 c 16. Reade dayes.
The Christiā & spiritual Hebr.4 c 12.
¶ Sacrifices for synnes in shadowe and figure Heb.8 a 3.9 c.10 a b.

In effect and trueth but one only which is Christ, Reade Christ.
The spiritual sacrifice,& of prayse Rom.12 a 1.phil.4 d 18.heb. 13 c 15 1.pet.2 a 5.
Sadduces were a sect, which denied the resurrection of the dead Mat.22 e 23.act.23 b 6.
Saincts, Reade Faithful.
Saluation is by the only grace of God Ephe.2 b 5.tit.3 b 7.Reade Faith,and Christ.
Samaritane Iohn 4 b 9.
Sanctification Loke Christ.
Sarra Heb.11 c 11.1.pet.3 a 6.
Satan Loke Deuil.
Sariffaction, Reade Christ.
Scribes Reade Phariſes.
¶Scripture is written for our cauſe Rom.4 d 24.1.cor.9 b 10. 10 c 11.
For our doctrine,cõſolation,correction, and ful inſtruction to ſaluation Iohn 20 g 31.rom.15 a 3.2 tim.3 d 16.
It beareth witnes of Christ Luk. 24 d 27.g 46. iohn 5 g 39.20 b 9 act.17 a 2. 18 g 28. rom.16 d 22.
It was neceſſarie, that it ſhulde be fulfilled mat.26 e 54.f 56. luk 24 d 26.27.f 44.g 46. iohn 12 f 38.13 b 18.17 c 12.19 e 28.f.36. act.1 c 16.
All doctrine is tried by it Act. 17 c 11.
It is writhen and falſely alleaged by the deuil,and the wycked Mat.4 a 6.2.pet.3 d 16.
¶Seniors, called alſo Ancients, which are takẽ for miniſters of the worde, or gouerners of diſcipline in the Churche Act. 15 d 22.20 d 17.1.tim.4 d 14.5 c 17. Reade Preachers.
Seperat vs frõ that loue that God beareth vs,nothing can Rom. 8 g 39.
Sergius Paulus deputie Act.13 b 7.
¶Seruants oght to obey, and serue their maſters Ephe.6 a 5.col. 3 d 22.1.tim.6 a 1.tit.2 c 9. 1.pet. 2 c 12.
We are all vnprofitable ſeruants Luk.17 c 10.
The ſeruant that knoweth the wil of his maſter,&c. Luk.12 f 47.
¶Serue we muſt only God Mat.4 b 10.
We muſt ſerue one another through charitie Gal.5 b 13
We oght not to ſerue ſynne any longer Rom 6 b 6
We can not ſerue two maſters, Reade Riches.
¶Shepeherdes in Bethlehẽ Luk 2 a 15.
In the Churche Ephe.4 b 11 Reade Preachers.
Sickenes, Reade Infirmitie

Simeon Luk.2 d 25.
Simon Peter, Reade Peter.
Simō the Phariſei, in whoſe howſe Chriſt ate Luk.7 f 40
Simon the ſorcerer Act.8 b 9.
¶ Synne is in all men, Reade Man.
It ingendreth death Rom.7 c 13.
The poniſhement therof, Loke Death.
What ſynne is irremiſſible Mat. 12 c 31. hebr.6 a 4.10 e 29.1 iohn 5 d 16.
He that obeyeth ſynne is the ſeruant therof Iohn 8 d 34. rom.6 c 16.2.pet.2 d 23.
He that ſynneth is of the deuil 1. Iohn 3 b 8.
The ſynneful woman Luk.7 f 37. g 44.
Synners are called to repentance Mat.9 b 13.2.pet.3 9.
Slander, Read Offence.
Sobrietie is required in Chriſtians 1.Theſſ.5 b 8. 1.pet.1 c 13. 5 c 8.
Sorcerers or diuiners Act.8 b 9. 13 b 8.16 d 16.
¶ Soule taken for life Mat.2 d 20.10 d 39.16 d 25 iohn 10 b 10. c 15.17.
Taken for the ſpirit wherby we lyue Mat.10 c 22. mar.8 d 31.1. pet.1 b 11.4 d 14.
Takē for the affection of the hart Mat.26 d 36. luk.1 d 47. 2 e 32. iohn 12 d 27.
Taken for the wil ioyned with vnderſtanding 1. Theſ.5 d 18. 1.pet.1 d 22.
Taken for the perſonne Rom.13 a 1.1.pet.3 d 20.
¶ Sprit, or holy Goſt is God Mat. 28 d 19.luk.3 c 22. act.2 a 4.5 a 3. 10 a 2.16 b 6.23 f 28. 1.corinth.12 b 11.
The Spirit of God Matth 3 d 16.12 c 28. act.2 c 17. 5 b 9. rom.8 b 9.c 14. 1.cor.3 c 16. 1.Theſ.4 b 8.
The Spirit of Chriſt Rom.8 b 9. gal.4 a 6.1.pet.1 b 11.
He is one 1.Cor.12 b 13. ephe.2 d 18.
The conforter Iohn 14 b 16.d 26. 15 d 26.act.9 e 31.
The quickener Iohn 6 g 63.2.cor. 3 b 6.
The Spirit of trueth Iohn 14 b 17. 15 d 26.16 b 13.
The maſter & teacher of the faithful Luk. 12 b 12.iohn 14 d 26. 1. cor.2 d 13.1.iohn 2 d 24.
He is the ſhewer of things to come Iohn 16 b 13.1.tim. 4 a 1.2.pet.1 d 21.
He is ỹ witnes of Chriſt Iohn 15 d 26.act.5 f 32.1.iohn 5 b 6.
The diſtributer of all the giftes 1. Cor.12 a b.
Only he knoweth the things of God

God 1.Cor.2 c 11.
He dwelleth in the faithful, Read Faithful.
He beareth thē witnes, that they are the children of God Rom. 8 c 16.
He helpeth their infirmities, and maketh petitiō for them Rom. 8 e 26.
He is geuen and sent of the Father Iohn 14 d 26. 15 d 26. act 2 c 17. 5 f 32. 2. cor. 1 d 22. 5 a 5. gal. 4 a 6.
He is geuen & sent of Christ Ioh. 4 b 14. 15 d 26. 16 a 7. 20 e 22. ephe. 4 b 7.
The Spirit of adoption Rom. 8 c 15. gal. 4 a 5.
He his the pleadge of our inheritance 2. Cor. 1 d 22. 5 a 5. ephe. 1 c 14.
He is the water of life Iohn 4 b 14. 7 f 38.
The vnction or Annointing Luk. 4 c 18. act. 10 f 38. 1. iohn 2 c 20. d 27.
His comming vpon the Apostles Act. 2 a 3.
His workes and fruites Gal 5 d 22.
The spirit of man Mat. 27 f 50. luk. 8 g 55. 23 f 46. rom. 8 c 16. 1. cor. 2 c 11. 5 a 3. 1. thes. 5 d 23 heb. 12 f 23. 1. pet. 3 d 19.
A spirit hath nether flesh nor bones Luk. 24 f 39.
The wicked and vncleane spirits. Read Deuil.
¶Steuen is elect Deacon Act. 6 b 5.
He disputeth with the Iewes, and is accused falsely Act. 6 c 9 d 13.
He answereth cōstantly in the cōsell Act. 7.
He is stoned, and dyeth Act. 7 g 58.
He is buried Act. 8 a 2.
Strife and debate, must be auoyded Mat. 5 d 25. 1. cor. 6 a 6. gal. 5 d 26. iam. 4 a 1.
¶Sworde of ỹ Spirit, Loke, Worde of God.
It is takē for afflictiō Luk. 2 e 35.
For discorde Mat. 10 d 34.
For the material sworde, the vse wherof is committed to the magistrat Rom. 13 b 14.
It is prohibited to priuat persones Mat. 5 c 39 26 e 52. reu. 13 b 10

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Tabitha is raised to life Act. 9 f 36. g 40.
¶Tēple spiritual, Read Faithful.
The material temple Mat. 21 a 12. 24 a 1. iohn 2 c 14.
God dwelleth not in temples made with handes, Read God.
¶Tentation, good when God proueth the faith and cōstancie of his by the crosse and affliction 1 Cor. 10 c 13. heb. 11 d 17. iam 1. 2. b 12. 1. pet. 1 a 6.

Euil tentation wherby Satan draweth one awaye from God, and leadeth him to destruction Matth.4 a 1. luk.8 b 13. act.5 a 3. 1.cor.7 a 5. gal.6 a 1. 1.thes. 3 b 5. 1.timot.6 b 9. reuela.2 c 10.

God only deliuereth vs out of it Mat.6 b 13. 1.cor.10 c 13. 2.pet.2 b 9.reue.3 c 10.

We must praye to him to deliuer vs Mat.6 b 13.26 d 41. luk.22 e 40.

God tempteth not to euil Iam.1 b 13.

We must not tempt God Mat.4 b 7. act.5 b 9. 15 c 10. 1.cor. 10 b 9.

¶ *Testament*, Olde Rom.9 a 4.2. cor.3 d 14.heb.8 c 9.9 d 15.

The bloude therof was of bulles and goates, &c. Hebr.9 c 12.e 19. 10 a 4.

The Newe Testament Rom 11 d 27.2.cor.3 b 6.heb.8 c 8. 9 d 15. 12 f 24.

The bloude therof is Christs bloude Mat.26 c 28. luk.22 b 20. 1.cor.11 e 25. heb.9 c 12. d 14. 10 d 19.e 29.12 f 24.13 d 20.

The allegorie of ỹ two Testamẽts Gal.4 c 24.

It is taken for the promesse made to Abraham and his posteritie Luk.1 g 37.

¶ Testimonie or witnes ỹ God renderet hof him selfe, and of his bontifulnes Act.14 c 16.

Which he rendreth of Christ & his Gospel Iohn 5 c 32. & c 18. act.14 a 3.15 b 8. 1.cor. 2 a 1. 1.iohn.5 b 6.

The witnes that Christ beareth to him selfe, & to the trueth of his Gospel Iohn 3 b 11.d 28.8 b 14.1.cor.1 a 6.1 tim.6 c 13.

Which he testifieth of ỹ worlde Iohn 7 a 7.

The witnes which the Spirit beareth of Christ, Loke Spirit.

Of the thre witnesses in heauen, and thre in earth 1.Iohn.5 b 7.

Of the Scriptures & the Prophets which witnes of Christ, Read Scripture, & act 10 g 43.

Of Iohn Baptists witnes Iohn 1 b 15.c 19.d 32.

Of Iohn the Euãgelists Iohn 19 f 35.21 d 24.

Of the Apostles, and of the faithful which they beare to Christ and his Gospel Mat.1 b 18. luk. 21 c 13.act.2 e 32. 3 c 15. 4 g 33 5 f 32. 10 f 39 1.cor.15 b 15. 2.thes.1 d 10. 2 tim.1 b 8.reue.1 a 2.6 c 9. 19 b 10.20 a 4.

The testimonie of the conscience Rom.2 c 15.9 a 1.2.cor.1 c 12.

To receaue testimonie of God by faith Hebr.11 a 1.2 g 39.

The testimonie of two or thre is sufficient Mat.18 b 16.iohn 8 b 17.

8 b 17. 2. cor. 13 a 1. hebr. 10 e 28.
False witnes is forbidden Mat 15 b 19. 19 c 18. rom. 13 c 9.
Thankes to God before meales & after. Loke, Graces.
Theft forbidde Mat 19 c 18. rom. 2 c 21. 13 c 9. 1. cor. 6 b 10. eph. 4 f 28. 1. pet. 4 d 15.
¶ Thoght & care must be put away Mat. 6 d 34. luk. 12 c 22. 1. cor 7 f 33.
It must be referred to God 1. Pet. 5 b 7.
We must take care for others 2. Cor. 11 a 2. phil. 1 d 24.
Tyrannie and crueltie Mat 2 c 16. 14 b 10. act. 7 g 59. 12 a 2.
¶ Tyme to come, apperteynethnot to vs to knowe Act. 1 a 7.
The tyme of Christ is the tyme of grace Mar. 1 b 15. rom. 5 a 6. 2. cor. 6 a 2. gal. 4 a 1.
Our tyme is short 1. Cor. 7 e 29.
We oght to recouer the tyme Eph. 5 d 16. col. 4 a 5
The last tymes, Loke Dayes.
Timothie Act. 16 a 1. 1. cor. 4 d 17.
Tithes of the Leuites Hebr. 7 a 5.
¶ Tongue, the nature therof Iam 3 b 8.
We oght to refrayne it from euil Iam 1 d 26. 3 a 5. 1. pet 3 b 10.
To speake diuers tongues is the gift of the holy Gost Act. 2 a 4. 10 g 46. 19 b 6. 1. cor. 12 d 28.
In the Churche we must vse that tongue which is vnderstand 1. Cor. 14 a b c d e f.
Traditions, Reade Commandements.
Transfiguration of Christ Mat. 17 a 2.
Treason & traytours Mat. 26 b 24 mar. 14 c 21. luk. 6 c 16. act. 7 g 52 2. tim. 3 a 4.
¶ Treasure is to be layed vp in heuen Mat. 6 c 20.
All the treasures of God are in Christ Col. 2 a 3.
The treasure of the Gospel Mat 13 f 44. 2. cor. 4 b 7.
Treasure vayne and transitori Luk. 12 c. iam 5 a 2.
¶ Tribulation cõmeth to them are maried 1. Cor. 7 e 28.
To the faithful Mat. 24 a 9. act. 7 10. 14 c 21. 2. cor. 4 b 8. 6 a 4. 8 a hebr. 11 g 36 37.
We must beare it paciently Ro 12 c 12. 2. thess. 1 a 4.
And ioyfully, Loke Reioyse.
It worketh pacience Rom. 5 a 3.
God sendeth vs confort in o tribulations, that we might c fort others in theirs 2. cor. 4, Reade Crosse and Persec tion.
Tribute oght to be payed to p ces and magistrats Mat. 17 d 22 b 21. rom. 13 b 6.
Trueth, Reade Christ, Spi

Goſpel.
o be of the trueth Iohn 18 g 37. 1. iohn 3 d 19.
o do it, and to follow it Iohn 3 c 21. ephe. 4 c 15. 1. iohn 1 c 6. 3 c 18. gainſt them which drawe themſelues from it, and reſiſt, Rom. 2 b 8. gal 3 a 1. 5 a 7. 2. tim. 2 c 18. 3 b 8. 4 a 4. tit. 1 d 14. hebr. 10 e 26 2. pet. 2 d.

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VAnting, Read Boſting.
Vengeance, Reade Reuenging.
Vertue of God Ma. 22 c 29. luk. 22 g 69.
worketh in his to ſaluation Rom. 1 b 16. 1. pet. 1 a 5.
he vertue or power of Chriſt 2. Cor. 12 c 9.
e vertue of the holy Goſt Act. b 8.
miracles Mat. 11 c 20. 13 g 58. Act. 2 d 22. 19 b 11. heb. 2 a 4.
ſſels, ſome to honour, and ſone to diſhonour Rom. 9 e 21. tim. 2 c 20.
rgines and of their conteyning r marying 1. Cor. 7 e. f. g.
Viſit the ſike and priſonners Iat 25 d 37.
viſit the fatherleſſe & wydores Iam. 1 d 27.
itie and concorde Act. 2 g 44. f 32. rom. 12 c 16. 15 b 6. 1. cor. 1 b . ephe. 4 a 3. phil. 1 d 27. 3 d 16 pet 3 b 8.
To be vnited in God and Chriſt Iohn 17 d 21.
¶Vocation, or calling to followe Chriſt Mat. 8 c 22. 9 a 9. iohn 1 f 43.
To preache Mat. 4 c 17. mar. 3 b 14. luk. 6 b 13 rom. 1 a 1. 1. cor. 1 a 1. gal. 1 a 1. c 16 Read Election.
To life euerlaſting, and to ſaluation Rom. 1 a 1. 8 f 29. 9 e 24. 11 d 29. 1. cor. 1 b 9. d 24. gal. 1 a 5. ephe. 4 a 1. 1. theſ. 2 c 12. 5 d 24. 1. tim. 6 c 12. 2. tim. 1 c 9. 1. pet. 2 b 9. 5 c 10. 2. pet. 1 a 3. b 10.
¶Vocation of the Gentils iohn 10 c 16. rom. 9 e 24. 11 b 12. 15 b 9.
Let euery man remaine in his vocation 1. Cor. 7 d 20.
Voluptuouſnes and diſſolution is forbidden Luk. 8 b 14. tit. 1 b 6. 3 a 3. 1. pet. 4 b 4.
Voluptuous and genen to pleaſures, being a liue are dead 1. Tim. 5 a 6. 2. tim. 3 a. 4.
¶Vowes vſed for giftes and ceremonies Act. 21 d 23.
Taken for promes to do euil, Act. 23 d 14.
Vſurie prohibited Mat 5 f 42. luk. 6 e 30.

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VVatch we oght and be ready continually Mat. 24 d 42. 25 a 3.

a 13. 26 d 3. mar. 13 d 33. luk. 12 e 37. act.20 f 31. 1.cor.16 c 13. 2.cor.6 b 5.ephe.6 c 18. col. 4 a 2. 1.thess.5 b 10. 1.pet.4 b 7. 5 c 8. reuel.3 a 2.16 c 15.
Weapons, Read Armour.
Wel doing, Read Doing wel.
Whoredome, Loke Adulterie.
¶ Wyddowes must be prouided fore 1.Tim.5 a 3.iam.1 d 27.
Of their ministerie Act.6 a 1.1. tim.5 b 9.
Of their continēcie 1.Cor.7 b 8.1. tim.5 b 11 c 16.
The poore wyddowe that offered in the temple Mar.12 d 42.
Powlers of wyddowes Mat 23 b 14.mar.12 d 40.luk.20 g 47.
Wil of God according wherevnto he worketh and determineth all thīgs Mat.b 18 14.rom.9 d 19. 1.cor.1 a 1. ephe 1 b 5.hebr.2 a 4. 1.pet.3 c 17.4 d 19.reue.4 d 11.
According to the which be commandeth vs, and requireth of vs eueri thing Mat.12 d 50. iohn 7 c 17.rom.2 c 18. 1.thes.4 a 3.5 c 18. heb. 10 g 36. 1.pet.2 c 15. 1.iohn 2 c 17.
We must seke to vnderstāde it, & fulfil it Mat.7 c 21.rom.12 a 2. ephe.5 d 17.1.pet.4 a 2.
We oght to desire and praye that it may be done Mat.6 b 10. 26 d 42. col.1 b 9.4 c 12.heb.13 d 21.
To it we must referre all things Act.18 e 21.21 c 14.rom.1 b 10.15 g 32. 1.cor.4 d 19.16 b 7. iam.4 d 15.
Mans wil how it is able to do nothing of it selfe no not in the regenerat, Reade workes.
Wyndes & sea appeased by Christ Mat.8 c 26.14 d 32.
¶ Wisdome of God, Loke Christ, and Gospel.
The wisdome of this worlde is folishenes before God 1.Cor.1 c 20.d 25.3 d 19.
Earthly Iam.3 d 15.
Heauenly, there also.
We must aske it of God Iam. 1 a 5.
Wiues, of their duetie, and office towarde their housbādes, Reade Mariage.
Woman is of man, & made for man 1.Cor.11.b 8.
How she oght to be apparelled 1. Tim.2 c 6.1 pet.3 a 1.
She oght not to teache in the Churche 1.Cor.14 f 34.1.tim.2 d 12.
The womē ẏ fol[illegible] [illegible]ist Luk.8 a 2.
Women maried to the bishopes, and ministers of the Churche 1.Tim.3 a 2.c 11 tit.1 b 6.
Worde of God, for the Sonne of God Iohn 1 a 1.b 14.reue.19 c 13.
Which created all things Iohn 1 a 3.hebr.11 a 3.

It is the power of God 1.Cor.1 c 18.
The efficacie therof Heb. 4 c 12.
The worde of life Mat.4 a 4. iohn 6 g 63. act.5 d 20.
The worde of trueth Iohn 17 c 17. 2.cor.6 b 7 ephe.1 c 13. col.1 a 5. 2.tim.2 c 15. iam.1 c 18.
The worde of ſaluation Act.13 d 26. iam.1 c 21.
Of reconciliation 2 Cor.5 d 19.
The ſworde of the Spirit Ephe.6 c 17.
It is lyuely, effectual and iudgeth the thoghtes Heb. 4 c 12.
Endureth for euer 1.Pet.1 d 23.
It worketh in the faithful 1.Theſ. 2 c 12.
It ſanctifieth all creatures 1. Tim.4 b 4.
It is the incorruptible ſede 1.Pet. 1 d 23.
Compared to the ſede ỹ groweth and fructifieth Luk.8 b 11. act.6 b 7 12 d 24. col.1 a 5.
We oght to kepe this worde & put it in practiſe Matth.7 d 24. iohn 14 c 21. iam.1 d 23. 1. iohn 2 a 5. Reade Goſpel and Scripture.
¶ Workes, which are good are of God Ephe.2 b 10. phil.1 a 6. 2 b 13. col.1 b 10. 2 theſſ.2 d 17. tit.2 d 14. hebr.13 d 21.
Workes that pleaſe God followe faith Luk.19 b. hebr 11.
They are the fruits of the Spirit Gal.5 d 22. ephe.5 c 9.
They are only done by the faithful Mat.7 c 17. 12 c 33. luk.6 g 44.
They are fruits and teſtimonies of true repentance and faith Mat.3 b 8. 7 c 18. luk.6 f 45. iohn 8 c. 13 d. 14 c. act.2 g. 26 e 20. gal. 5 d 22. 1.tim.5 b 10. tit.1 d 16. iam. 2 c 17.
They aſſure vs of our election 2. Pet.1 b 10. 1. iohn 3 d.
The faithful muſt walke in them. Epheſ.5 c 15. hebr.10 e 24. 1. pet. 2 c 12.
They muſt be done for the glorie of God. Mat.5 b 16. 1. pet. 2 c 12.
They followe the faithful after their death Reue. 14 c 13.
God wil rewarde them Mat. 10 d 42. 16 d 27. 25 c 34. luk. 6 f 38. 14 c 14. iohn 5 e 29. rom. 2 a 7. 1. cor. 3. b 8. c 13.
God hath iuſtified vs without them and before them Rom.4 a 3. 11 a 5. ephe.2 b 8. 2 tim.1 c 9. tit.3 b 5.
Without faith no worke is good Rom.14 d 23. hebr.11 b 6.
Euil workes are of ỹ fleſhe Gal.5 c 19.

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They are wroght of the deuil in the infidels Eph.2 a 2.
Christ is come to destroy them 1. Ioh.3 b 8.
We must lay them away and absteyne from them Rom.13 d 12. eph.4 d 17.5 c 11.1.pet.4 a 3.
Euery man shal receaue accordīg to his workes Mat.16 d 27.rom. 2 a 6.2.cor.5 b 10.gal.6 b 5.1.pet. 1 c 17.reue.2 f 23.20 d 12 22 c 12.
We can worke nothing of our selues Mat.19 d 26.ioh 3 d 27.6 e 44.14 a 6.15 a 4.19 b 11.act 3 b 15.rom.7 d.8 a.9 c.1.cor.1 d 27. 2 d 14.3 a 1.12 a 3.15 b 10.2.cor. 3 b 5.gal.5 c 17.eph.1 b.phil.2 b 13.1.ioh.2 d 24, Reade Faith, & God.
¶Worlde, was made by Christ Io. 1 b 10.
Yet it nether knoweth him nor ȳ Father Ioh.1 b 11.17 d 25.
It is fully bent on wickednes 1. Ioh.5 d 19.
The deuil is the prīce therof Reade, Deuil.
We must not loue it 1.Ioh.2 b 15.
Christ praieth not for it Ioh.17 b 9.
Christ hath ouercome it Ioh.16 d 33.
The faithful ouercome it by faith 1.Ioh.5 a 4.
The friēdship therof is ennemitie with God Iam.4 a 4.1.ioh.2 e 16.
It hateth Christ and his Ioh.7 a 7. 15 c 18.1.ioh.3 c 13.
It passeth awaye 1.Cor.7 e 31.1.io. 2 c 17.
The faithful shal iudge it 1.Cor. 6 a 2.
The faithful are not of it Ioh.15 c 19.17 c 14.
¶Worshipīg of God Mat.4 b 10. luk.4 b 8.act.14 c 14.17 f 27.1. cor.14 c 25.1.thes.1 d 9.reu.4 d 9. 14 b 15.b 4.19 b 10.22 b 8. Read, God and Christe.
Worshiping in spirit and trueth Ioh.4 c 23.
Superstitious worshiping Act.10 d 28.14 b 12.reu.19 b 10.22 b 9.
Worshiping of the beast Reu.13 2 4.14 c 11.16 a 2.19 d 20.Read Idolatrie.
Wrōge ought not to be done nor rēdered but suffered Mat.5 f 39.ro. 12 d 17.1.cor.6 b 7.1.thess.5 c 15. 1.pet 3 b 9.

Y

Yoke of Christ Mat.11 d 29.
Nether the anciēt fathers, nor ȳ Apostles were able to beare ȳ yoke of the Lawe, therfore the Christians ought not to be burdened with it Act.15 b 10.
¶Yōge folke how they shulde order them selues Tit.2 b 6.1.pet. 5 b 5 1.tim.5 c 14.
We must flie yonge desires and lusts 2.Tim.2 d 22.
Yonge folke that are learned are

not to be reiected 1.Tim.4 d 12. tit.2 b 7.

Z

Zacharias Eliſabeth Luk 1 a 5.b 12.c 21.
His ſonge Luk.1 f 68.
Zacharias the ſonne of Barachias ſlayne betwene the aultre and the temple Mat.23 e35.
Zacheus Luk.19 a 1.
Zele without knollage Rom.10 a 2.

Ende of the Table.

A PERFECTE SVPPVTATION OF THE YERES

and time from Adam vnto Chriſt, proued by the Scriptures, after the colle-
ctiō of diuers
auctors.

The ſumme of the yeres of the fyrſt age.

FRom Adam vnto Noes floude, are yeres 1656.

For when Adam was a 130 yere olde, he begate Seth.

Seth beyng 105 yeres, begate Enos.

Enos beyng 90 yeres, begate Cainan.

Cainan beyng 70 yeres, begate Mahalaleel.

Mahalaleel beyng 65 yeres, begate Iared.

Iared at the age of a 162 yeres, begate Enoch.

Enoch beyng 65 yeres, begate Mathuſelah.

Mathuſelah at the age of 187 yeres, begate Lamech.

Lamech beyng 182 yeres begate Noe.

Noe at the commyng of the floud was 600 yeres olde, as appeareth in the ſeuenth of Geneſis.

The whole ſumme of the yeres are 1656.

FRom the ſayd floude of Noe vnto Abrahams departing frō Chalde were 363 yeres, and ten dayes.

For the ſayde floude contynued one whole yere and ten dayes.

Sem (which was Noes ſonne) begate Arphaxat two yeres after that.

Arphaxat begate Salah when he was 35 yeres olde.

Salah beyng 30 yeres olde, begate Heber.

Heber.
Heber at his age of 34 begate Phalech.
Phalech being 30 yeres, begate Regu.
Regu beyng 32 yeres, begate Saruch.
Saruch beyng 30 yeres, begate Nahor.
Nahor beyng 29 yeres, begate Thare.
Thare beyng 70 yeres, begate Abraham.
And Abraham departed from Chalde when he was 70 yeres olde.

These said yeres accompted are 363 yeres, and ten dayes.

FRom Abrahams departyng frō Vr in Chalde vnto the departing of the children of Israel from Egypt are 430 yeres, gathered as foloweth.
Abraham was in Charran fyue yeres, and departed in the 75 yere.
He begate Isaac when he was 100 yeres olde, and in the 25 yere of hys departyng.
Isaac begate Iacob when he was 60 yeres olde.
Iacob went into Egypt wyth all hys familie, when hewas 130 yere old.
Israel was in Egypt 220 yeres, which remayne from that tyme.
Thē rebate 80 yere from this. For so olde was Moses when he cōducted the Israelites from Egypt.
So the reste of the yeres, that is to say 130 are deuided betwixt Amram and Chath.
Then Chath begate Amram at his age of 67 yeres.
Amram beyng 65 yeres, begate Moses, who in the 80 yere of hys age, departed with the Israelites from Egypt.

So this supputation is the 430 yeres mencioned in the 12 of Exod. & the 3 to the Galatians.

FRom the goyng of the Israelites frō Egypt, vnto the fyrst building of the temple are 480 yeres, after this supputation & accompte.
Moses remayned in the desert or wyldernes 40 yeres.
Iosue & Othoniel ruled 40 yeres
Aioth 70 yeres.
Debora 40 yeres.
Gedeon 40 yeres.
Abimelech 3 yeres.
Thela 23 yeres.
Iair 22 yeres.
Then were they without a captayne vnto the 18 yere of Iepthe.
Iepthe 6 yeres.
Abissam 7 yeres.

Flom 10 yeres.
Abaton 8 yeres.
Sampſon 20 yeres.
Heli iudge and prieſte 44 yeres.
Samuel and Saul raygned 40 yeres.
Dauid was kynge 40 yeres.
Salomon in the 4. yere of his raygne began the buildyng of the temple.

These are the 480 yeres mencioned in the 3 of the kinges, and the 6. chap.

FRō the firſte buylding of the temple vnto the captiuitie of Babylon are 419 yeres and a halfe.
Salomon raigned yet 36 yeres.
Roboam 17 yeres.
Abia 3 yeres.
Aſa 41 yeres.
Ioſaphat 25 yeres.
Ioram 8 yeres.
Ochaſias one yere.
Athalia the quene 7 yeres.
Ioas 40 yeres.
Amaſias 29 yeres.
Ozias 52 yeres.
Ioathan 16 yeres.
Achas 16 yeres.
Ezechias 29 yeres.
Manaſſes 55 yeres.
Amon 2 yeres.
Ioſias 31 yeres.
Ioachas 3 moneths.
Eliachim 11 yeres.
Ioachim, Iechonias 3 moneths.
And here beginneth the captiuitie of Babylon.

The ſumme of theſe yeres are 419 yeres.

IEruſalem was reedified & buyldded agayne after the captiuitie of Babylon 143 yeres.
The captiuitie continued 70 yeres.
The children of Iſrael were deliuered and reſtored to their fredome in the firſt yere of Cyrus.
The temple was begone to be builded in the 2 yere of the ſayd Cyrus, & finiſhed in the 46 yere, whych was the 6 yere of Darius, after that Darius had rayned 20 yere. Nehemias was reſtored to libertie, and went to builde the citie, which was finiſhed in the 32 yere of the ſayd Darius.
All the yeres from the building of the temple agayne are 26 yeres.

The whole ſumme of yeres amount 145 yeres.

FRom the reedifiyng of the citty vnto the commyng of Chriſte, are 483 yeres: after thys ſupputation or numbringe.
It is mencioned in the 9 of Daniel that Ieruſalem ſhould be buylte vp agayne, and that frō that

hat tyme vnto the comming of Christ are 67 weekes, and euerye weeke is reckened for seuē yeres. So 67 weekes amoūt to 483 yeres. For frō the 32 yere of Darius vnto the 42 yere of Augustus, in the which yere our Sauiour Christ was borne, are iust and complet so many yeres, wherupon we reken, that from Adam vnto Christe are 3974 yeres sixe monethes & tē daies. & frō the byrth of Christ vnto this presente yere, is 1557. Thē the whole summe and number of yeres from the begynnyng of the worlde vnto this presente yere of our Lord God 1557, are iust 5531 6 monethes, and the said odde ten dayes.

The Ende.

E. Rowsh

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Fautes committed in the printing.

Matth. *Chap.16, verse 10, there were foure hundred men, chap.27, ver.64, come in the night.*

Mark *Chap.3, ver.17, called them Boanerges.*

Luk *Chap.12, ver.15, Se, and take hede. chap.16, ver.9, ye shall want. chap.17, ver.9, he did that. chap.19, ver.43, cast a trenche.*

Iohn *Chap.3, ver.13, but he that descended from heauen,* euen *the. ver.29, of the bridegrome. chap.21, ver.1, to his disciples at the sea.*

Act. *Chap.3, ver.2, they laide daily. chap.4, ver.37, and brogh̄t, and laid. chap.5, ver.6, rose vp, and toke him.*

Galat. *Chap.3, ver.4, in vaine? ver.28, Gentil: ther is nether bonde nor fre.*

Philip. *Chap.2, ver.26, after all you.*

Argum. to the Coloss. *exhorteth the Colossians.*

Iames *Chap.1, ver.18, worde of trueth*

Reuelat. *Chap.5, ver.6, the seuen spirits. chap.12, ver.3, heades, and ten hornes. chap.16, ver.17, of the temple of heauen. chap.19, ver.20, were aliue cast.*

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